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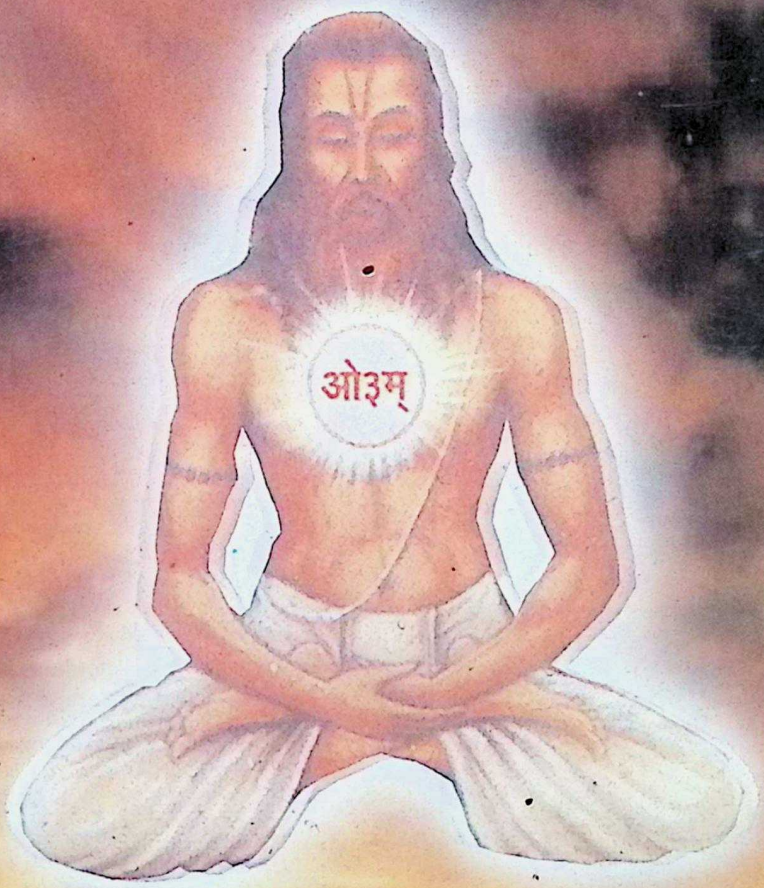
YOGA-VĀSIṢṬHA OF VĀLMĪKI

SANSKRIT TEXT AND ENGLISH TRANSLATION



Edited By

RAVI PRAKASH ARYA

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YOGA-VĀSISṬHA OF VĀLMĪKI

Edited

RAVI PRAKA

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The Yoga or contemplative philosophy of the Hindus is rich, exuberant, grand and sublime, in as much as it comprehends within its ample sphere and deep recesses of meditation, all that is of the greatest value, best interest and highest importance to mankind as physical, moral, intellectual and spiritual beings a knowledge of the cosmos of the physical and intellectual worlds.

The principal Gods Brahmā and Śiva are represented as Yogis, the chief sages Vyāsa, Vālmīki, Vasistha and Yājñavalkya were propounders of Yoga systems; the saints one and all were adepts in Yoga. *Yogavāsiṣtha* is the greatest work of the Yoga-philosophy by Vālmīki, known by several names, e.g. *Mahārāmāyaṇa, Ārśarāmāyaṇa, Vasiṣtha-rāmāyaṇa, Jñānavāsiṣtha etc.* This work has six chapter known as prakaraṇas as *1. Vairāgya prakaraṇa, 2. Mumukṣu vyahāra prakaraṇa, 3. Utpatti prakaraṇa, 4. Sthiti prakaraṇa, 5. Upaśama prakaraṇa, 6. Nirvāṇa prakaraṇa.*

The present Edition of the translator Vihari Lal Mitra comes from a Bengali background, his dicta is sometimes found impressed with Bengali accent. This is why, he has written *sattva* as *sottva*, *arghya* as *orghya*, *asattva* as *asuttva*, etc. At all such places, a correct rendering of spellings has been made by the present editor without having leaned to Bengali accent. The translator has mistaken *Samādhi* for hypnotism, hence to avoid confusion *Samādhi* has been rendered as *Samādhi* for lack of any synonym thereof. Since this and other Yogic terms are peculiar to Sanskrit and they don't have their exact equivalances in other languages of the world. The old English usage sometimes takes its course in the translation; in land so the present editor has replaced all such usages by the modest terms available in English language. Some stanzas were also not translated there according to Sanskrit text of Nirnaya Sagar Edition. So, for the benefit of the readers those have been translated by editor.

The most conspicuous feature of the present edition is that it contains the Sanskrit text in original alongwith the English translation complete in all respects. Hope the present edition would be capable of fulfilling the long felt and most ardent need of the readers and researchers.

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VOL. IV

NIRVĀṆA-PRAKARAṆA

UTTRĀRDHA

ENGLISH TRANSLATION ACCORDING TO

VIHARI LAL MITRA

EDITED AND REVISED WITH INTRODUCTION

BY

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DR. RAVI PRAKASH ARYA

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YOGA VĀSIṢṬHA

NIRVĀṆA PRAKARAṆA
UTTARĀRDHA

BOOK VI PART II

CHAPTER I

ON UNINTENTIONAL ACTS AND ACTIONS

Argument— The manner how the liberated should conduct themselves in life, with renunciation of their egoism and selfish desires.

श्रीराम उवाच

नैष्कर्म्यात्कल्पनात्यागात्तनुः पतति देहिनः।
कथमेतदतो ब्रह्मन्संभवत्याशु जीवतः।।१।।

Rāma rejoined— The renunciation of the notion of one's personality or egoism in his own person, being attended by its attendant evil of inertness and inactivity (lit. want of acts), it naturally brings on a premature decay and decline, and the eventual falling off of the body in a short time: how then is it possible sir, for an indifferent person of this kind, to practice his actions and discharge the active duties of life, (as you preached in your last lecture?).

श्रीवसिष्ठ उवाच

जीवतः कल्पनात्यागो युज्यते न त्वजीवतः।
रूपमस्य यथातत्त्वं शृणु श्रवणभूषणम्।।२।।

Vasiṣṭha replied— It is possible Rāma, for the living person to resign his false ideas and not for one that is dead and gone; (because the life of a man is independent of his notions; while the notions are dependent on his life). Hear me now to expound this truth, and it will greatly please your ears: (lit. it will be an ornament to your ears).

अहंभावनमेवाहुः कल्पनं कल्पनाविदः।
नभोर्थभावनं तस्य संकल्पत्याग उच्यते।।३।।

The idea of one's egoism (or his personality in own person), is said to be an idealism by idealists; but it is the conception of the signification of the word air or vacuity (which is the essence of the Deity), that is represented as the repudiation of that erroneous notion.

पदार्थरसमेवाहुः कल्पनं कल्पनाविदः।
नभोर्थभावनं तस्य संकल्पत्याग उच्यते।।४।।

The idealists represent the sense of all substances, as a creation of the imagination while it is the idea of a pure vacuum, which they say to be the resignation of this erroneous conception.

(The vacuistic Vasiṣṭha treats here in length of the nullity of all substances, and the eternity of all pervading vacuum, and establishes the doctrine of the nothingness of the world and its God).

इदं वस्त्विति संवेगमाहुः कल्पनमुत्तमाः।
नभोर्थभावनं तस्य संकल्पत्याग उच्यते।।५।।

The idea of anything in the world as something in reaiity, is said to be mere imaginary by the best and wisest of men; but the belief of all things as an empty nothing, displaces the error of thought from the mind. Since all things are reduced to and return to nothing, it is this alone which is the ever lasting something.

स्मरणं विद्धि संकल्पं शिवमस्मरणं विदुः।
तच्च प्रागनुभूतं च नानुभूतं च भाव्यते।।६।।

Know your remembrance of anything, is your imagination of it only, and its forgetfulness alone is good for you; therefore try to blot out all your former impressions from your mind, as if they were never impressed on it.

अनुभूतां नानुभूतां स्मृतिं विस्मृत्य काष्ठवत्।
सर्वमेवाशु विस्मृत्य गूढस्तिष्ठ महामते।।७।।

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O intelligent one! efface from your mind the memory of all you have felt or unfelt (*i.e.* fancied), and remain silent and secluded like a block after your forgetfulness of all things whatsoever.

सर्वास्मरणमात्रात्मा तिष्ठायातेषु कर्मसु।
अर्धसुप्तशिशुस्पन्द इवाभ्यस्तोपपत्तिषु।।८।।

Continue in the practice of your continuous actions, with an utter oblivion of the past; (nor need the assistance of your memory of the past, in the discharge of your present duties); because your habit of activity is enough to conduct you through all the actions of your life, as it is the habit of a half-sleeping baby to move its limbs (without its consciousness of the movements). (Such is the force of habit, says the maxim *Abhyastopapatti*-habit is second nature).

निःसंकल्पप्रवाहेण चक्रं प्रस्पन्दते यथा।
स्पन्दस्वकर्मस्वनघप्राक्संस्कारवशात्तथा।।९।।

It requires no design or desire on the part of an actor to act his part, where to he is led by the tenor of his prior propensities (of past lives); as a potter's wheel is propelled by the pristine momentum, without requiring the application of continued force for its whirling motion. So O sinless Rāma! mind our actions to be under the direction of our previous impressions, and not under the exertion of our present efforts.

अविद्यमानचित्तस्त्वं सत्त्वसंस्कारमागतः।
प्रवाहपतितेष्वेव स्पन्दस्व स्वेषु कर्मसु।।१०।।

Hence inappetency has become the congenial tendency of your mind, without its inclination to the gratification of its appetites. The leanings of men to particular pursuits, are directed by the current of their previous propensities. The predisposition of the mind, is said to be the cause of the formation of the character and fortune of a man in his present state, (which is otherwise said to be the result of his predestination) which runs as a stream in wonted course, and carries all men as straws floating along with its tide.

ऊर्ध्वबाहुर्विरौम्येष न च कश्चिच्छृणोति मे।
असंकल्पः परं श्रेयः स किमन्तर्न भाव्यते।।११।।

I am proclaiming it with a loud voice and lifted arms, and yet no body will hearken to me when I say that, want of desire is our supreme bliss and summum bonum, and yet why is it that none would perceive it as such?

अहो मोहस्य माहात्म्यं यदयं सर्वदुःखहा।
चिन्तामणिर्विचाराख्यो हृत्स्थोऽपि त्यज्यते जनैः।।१२

O the wondrous power of illusion! that it makes men to slight their reason, and throw away the richest jewel of their mind, from the chest of their breast wherein it is deposited.

अवेदनमसंकल्पस्तन्मयेनैव भूयताम्।
एतावत्परमं श्रेयः स्वयमेवानुभूयताम्।।१३।।

The best way to inappetence, is the ignoring and abnegations of the phenomenal which I want you to do; and know that your disavowal of all is of the greatest boon to you, as you will be best able to perceive in yourself.

किल तूष्णीं स्थितेनैव तत्पदं प्राप्यते परम्।
परमं यत्र साम्राज्यमपि राम तृणायते।।१४।।

Sitting silent with calm content, will lead you to that blissful state, before which your possession of an empire will seem insignificant, and rather serving to increase your desire for more. (The adage says:— No one has got over the ocean of his ambition, neither an Alexander nor a Caesar).

गम्यदेशैकनिष्ठस्य यथा पान्थस्य पादयोः।
स्पन्दो विगतसंकल्पस्तथा स्पन्दस्व कर्मसु।।१५।।

As the feet of a traveller are in continued motion, until he reaches to his destination; so are the body and mind of the avaricious in continual agitation, unless his inappetence would give him respite from his incessant action.

सर्वकर्मफलाभोगमलं विस्मृत्य सुप्तवत्।
प्रवाहपतिते कार्ये स्पन्दस्व गतवेदनम्।।१६।।

Forget and forsake your expectation of fruition of the result of your actions, and allow yourself to be carried onward by the current of your fortune, and without taking anything to your mind; as a sleeping man is insensibly carried on by his dreams.

स्पन्दस्वाकृतसंकल्पं सुखदुःखान्यभावयन्।
प्रवाहपतिते कार्ये चेष्टितोन्मुक्तशष्पवत्।।१७।।

Stir yourself to action as it occurs to you, and without any purpose or desire of yours in it, and without your feeling any pain or pleasure

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therein; let the current of the business conduct you onward, as the current of a stream carries down a straw in its course.

रसभावनमन्तस्ते मालं भवतु कर्मसु।
दारुयन्त्रमयस्येव परार्थमिव कुर्वतः।।१८।।

Take to your heart no pleasure or pain, in the discharge of the work in which you are employed; but remain insensible of both like a wooden machine which works for others. (Because says the commentary, it is the dull head of people only, that are elated or dejected in the god or bad turns of the affairs of life).

नीरसा एव ते सन्तु समस्तेन्द्रियसंविदः।
आकारमात्रसंलक्ष्या हेमन्ततौ लता इव।।१९।।

Remain insensible of pleasure or pain, in your body and mind and all the organs of senses; like the sapless trees and plants in winter, when they bear their bare trunks without the sensitiveness of their parts.

बोधार्कपीतरसया स्पन्दन् षड्वर्गसत्तया।
यन्त्रस्पन्दोपमस्तिष्ठ वल्लयेव शिशिरे द्रुमः।।२०।।

Let the sun of your good understanding, suck up the sensibility of your six external senses, as the solar rays dry up the moisture of winter plants; and continue to work with the members of your body, as an engine is set to work. (Work as a brute with your bodily powers or as a machine with its mechanical forces; but keep your inner mind aloof from your outer drudgeries).

चिदान्तररसान्येव प्रवृत्तान्यपि धारय।
स्वयत्नेनन्द्रियाण्याशु हेमन्तर्तुस्तरूनिव।।२१।।

Restrain your intellectual pleasures from their inclination to sensual gratifications, and retain your spiritual joy in yourself, for the support of your life; as the ground retains the roots of trees in it very carefully in winter for their growth in the season of spring.

सरसेन्द्रियवृत्तेस्ते कुर्वतोऽकुर्वतस्तथा।
संसारानर्थसार्थोऽयं न कदाचन शाम्यति।।२२।।

It is the same whether you continually gratify of not the cravings of your senses, they will continue insatiate notwithstanding all your supplies, and the vanities of the world will profit you nothing.

निःसंकल्पमरुज्ज्वाला यन्त्राम्बुस्पन्दवद्यदि।
स्पन्दसे तदनन्ताय श्रेयसे परिकल्पसे।।२३।।

If you move about continually like a running stream, or as the continuous shaking of the water in an aerostatic or hydraulic engine, and be free from every desire and craving of your mind, you are then said to advance towards your endless felicity: (so the adage is:— All desire is pain some, and its want is perfect freedom).

एतदेव परं धैर्यं जन्मज्वरनिवारणम्।
यदवासनमभ्यस्ता निजकर्मसु कर्तृता।।२४।।

Know this a transcendent truth, and capable of preventing all your future transmigrations in this world, that you become accustomed to the free agency of all your actions, without being dragged to them by your desires.

अवासनामसंकल्पं यथाप्राप्तानुवृत्तिमान्।
शनैश्चक्रभ्रमाभोग इव स्पन्दस्व कर्मसु।।२५।।

Pursue your business as it occurs to you, without any desire or purpose of your own towards its object; but continue to turn about your callings, as the potter's wheel revolves round its fulcrum.

मा कर्मफलबुद्धिर्भूर्मा ते सङ्गोऽस्त्वकर्मणि।
उभयं वा त्यजैतत्त्वमुभयं वा समाश्रय।।२६।।

Neither have in view the object of your action, nor the reward of your action; but know it to be equally alike whether you refrain from action, or do it without your desire of fruition.

बहुनात्र किमुक्तेन संक्षेपादिदमुच्यते।
संकल्पनं मनोबन्धस्तदभावो विमुक्तता।।२७।।

But what is the use of much verbiology, when it can be expressed in short and in a few words, that the desire of fruition is the bondage of your soul, and your relinquishment of it is fraught with your perfect freedom.

नेह कार्यं न वाऽकार्यमस्ति किंचिन्न कुत्रचित्।
सर्वं शिवमजं शान्तमनन्तं प्राग्वदास्यताम्।।२८।।

There is no business whatever for us in this world, that must be done or abandoned by us at any time or place; every thing is good that comes from the good God, therefore sit you quiet with your cold indifference as before the occurrence of any event.

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पश्यन्कर्मण्यकर्मत्वमकर्मणि च कर्मताम्।
यथाभूतार्थचिद्रूपः शान्तमास्व यथासुखम्।।२९।।

Think your works as no works, and take your abstinence from action for your greatest work, but remain as quiet in your mind in both your action and inaction, as the Divine Intellect is in ecstasies amidst the thick of its action.

अवेदनं विदुर्योगं चित्तक्षयमकृत्रिमम्।
अत्यन्तं तन्मयो भूत्वा तथा तिष्ठ यथासि भोः।।३०।।

Know the unconsciousness of all things to be the true trance-yoga, and requiring the entire suppression of the mental operations. Remain wholly intent on the Supreme spirit, until you are one and the same with it.

समे शान्ते शिवे सूक्ष्मे द्वैतैक्यपरिवर्जिते।
ततेऽनन्ते परे शुद्धे किं केन किल खिद्यते।।३१।।

Being identified with that tranquil and subtile spirit, and divested of the sense of dualism or existence of anything else; nobody can sorrow for ought, when he is himself absorbed in his thought, in the endless and pure essence of God.

नोदेतु त्वयि संकल्पो मरुभूमाविवाङ्कुरः।
इच्छा नोदेतु भवति लतिकेवोपलोदरे।।३२।।

Let no desire rise in your indifferent mind, like a tender germ sprouting in the sterile desert soil; nor allow a wish to grow in you, like a slender blade shooting in the bosom of a barren rock.

अवेदनस्य शान्तस्य जीवतो वाप्यजीवतः।
नेह किंचित्कृतेनार्थो नाकृतेनापि कश्चन।।३३।।

The unconscious and insensible saint, derives no good or evil by his doing or undoing of any deed or duty in his living state, nor in his next life. (Duties are not binding on the holy and devout sages and saints).

यत्कर्माकर्म शान्तेऽन्तः शाश्वताभेदरूपिणि।
न कर्मणि च कर्माणि न कर्तर्यपि कर्तृता।।३४।।

There is no sense of duty nor that of its dereliction neither, in the minds of the saintly Yogis, who always view the equality of all things and acts; and never consider their deeds as their own doings, nor think themselves as the agents of their own actions.

अहंममेति संविदन्न दुःखतो विमुच्यसे।
असंविदन्विमुच्यसे यदीप्सितं तदाचर।।३५।।

The consciousness of egoism and the sense of meiety of selfishness, will never release a man from the miseries of life; it is his unconsciousness of these, that can only save him from all sorrow, wherefore it lies in the option of every body, to choose for him either of these as he may best like.

अहं ममेति नास्त्यलं यदस्ति तच्छिवं परम्।
परात्परं त्विदं शिवादशब्दमर्थरूपम्।।३६।।

There is no other ego or meiety excepting that of the one self-existent and omniform Deity; and besides the essence of this transcendent being, it is hard to account anything of the multifarious things that appear to be otherwise than Himself.

यद्दृश्यते जगदिदं खलु किंचिदेत-
द्धेम्नोऽङ्गदत्वमिव भाति न विद्यमानम्।
अस्य क्षयं विदुरवेदनमेव पश्चा-
त्सत्यं तदेव परमार्थमथावशिष्टम्।।३७।।

The visible world that appears so vividly to our sight, is no more than the manifestation of the One Divine Essence in many, like the transformation of gold in the multiform shapes of jewels; but seeing the continual decay and disappearance of the phenomenal, we ignore their separate existence. We confess the sole existence of the One that lasts after all and for ever.

इत्यार्षे श्रीवासिष्ठमहारामायणे निर्वाणप्रकरणे उत्तरार्धे इच्छादिचिकित्सायोगोपदेशो नाम प्रथमः सर्गः।।१।।

CHAPTER 2

BURNING OF THE SEEDS OF ACTION FOR PREVENTION OF THEIR VEGETATION

Argument- Concerning the seeds *and fruits* of action, and the mode of their extirpation by the root.

वसिष्ठ उवाच

अद्वैतैक्यं विमननं शान्तमात्मन्यवस्थितम्।
यथा पङ्कमयं सैन्यं तथा शिवमयं जगत्।।१।।

Vasiṣṭha continued:— Think not of unity of duality, but remain quite calm and quiet in your

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spirit and as cold hearted as the dank mud and mire, as the worlds are still with unstirry spirit of the divinity working in them. (This is a lesson of incessant work without any stir and bustle).

मनोहंकारबुद्धप्रादिचित्तमेव च तन्मयम्।
कालाकारक्रियाशब्दशक्तिसंदर्भसंयुतम्।।२।।

The mind with its understanding and egoism and all its thoughts, are full of the divine spirit in its diversified forms (*vivarta-rūpa*); and time and its motion and all sound, force and action, together with all modes of existence, are but manifestations of the Divine Essence.

शिवपङ्कमया एव रूपालोकमनःक्रमाः।
तन्मयत्वादनन्तत्वादतः किं केन चेत्यते।।३।।

The Divine Spirit, being of the form of gelatinous mud (or plastic nature), all things with their forms and colours, and the mind and all its functions also, upon its own mould of endless shapes and types beyond the comprehension of men.

मातृमेयप्रमाणादिदेशकालौ दिगादि च।
भावाभावविवर्तादिशिवपङ्कमयात्मकम्।।४।।

It is the Divine Essence which forms its own substance as upon a mould of clay, the patterns and forms and the shapes of all things, together with the measurements of space and time and the position of all the quarters and regions of the earth and heavens; so all things existent or inexistent, are the produce and privation of the formative mud and mould of the Divine Spirit.

अहंममेत्यतः सारान्नेतरत्परमेश्वरात्।
असंसक्तिमतिस्तिष्ठ हा शिलोदरमौनवत्।।५।।

Do you remain indifferent about the essence of your egoism and selfishness, which is no other than that of the Supreme Spirit; and live unconcerned with everything, like a dumb insect in the bosom of stone.

(This is the *Vajra-Kṛta*, which perforates the *śālagrāma* stone in the river Gaṇḍak in Bihar. The dumbness of silent *munis* was occasioned by their inability to speak with certainty anything regarding the abstruse spiritual subjects).

श्रीराम उवाच

अहंममेत्यसद्रूपं ज्ञस्याभावयतः प्रभो।
अशुभं कर्मणां त्यागादनुष्ठानाच्च किं शुभम्।।६।।

Rāma asked: Sir, if the false knowledge of egoism and selfishness, be wanting in the wise and God knowing man, then how comes it, that the dereliction and renunciation of his duties, will entail any guilt or evil upon him, and his full observance of them, is attended with any degree of merit or reward?

(This is the main question of the necessity of the observance of dutious and pious acts by the wise, which is after so long mooted by Rāma, in continuation of the last subject under discussion).

वसिष्ठ उवाच

पृच्छामि यदहं तत्त्वं कथयाशु ममानघ।
यदि जानासि तत्त्वेन कर्म तावत्किमुच्यते।।७।।

Vasiṣṭha said: I will ask you also one question, O sinless Rāma! and you should answer it soon, if you understand well what is rightly meant by the term duty and that of activity.

विस्तारः कर्मणः कीदृङ् मूलं तस्य च किं भवेत्।
नाशनीयं च निपुणं कथं कथय नाश्यते।।८।।

Tell me what is the root of action and how far it extends, and whether it is destructible at last or not, and how it is totally destroyed at the end.

श्रीराम उवाच

यन्नाशनीयं निपुणं तन्नूनं च विनाश्यते।
मूलकाषेण भगवन्न शाखादिविकर्तनैः।।९।।

Rāma replied:— Why sir, whatever is destructible must come to be destroyed at last, by means of the act of rooting it out at once, and not by the process of lopping the branches or cutting off the tree.

शुभाशुभं नाशनीयं स्वकर्म खलु धीमता।
मूलकाषविनाशेन तच्च नष्टं भवत्यलम्।।१०।।

The acts of merit and demerit are both to be destroyed, together with their results of good and evil; and this is done by irradicating and extirpating them altogether.

कर्मवृक्षस्य वक्ष्यामि ब्रह्मन्मूलानि मे शृणु।
यन्निकाषेण निर्मूलो न स भूयः प्ररोहति।।११।।

Hear me tell you, sir, about the roots of our deeds, by the rooting out of which the trees of

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our actions are wholly extirpated, and are never to vegetate or grow forth any more.

देहस्तावदयं ब्रह्मन्कर्मवृक्षः समुत्थितः।
रूढः संसारविपिने विचित्राङ्गलताश्चितः।।१२।।

I ween sir, the body of ours to be the tree of our action, and has grown out in the great garden of this world, and is girt with twining creepers of various kinds. (*i.e.* The members of the body).

कर्मबीजं तरोरस्य सुखदुःखफलावलेः।
क्षणतारुण्यकान्तस्य जराकुसुमहासिनः।।१३।।

Our past acts are the seeds of this tree, and our weal and woe are the fruits with which it is fraught; it is verdant with the verdure of youth for a while, and it smiles with its white blossoms of the gray hairs and the pale complexion of old age.

मूहूर्तं प्रति कालोग्रमर्कटध्वंसिताकृतेः।
निद्राहेमन्तजठरलीनस्वप्नदलोद्गतेः।।१४।।

Destructive death lurks about this tree of the body every moment, as the light-legged monkey lights upon trees to break them down; it is engulfed in the womb of sleep, as the tree is overwhelmed under the mists of winter, and the flitting dreams are as the falling leaves of trees.

स्ववार्धकशरच्छान्तशीर्णेहापर्णसंततेः।
जगज्जङ्गलजातस्य कलत्रोपतृणावलेः।।१५।।

Old age is the autumn of life, and the decaying wishes are as the withered leaves of trees, and the wife and members of the family, are as thick as grass in the wilderness of the world.

पल्लवावयवा हस्तपादपृष्ठादयोऽरुणाः।
पत्राणि तनुवृत्तानि सुरेखाणि चलानि च।।१६।।

The ruddy palms and soles of the hands and feet, and the other reddish parts of the body, (as the tongue and lips), resemble the reddening leaves of this tree; which are continually moving in the air, with the marks of slender lines upon them.

अरुणाः पवनालोला मृद्व्यो मसृणमूर्तयः।
स्नाय्वस्थिदिग्धसरसा अङ्गुल्यो बालपल्लवाः।।१७।।

The little reddish fingers with their flesh and bones, and covered by the thin skin and moving in the air, are as the tender shoots of the tree of the human body.

मृद्व्यो मसृणतीक्ष्णाग्रा वृत्ता रूढाः पुनः पुनः।
द्वितीयेन्दुकलाकाराः कलिका नखपङ्क्तयः।।१८।।

The soft and shining nails, which are set in rows with their rounded forms and sharpened ends, are like the moon-bright buds of flowers with their painted heads.

कर्मणः परिफुल्लस्य देहरूपतयेति हि।
कर्मेन्द्रियाणि मूलानि दुष्टानि ग्रन्थिमन्ति च।।१९।।

This tree of the body is the growth of the ripened seed of the past acts of men; and the organs of action are the knotty and crooked roots of this tree.

स्थिरास्थिग्रन्थिनद्धानि पङ्कमग्नात्मकानि च।
वासनारसपीतानि निजरक्तरसानि च।।२०।।

These organs of action are supported by the bony members of the body, and nourished by the sap of human food; they are fostered by our desires, resembling the pith and blood of the body.

गुल्फवन्ति दृढाङ्गानि सुत्वञ्चि मसृणानि च।
तेषामपि च मूलानि विद्धि बुद्धीन्द्रियाणि हि।।२१।।

Again the organs of sense supply those of action with their power of movement, or else the body with the lightness of all its members from head to foot, would not be actuated to action without the sensation of their motion. (Hence a dead or sleeping man having no sensation in him, has not the use or action of his limbs).

सुदूरमपि जातानि पञ्चस्तम्बानि तानि तु।
वासनापङ्कमग्नानि रसवन्ति महान्ति च।।२२।।

Though the five organs of sense, grow apart and at great distances from one another, like so many branches of this tree of the body; they are yet actuated by the desire of the heart, which supplies them with their sap.

तेषां मूलं बृहत्स्तम्भं मनो व्याप्तजगत्त्रयम्।
पञ्चस्रोतःशिराकृष्टमुक्तानन्तरसद्रवम्।।२३।।

The mind is the great trunk of this tree, which comprehends the three worlds in it, and is swollen with the sap which it derives from them through its five fold organs of sense; as the stem of a tree thrive with the juice it draws by the cellular fibres of its roots.

तस्य मूलं विदुर्जीवं चेत्योन्मुखचिदात्मकम्।
चेत्यस्य चेतनं मूलं सर्वमूलैककारणम्।।२४।।

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The living soul is the root of the mind, and having the intellect ingrained, it is always busy with its thoughts, which have the same intellect for their root; but the root of all these is the One Great Cause of all.

चितेस्तु ब्रह्म मूलं यत्तस्य मूलं न विद्यते।
अनाख्यत्वादनन्तत्वाच्छुद्धत्वात्सत्यरूपिणः।।२५।।

The intellect has the great Brahma, which has no cause of itself; and which having no designation or termination of it, is truth from the purity of its essence.

सर्वेषां कर्मणामेवं वेदनं बीजमुत्तमम्।
स्वरूपं चेतयित्वान्तस्ततः स्पन्दः प्रवर्तते।।२६।।

The consciousness of ourselves in our egoism, is the root of all our actions; and the internal thought of our personal entity is the root of our energy, and gives the impulse to all our actions. (Therefore as long as one has the knowledge of his personality, he is prone to action, and without it, every body is utterly inert).

मुने चेतनमेवाद्यं कर्मणां बीजमुच्यते।
तस्मिन्सति महाशाखो जायते देहशाल्मलिः।।२७।।

It is our percipience, O Sage, which is said to be the source and root of our actions and whenever there is this principle in the mind, it causes the body to grow in the form of the big *Siraspatra*. (It is the intellect which is both the living soul as well as its percipience).

एतच्चेतनशब्दार्थभावनावलितं यदि।
तत्कर्म बीजतामेति नो चेत्सत्परम् पदम्।।२८।।

When this percipience otherwise called consciousness (of the soul), is accompanied with the thoughts (of egoism and personality in the mind), it becomes the seed of action; otherwise mere consciousness of the self is the state of the supreme soul.

चितिश्चेतनशब्दार्थभावनावलिता यदि।
तत्कर्म बीजतामेति नो चेदाद्यं परं पदम्।।२९।।

So also when the intellect is accompanied with its power of intellection, it becomes the source and seed of action; or else it is as calm and quiet as it is the nature of the Supreme soul.

(The self- perception and pure intelligence, are attributes of the Divine soul, and not productive of action; but these in company with the operations of the mind, become the causes of the activity of both).

तस्माद्वेदनमेवेह कर्म कारणमाकृतेः।
यदेतत्कर्मणां प्रोक्तं त्वयैवोक्तं मुनीश्वर।।३०।।

Therefore the knowledge of one's personality in his own person, is the cause of his action, and this causality of action, as I have said herein, is quite in conformity with your teachings to me.

वसिष्ठ उवाच

अस्य राघव सूक्ष्मस्य कर्मणो वेदनात्मनः।
कस्त्यागः किमनुष्ठानं यावद्देहमिति स्थितम्।।३१।।

Vasiṣṭha said: Thus Rāma, action in the descrite being based on the knowledge of one's personality; it is no way possible to avoid our activity, as long as the mind is situated in the body, and has the knowledge of its personality.

यच्चेत्यते नु तेनाशु बरिहन्तश्च भूयते।
सत्याकारमसत्यं वा भवत्वाहितविभ्रमम्।।३२।।

Whoever thinks of anything, sees the same both within as well as without himself; and whether it is in reality or not, yet the mind is possessed with chimera of it.

न चेत्यते चेत्तदलं भ्रमादस्माद्विमुच्यते।
भ्रमः सत्योस्त्वसत्यो वा किं विचारणयानया।।३३।।

Again whoever thinks of nothing, verily escapes from the error of mistaking a chimera for reality; but whether the reality is a falsity, or the falsity of anything is a sober reality, is what we are not going to discuss about at present.

एतच्चेतनमेवान्तर्विकसत्युद्भवभ्रमैः।
वासनेच्छामनःकर्मसंकल्पाद्यभिधात्मभिः।।३४।।

It is this thinking principle, which presents the shadow of something within us, and passes under the various designations of will or desire, the mind and its purpose likewise.

प्रबुद्धस्याप्रबुद्धस्य देहिनो देहगेहके।
आदेहं विद्यते चित्तं त्यागस्तस्य न विद्यते।।३५।।

The mind resides in the bodies of both rational as well as irrational beings, and in both their waking and sleeping states; it is impossible therefore, to get rid of it by anybody at any time.

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जीवतां तस्य संत्यागः कथं नामोपपद्यते।
केवलं कर्मशब्दार्थभावनाभावने सति।।३६।।

It is neither the silence nor inactivity of a living body, that amounts to its refraining from action, so long as the mind is busy with its thoughts; but it is only the unmindfulness of the signification of the word action, that amounts to one's forbearance from acts.

कर्माकर्मत्वमुत्सृज्य स्वयमेव भवत्यजम्।
असंभवति संत्यागे कर्मणो यः करोति हि।।३७।।

It is the freedom of one's volition or choice either to do or not to do anything that is meant to make one's action or otherwise; therefore by avoiding you option in the doing of an act you avoid it altogether; otherwise there is no other means of avoiding the responsibility of the agent for his own acts; (except that they were done under the sense of compulsion and not of free choice. Gloss).

इदं कर्तव्यतात्यागं न किंचित्तेन तत्कृतम्।
बोधादिदन्तासंवित्तेः स्वयं विलयनात्तु यत्।।३८।।

Nobody is deemed as the doer of an act, who does not do it by his deliberate choice; and the knowledge of the unreality of the world, leads to the ignoring of all action also. (If nothing is real, then our actions are unreal also).

जगतस्तं विदुस्त्यागमसङ्गं मोक्षमेव च।
वेदनं सति संवेद्ये सर्गादावेव वेद्यदृक्।।३९।।

The ignoring of the existence of the world, is what makes the renunciation of it; and the renunciation of all associations and connections, is tantamount to one's liberation from them. The knowledge of the knowable One, comprehends in it the knowledge of all that is to be known. (Because the One is all, and all existence is comprised in that only knowable One).

नोत्पन्ना विद्यते नैव तस्मात्किं क्वेव वेदनम्।
वेद्योन्मुखत्वं संत्यज्य रूपं यद्वेदनस्य वै।।४०।।

There being no such thing as production, there is no knowledge of anything whatever that is produced; abandon therefore your eagerness to know the knowable forms (of things), and have the knowledge of the only invisible One.

न वेदनं तन्नो कर्म तच्छान्तं ब्रह्म कथ्यते।
चेतनं प्रोच्यते कर्म संसृत्याभ्रविकासितम्।।४१।।

But there is no knowing whatever of the nature and actions of the quiescent spirit of Brahma, its action is its intellection only, which evolves itself in the form of an infinite vacuum; (showing the shapes of all things as in a mirror).

अचेतनं विदुर्मोक्षं ज्ञं प्रत्येवोपदेशगीः।
त्यागो हि कर्मणां तस्मादादेहं नोपपद्यते।।४२।।

"That utter insensibility is liberation," is well known to the learned as the teaching of the Veda; hence no one is exempted from action, as long as he lives with his sensible body.

यैस्तु संपूज्यते कर्म तन्मूलं तैर्न मुच्यते।
मूलं स्वकर्मणः संविन्मनसो वासनात्मनः।।४३।।

Those who regard action as their duty, are never released from their subjection to the root (principle) of action; and this root is the consciousness of the concupiscent mind of its own actions. (The desire is the motive of actions, and the consciousness of one's deeds the doings, is the bondage of the soul. Or else a working man is liberated, provided he is devoid of desire and unmindful of his actions).

सा चादेहं समुच्छेत्तुमृते बोधान्न शक्यते।
राम केवलमेषान्तः कर्ममूलकरा परा।।४४।।

It is impossible, O Rāma, to destroy this bodiless consciousness, without the weapon of a good understanding; it lies so very deep in the mind, that it continually nourishes the roots of action.

सूक्ष्मसंविदसंवित्त्या स्वयत्नेन निकृन्त्यते।
येन संविदसंवित्त्या स्वयत्नेन विचार्यते।।४५।।

When by our great effort, we can nourish the seed of conscience, why then we should not be able to destroy the keen conscience by the same weapon that is effort.

तेन संसृतिवृक्षस्य मूलकाषो वितन्यते।।४६।।

In the same manner, we can destroy also the tree of the world with its roots and branches.

अचेतनाकाशमनन्यदेकं तदेवमस्ति त्विदर्थहीनम्।
तद्व्योमरूपं यत एतदेवं निरामयं चेतनसारमाहुः।।४७

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That One is only existent, which has no sensation and is no other than of the form of an endless vacuum; it is that unintelligible vacuous form and pure intelligence itself, which is the pith and substance of all existence.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे कर्मबीजदाहयोगोपदेशो नाम द्वितीयः सर्गः॥२॥

CHAPTER 3

DISAPPEARANCE OF THE PHENOMENAL

Argument. Admonition for ignoring the visible, and the means of attaining the insensibility and inactivity of the wise.

श्रीराम उवाच

अवेदनं वेदनस्य मुनीन्द्र क्रियते कथम्।
नासतो विद्यते भावो नाभावो विद्यते सतः॥१॥

Rāma said: Tell me, O Sage, how it may be possible to convert our knowledge to ignorance, since it is impossible to make a nothing of something, as also to make anything out of a nothing.

वसिष्ठ उवाच

नासतो विद्यते भावो नाभावो विद्यते सतः।
यदा तदैव सुकरं वेदनावेदनं स्वयम्॥२॥

Vasiṣṭha replied: Verily a nothing or unreality, cannot be something in reality; nor a real something can become an unreal nothing; but in any case where both of these (*viz*; reality as well as unreality of a thing) are possible, there the cognition and incognition of something, are both of them equally palpable of themselves. (This is termed a *Cātuṣkotika Saṁśaya* or quadruplicate apprehension of something, consisting of the reality or unreality of a thing, an the certainty or uncertainty of its knowledge).

एतौ वेदनशब्दार्थौ रज्जुसर्पभ्रमोपमौ।
असत्यावुदितौ विद्धि मृगतृष्णाम्भसा समौ॥३॥

The two senses of the word knowledge (*i.e.* its affirmative and negative senses) are apparent in the instance of "a rope appearing as a snake": here the knowledge of the rope is certain, but that of the snake is a mistake or error. And so in the case of a mirage presenting the appearance of water. (Here the things snake and water prove to be nothing, and their knowledge as such, is converted to error or want of knowledge).

अबोधस्त्वनयोः श्रेयान्बोधो दुःखाय चैतयोः।
तस्मात्सदेव बुद्धप्रस्व माऽसद्बुद्धप्रस्व राघव॥४॥

It is better therefore to have no knowledge of these false appearances, whose knowledge tends to our misery only; wherefore know the true reality alone, and never think of the unreal appearance. (Do not think the visible either as real or unreal, but know the deathless spirit that lies hid under them).

जन्तोर्वेदनशब्दार्थबोधो दुःखकरः परः।
निष्कृत्य ज्ञप्तिशब्दार्थबोधं तिष्ठ यथास्थितम्॥५॥

The conception of the sense of sensible perceptions, is the cause of woe of all living beings; therefore it is better to root out the sense of the perceptible from the mind, and rely in the knowledge of the underlying universal soul only. (Taking the particulars in the sense of individual souls, is the cause of misery only).

सर्वावबोधावसरे ज्ञप्तिशब्दार्थयोरिह।
निर्वाणोदय इत्येव परमोमिति शाम्यताम्॥६॥

Leaving aside the knowledge of parts, and the sense of your perception of all sensible objects, know the whole as one infinite soul, in which you have your rest and *nirvāṇa* extinction.

शुभाशुभात्मकर्म स्वं नाशनीयं विवेकिना।
तन्नास्तीत्यवबोधेन तत्त्वज्ञानेन सिध्यति॥७॥

Destroy all your acts of merit and demerit, by the force of your discrimination; and your knowledge of the evanescence of your deeds, aided by your knowledge of truth, will cause the consummation of *Yoga* (*Siddhi*).

कर्ममूलनिकाषेण संसारः परिशाम्यति।
सुविचारितमन्विष्टं यावत्कर्म न विद्यते॥८॥

By rooting out the reminiscence of your acts, you put a stop to their results and your course in the world; and if you succeed to gain the object of your search (*i.e.* your spiritual knowledge), by means of your reason, you have no more any need of your action.

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चिद्रूपो बिल्वमज्जान्तश्चित्तसंज्ञां यदात्मनि।
करोति तद्यथा बिल्वान्न स्वल्पमपि भिद्यते।।९।।

The divine intellect, like the *Bela*-fruit, forms within itself its pith and seeds (of future worlds), which lie hid in it, and never burst out of its bosom. (So all things are contained in divine mind).

न यथा संनिवेशान्तः संनिवेशस्ततः पृथक्।
तथा नभोर्थादि पृथङ् न परस्मान्मनागपि।।१०।।

As a thing contained in its container, is not separate from the containing receptacle, so all things that lie in the womb of space, are included in the infinite space of the universal soul (or the divine mind) which encompasses the endless vacuity in it.

यदेवाम्भस्तदेवान्तर्द्रवत्वमपृथग्यथा।
चित्त्वमेवं तथा चित्तं तद्रूपत्वात्तदर्थयोः।।११।।

And as the property of fluidity, is never distinct from the nature of liquids; so the thoughts (of all created things), are never apart from the thinking principle of the Divine mind.

(The words *Cittam* and *Cittvam*, and their meanings of the thought and mind, appertain to their common root the *cit* or intellect with which they are alike in sound and sense).

यथा द्रवत्वं पयसि यथाऽऽलोकश्च तेजसि।
तथा ब्रह्मण्यतद्भावं चित्त्वं चित्तं च विद्यते।।१२।।

Again as fluidity is the inseparable property of water, and light is that of fire; so the thoughts and thinking, inhere intrinsically in the nature of the Divine Intellect, and not as its separable qualities.

चेतनं कर्म तत्स्वान्तर्निर्मूलं भ्रमयक्षवत्।
उदेत्यहेतुकं तच्चेन्नोदितं तन्न विद्यते।।१३।।

Intellection is the action of the intellect, and its privation gives rise to the chimeras of error in the mind; there is no other cause of error, nor does it last unless it rises in absence of reason.

चेतनं कर्म तच्चेतद्वाति स्पन्द इवानिलः।
अहेतुकं यदात्मैतद्बहिरन्तश्च सार्थधीः।।१४।।

Intellection is the action of the intellect, as fluctuation is that of the wind; and it is by means of their respective actions, that we have our perceptions of them. But when the soul ceases from action, then both of these (*viz*: our Intellection and perceptions) are at a utter stop within and without us. (*i.e.* The soul is the prime mover of our inward and outward senses).

विस्तारः कर्मणां देहः सोहंतात्मा ससंसृतिः।
अचेतनानहन्त्वेन शाम्यत्यस्पन्दवातवत्।।१५।।

The body is the field and scope of our actions, and our egoism spreads itself over the world; but our insensibility and want of egoism, tend to put away the world from us as want of force puts down the breeze.

अचेतनादनन्तात्मा भूत्वा ज्ञोऽप्युपलोपमः।
संसारमूलषणं कुरु क्रीडमुखाग्रवत्।।१६।।

Insensibility of the body and mind, renders the intelligent soul, as dull as a stone; therefore root out the world from your mind, as a boar uproots a plant with its tusk; (by means of your insensibility of it, and the full sense of God alone in you).

कर्मबीजकलाकोशत्याग एवं कृतो भवेत्।
नान्यथा राघवान्तस्ते शान्तमस्तु सदा स्थितम्।।१७।।

In this way only, O Rāma, you can get rid of the seed vessel of action in your mind; and there is no other means of enjoying the lasting peace of your soul besides this.

कर्मबीजकलात्यागे त्वेतस्मादितरात्मनि।
अविद्यमाने जीवस्य तज्ज्ञैर्विदितवस्तुभिः।।१८।।

After the germinating seed of action is removed from the mind, the wise man loses the sight of all temporal objects, in his full view of the holy light of God.

शान्तैर्न गृह्यते किंचिन्न च संत्यज्यतेऽपि च।
त्यागादानेन जानन्ति ततस्तैः शान्तमानसम्।।१९।।

The holy saints never seek to have, nor dare to avoid or leave any employment of their own choice or will; (but they do whatever comes in their way, knowing it as the will or God and must be done). They are therefore said to be of truly saintly souls and minds, who are strangers to the preference or rejection of anything: (lit., to the acceptance or avoidance of a thing).

आकाशशून्यहृदयैर्ज्ञैर्यथास्थितमास्यते।
क्रियते च यथाप्राप्तं नाप्येतैः क्रियतेपि च।।२०।।

Wise men sit silent where they sit and live as they live, with their hearts and minds as vacant

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as the vacuous sky; they take what they get, and do what is destined to them as they are unconscious of doing them. (The vacant mind without any care or thought, is like a clear mirror the untainted seat of the Holy God).

प्रवाहपतितं सर्वं स्पन्दते शान्तमानसम्।
तेषां कर्मेन्द्रियाण्येवमर्धसंसुप्तबालवत्।।२१।।

As sediments are swept away by the current of the stream, so the saintly and meek minded men are moved to action by a power not their own; they act with their organs of action with as much unconcern, as babes have the movements of their bodies, in their half-sleeping state.

रसे निर्वासने लब्धे रसा अप्यतिनीरसाः।
नान्तस्तिष्ठन्ति न बहिरज्ञाननिपुणा इव।।२२।।

As the sweetest things appear unsavoury to those, that are satiate and sated with them; so do the delights of the world, seem disgusting to them, that are delighted with divine joy in themselves; and with which they are so enrapt in their rapture, as to become unconscious of what is passing in and about them like insane people.

कर्मणो वेदनं त्यागः स च सिद्धः प्रबोधतः।
अवस्तु नेतरेणार्थः किं कृतेनाकृतेन वा।।२३।।

The unconsciousness of one's acts, makes the abandonment of his action, and this is perfected when a person is in full possession of his understanding: (or else the unconsciousness of a dead man of his former acts, does not amount to his abandonment of action). It matters not whether a man does ought or naught, with his unsubstantial or insensible organs of action.

(It is external consciousness that makes the action, and not the external doing of it, with the insensible organs of the body; because the mental impressions make the action and not its forgetfulness in the mind).

अवेदनमसंवेद्यं यदवासनमासितम्।
शान्तं सममनुल्लेखं स कर्मत्याग उच्यते।।२४।।

An action done without a desire, is an act of unconsciousness; and they are not recognized as our actions, which have no traces of them in our minds. (Hence all involuntary acts and those of insanity, are reckoned as no doings of their doer).

अपुनःस्मरणं सम्यक् चिरविस्मृतकर्म तत्।
स्थितं स्तम्भोदरसमं स कर्मत्याग उच्यते।।२५।।

An act which is not remembered, and which is forgotten as if it were buried in oblivion, is as no act of its doer; and this oblivion is equal to the abandonment of action.

अत्यागं त्यागमिति ये कुर्वते व्यर्थबोधिनः।
सा भुङ्क्ते तान्पशूनज्ञानकर्मत्यागपिशाचिका।।२६।।

He who pretends to have abandoned all action, without abandoning (or effacing) them from his mind, is said to be a hypocrite, and is devoured by the monster of his hypocrisy: (of this nature are the false *fakirs*, who pretend to have renounced the world).

समूलकर्मसंत्यागेनैव ये शान्तिमास्थिताः।
नैव तेषां कृतेनार्थो नाकृतेनेह कश्चन।।२७।।

They who have rooted out the prejudice of actions from their lives, and betaken themselves to the rest and refuge of inaction, are freed from the expectation of reward of whatever they do, as also from the fear of any evil for what they avoid to perform.

समूलमलमुद्धृत्य कर्मबीजकलामिति।
नित्यमेकसमाधानास्तज्ज्ञास्तिष्ठन्त्यतः सुखम्।।२८।।

They who have extirpated the seeds of action, with their roots and germs, from the ground of their minds, have always an undisturbed tranquility to rest upon, and which is attended with a serene delight to those that have made habitude their habit.

प्रवाहपतिते कार्ये ईषत्स्पन्दा अतन्मयाः।
घूर्णमाना इव क्षीबा यन्त्रसंचारिता इव।।२९।।

The meek are slightly moved in their bodies and minds, by the current of business in which they have fallen; but the reckless are carried onward whirling in the torrent, like drunken sots reclining on the ground, or as anything moved by a machine, (or as the machines of an engine).

मोक्षलक्ष्म्या विलासिन्या व्यसनोपहता इव।
अर्धसुप्तप्रबुद्धाभाः कामप्यवनिमागताः।।३०।।

Those who are seated in any stage of yoga, and are graced with the calmness of liberation, appear as cheerful as men in a play house, who are half asleep and half-awake over the act in this great theatre of the world.

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यत्समूलं परित्यक्तं तत्त्यक्तमिति कथ्यते।
अमूलकाषस्त्यागो यः स शाखालवनोपमः।।३१।।

That is said to be wholly extirpated, which is drawn out by its roots, or else it is like the destroying of a tree by lopping its branches which will grow again, unless it is uprooted from the ground.

अकृष्टमूलशाखाग्रलवनः कर्मपादपः।
पुनः शाखासहस्रेण दुःखाय परिवर्धते।।३२।।

So the tree of acts (the ceremonial code), though lopped off to its branches (of particular rites and ceremonies), will thrive again if it is left to remain, without uprooting it by the ritual (of *acāras*).

अवेदनात्मना तेन कर्मत्यागोऽङ्ग सिध्यति।
क्रमेण नेतरेणात एतदेवाहरन्भव।।३३।।

It is enough for your abandonment of acts, to remain unconscious of your performance of them; and the other recipes for the same (as given before) will come to you of themselves.

ये त्वेवं कर्मसंत्यागमकृत्वान्यत्प्रकुर्वते।
अत्यागं त्यागरूपात्म गगनं मारयन्ति ते।।३४।।

Whoever adopts any other method of getting rid of his actions, besides those prescribed herein; his attempts of their abandonment are as null and void, as his striking the air, (in order to divide it).

(Outward abandonment of anything is nothing, unless it is done so from the mind).

बोधात्मकतया कर्मत्यागः संपद्यते स्वयम्।
दग्धबीजा निरिच्छोच्चैरक्रियैव भवेत्क्रिया।।३५।।

It is the rational abandonment of a thing, that makes its true relinquishment, and whatever is done unwilfully, is like a fried grain or seed, that never vegetates nor brings forth its fruit.

(The rational renouncement of a thing, is said in the Veda, to mean its resignation to God, to whom belongs every thing in the world, and is lent to man for his temporary use only. And fruitless actions are those that are done unwillingly, and are not productive of future births for our misery only).

बुद्धीन्द्रियेहितं कर्म सफलं रसभावनात्।
वेष्टितव्यं कुदाम्नेव स्पन्दोऽन्यो निष्फलोऽङ्गजः।।३६।।

But the act that is done with the will and bodily exertion, becomes productive with the moisture of desire; but all other efforts of the body without the will, are entirely fruitless to their actor.

कर्मत्यागे स्थिते बोधाज्जीवन्मुक्तो विवासनः।
गृहे तिष्ठत्वरण्ये वा शाम्यत्वभ्येतु वोदयम्।।३७।।

After one has got rid of his action, and freed himself from further desire; he becomes liberated for life (*Jīvan-mukta*), whether he may dwell at home or in the woods, and live in poverty or affluence.

गेहमेवोपशान्तस्य विजनं दूरकाननम्।
अशान्तस्याप्यरण्यानि विजना सजना पुरी।।३८।।

The contented soul is as solitary at home, as in the midst of the farthest forest; but the discontented mind find the solitary forest, to be as thickly thronged with vexations as the circle of a family house.

परिशान्तमतेर्ज्ञस्य स्वप्नेऽप्यप्राप्तमानवा।
निर्मला विततता हृद्या हृद्येव वनभूमिका।।३९।।

The quiet and calmly composed spirit, finds the lonely woodland, where a human being is never to be seen even in a dream, to be as lovely to it as the bosom of a family dwelling.

ज्ञस्य निर्वाणदृश्यस्य निस्पन्दार्था नभोमयी।
शान्ताशेषविशेषार्था जगदेव महाटवी।।४०।।

The wise man who has lost the sight of the visible, and of the endless particulars abounding in this forest of the world, beholds on every side the silent and motionless sphere of heaven spread all around him.

अनन्तसंकल्पवतो हृदयस्थजगत्स्थितेः।
हृद्येवावर्तते भूमिरज्ञस्याखिलसागरा।।४१।।

The thoughtless ignorant, whose insatiate ambition grasps the whole universe in his heart, rolls over the surface of the earth and all its boisterous seas with as much glee as upon a bed of flowers.

जनस्याज्ञस्य दीनस्य विविधद्वन्द्वसंकटा।
सारम्भा विविधाकारा हृद्येव ग्राममण्डली।।४२।।

All these cities and towns, which are so tumultuous with the endless of men, appear to the ignorant and money-less man as a garden of

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flowers; where he picks up his worthless penny with as much delight as holy men cull the fragrant blossoms to make their offerings to holy shrines.

विविधकार्यविकारदशामयी
सपुरपत्तनमण्डलपर्वता।
मुकुरकोश इव प्रतिबिम्बिता
हृदि भवत्यमला मलिने मही।।४३।।

The wide earth with all her cities and towns, and distant districts and countries, which are so full of mutual strife and broil, appear to the soiled soul of the gross-headed and greedy, as if they are reflected in their fair forms in the mirror of their minds; or painted in their bright colours upon the canvas of their hearts. (Worldly men are so infatuated with the world, that they take side of things for fair and bright).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्त० दृश्योपशमयोगोपदेशो नाम तृतीयः सर्गः।।३।।

CHAPTER 4

ANNIHILATION OF EGOISM

Argument. Egoism is shown as the root of worldliness, and its extirpation by spiritual knowledge.

वसिष्ठ उवाच

साहन्तादिजगच्छान्तौ बोधे संवित्कलात्मनि।
संशान्तदीपसंकाशस्त्यागः सिद्ध्यति नान्यथा।।१।।

Vasiṣṭha continued: The abandonment of the world (which is otherwise termed as liberation—*mokṣa*), is effected only upon subsidence of one's egoism and knowledge of the visible in the conscious soul; in the manner of the extinction of a lamp for want of oil.

(The knowledge of the phenomenal is the root of illusion, and it is the removal of this that is called the abandonment of the world, and the cause of liberation).

न त्यागः कर्मसंत्यागो बोधस्त्याग इति स्मृतः।
अजगत्प्रतिभैकात्मा योऽनहन्तादिरव्ययः।।२।।

It is not the giving up of actions, but the relinquishment of the knowledge of the objective world, that makes our abandonment of it; and the subjective soul, which is without the reflexion of the visible world, and the objective-self, is immortal and indestructible.

अयं सोहमिदं तन्म इति निःस्नेहदीपवत्।
शान्ते परमनिर्वाणे प्रबोधात्मेति शिष्यते।।३।।

After the knowledge of the self and this and that with that of mine and yours, becomes extinct like an extinguished lamp, there remains only the intelligent and subjective- soul by itself alone: (and it is this state of the soul that is called its extinction—*nirvāṇa* and its liberation or *mokṣa*).

अयं सोहमिदं तन्मे शान्तमित्येव यस्य नो।
न ज्ञानं तस्य नो शान्तिर्न त्यागो न च निर्वृतिः।।४।।

But he whose knowledge of himself and others, and of mine and yours and his and theirs, has not yet subsided in his subjectivity, has neither the intelligence nor tranquility nor abandonment nor extinction of himself. (It is opposite of the preceding).

ममेदमयमेवाहमित्येतावति यः क्षयः।
बोधात्मा शिवमाशान्तं तस्मादन्यन्न विद्यते।।५।।

After extinction of one's egoism and meism; there remains the sole and tranquil and intelligent soul, beside which there is nothing else in existence.

अहमंशे विदा क्षीणे सर्वमेव क्षयं गतम्।
न किंचिच्च क्वचित्क्षीणं निर्वाणैकघनं स्थितम्।।६।।

The egoistic part of the soul being weakened by the power of true knowledge, every thing in the world wastes away and dwindles into insignificance; and though nothing is lost in reality, yet every thing is buried in and with the extinction of the self.

अहंविदनहंवित्त्वादेव शाम्यत्वविघ्नतः।
एतावन्मात्रसाध्येयं किमिवेयं कदर्थना।।७।।

The knowledge of the ego is lost under that of the non-ego, with any delay or difficulty; and it being so easy to effect it, there is no need of resorting to the arduous methods for removal of the same. (It beings easy to ignore the silver in a shell, it is useless to test it in the fire).

अहंनादमिति भ्रान्तिर्न च चित्त्वादृतेऽस्ति सा।
चित्त्वं चाकाशविशदमतः क्वैषा भ्रमस्थितिः।।८।।

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The thoughts of *ego* and *non-ego*, are but false conceits of the mind; and the mind being as void as the clear sky, there is no solid foundation for this error.

न भ्रमो भ्रमणं नैव न भ्रान्तिर्भ्रमकोऽस्ति वा।
अनालोकनमेवेदमालोकान्नेदमस्ति ते।।९।।

No error has its vagary anywhere, unless it moves upon the basis of ignorance, it grows upon misjudgement, and vanishes at the light of reason and right judgement.

विद्धि चिन्मात्रमेवेदमसद्रूपोपमं ततम्।
तेनालं मौनमास्स्वैयं सर्वं निर्वाणमात्रकम्।।१०।।

Know all existence to be the Intellect only; which is extended as an unreal vacuity; therefore sit silent in the empty space of the Intellect, wherein all things are extinct as nothing. (The reality of the Divine Mind, containing the ideal world which appears as a reality).

येनैवाशु निमेषेण त्वहमित्येव चेतति।
तेनैव नाहमित्येव चेतित्वाशु न शोच्यते।।११।।

Whenever the idea of ego comes to occur in the mind, it should be put down immediately by its negative idea of the *non-ego* or that I am nothing.

अहंभावं नभोर्थेन निर्वाच्यरूढबाणवत्।
अजस्रमाशु वा क्षीणं तिष्ठावष्टब्धतत्पदः।।१२।।

Let the conviction of the *non-ego* supplant that of the *ego*, as a meaningless term, or as untrue as empty air, or a flower of the aerial arbour; and being fixed as an arrow in the bow-string of holy meditation, strive to hit at the mark of the Divine Essence.

सनभोर्थामहन्तां त्वं चेतन्नेवमनारतम्।
सर्वभावैरनारूढो भव तीर्णभवार्णवः।।१३।।

Know always your ideas of *ego* and *tu*—I and you, to be as unreal as empty air; and being freed from the false idea of every other thing, get over quickly across the delusive ocean of the world.

स्वभावमात्रविजये स्वयं यस्य न वीरता।
तस्योत्तमपदप्राप्तौ पशोर्ब्रूहि कथैव का।।१४।।

Say how is it possible for that senseless and beastly man, to attain to the highest state of divine perfection, who is unable to overcome his natural prejudice of egoism.

षड्वर्गो निर्जितः पूर्वं येनोत्तमविदा स्वतः।
भाजनं स महार्थानां नेतरो नरगर्दभः।।१५।।

He who has been able by his good understanding, the sixfold beastly appetites of his nature; is capable of receiving the knowledge of great truths; and no other asinine man in human shape.

यस्य स्वान्तर्मनोवृत्तिर्जीयमाना जिताथवा।
विषयः स विवेकानां स पुमानिति कथ्यते।।१६।।

He who has weakened and overcome the inborn feelings of his mind, becomes the receptacle of all virtue and knowledge, and is called a man in its proper sense of the word.

अर्थो दृषदिवाम्भोधौ यो य आपतति त्वयि।
तस्मादेव पलायस्व नाहमित्येव भावयन्।।१७।।

Whatever dangers may threaten you on rocks and hills and upon the sea, you may escape from the same by thinking that they cannot injure your inward soul, though they may hurt the flesh.

नाहमस्तीति बुद्ध्वापि सोपपत्तिकमप्यलम्।
जानानो ज्ञप्तिमात्रं च किमज्ञ इव मुह्यसि।।१८।।

Knowing that your egoism is nothing in reality, except your false conception of it, why then do you allow yourself to be deluded by it, like the ignorant who are misled by their phrenzy?

न ज्ञेयमर्थतोऽस्तीह हेम्नीव कटकादिता।
भ्रान्तिमात्रादृते सा च शाम्यत्यस्मरणेन ते।।१९।।

There is nothing (*no ego*) here, that is known to us in its reality; all our knowledge is erroneous as that of an ornament in gold, (and springs from the general custom of calling it so), is our knowledge of the *ego* which we know not what, and may be lost by our forgetfulness of it. (So the different names and shapes of golden ornaments being forgotten, we see the substance of gold only common in all of them).

यो यो भाव उदेत्यन्तस्त्वयि स्पन्द इवानिले।
नाहमस्मीति चिद्वृत्त्या तमनाधारतां नय।।२०।।

Try to dislodge the thoughts that rise in your mind, in the manner of the incessant vibrations in the air, by thinking that you are not the *ego*, nor has your *ego* any foundation at all.

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लोभो लज्जा मदो मोहो येनादाविति नो जिताः।
निरर्थकमनर्थोऽस्मिन्स किमर्थं प्रवर्तते।।२१।।

The man who has not overcome his egotism, and its concomitants of covetousness, pride and delusion, does in vain attend to these lectures which are useless to him.

अहं त्वं पवने स्पन्द इव यत्त्वयि संस्थितम्।
परमात्मनि तन्नान्यदेतत्स्पन्द इवानिले।।२२।।

The sense of egoism and *tuism* which abides in you, is no other than the stir of the Supreme Spirit, which stirs alike in all as motion impels the winds.

असर्गसंविदा सर्गः परेऽस्तोऽतिविराजते।
संनिवेशविशेषेण दुरर्थोऽपि हि शोभते।।२३।।

The uncreated world which appears as in act of creation, is inherent and apparent in the Supreme soul, and notwithstanding all its defects and frailty, it is fair by being situated therein. (Because a thing however bad, appears beautiful by its position with the good).

परमात्मा तु नोदेति नास्तं याति कदाचन।
न चास्मादन्यदस्तीति को भावोऽभाव एव वा।।२४।।

The Supreme soul neither rises nor sets at any time; nor is there anything else besides that One, whether existent or in-existent. (All real and potential entities are contained in the mind of God).

परं परे पूर्णं पूर्णे शान्तं शान्ते शिवं शिवे।
इत्येवमात्रं विततं नाहं न च जगन्न धीः।।२५।।

All this is transcendental in the transcendent spirit of God, and everything is perfect in his perfection. All things are quiet in his tranquility, and whatever is, good by the goodness of the Great God.

अनिर्वाणे विनिर्वाणं शान्तं शान्ते शिवे शिवम्।
निर्वाणमप्यनिर्वाणं सनभोर्थं न वापि तत्।।२६।।

All things are extinct in the unextinguished spirit of God, they are quiet in his quiescence, and all good in his goodness; this extinction in the in-extinct or ever existent soul of God, is no annihilation of any; it is understood as the sky, but is not the sky itself.

शस्त्राघाताः प्रसह्यन्ते सह्यन्ते व्याधिवेदनाः।
नाहमित्येवमात्रस्य सहने का कदर्थना।।२७।।

Men may bear the strokes of weapons and suffer under the pain of diseases; and yet how is it that no body can tolerate the thought of his unegoism or extinction.

जगत्पदार्थसार्थानामहमित्यक्षयोऽङ्कुरः।
तस्मिन्निर्मूलतां याते जगन्निर्मूलतां गतम्।।२८।।

The word *ego* is the ever growing germ of the significance of everything in the world; (*i.e.* our selfishness gives growth to our need and want of all things for our use); and that (egoism or selfishness) being rooted out of the mind, this world also is uprooted from it.

(*i.e.* Think neither of yourself or anything in the world as yours but of the Lord, and be exempt from your cares of both).

वाष्पेणेवाहमर्थेन निःसारेणापि सारवत्।
व्यामलः परमादर्शस्तच्छान्तौ संप्रसीदति।।२९।।

The meaningless word *ego*, like empty vapour or smoke, has the property of soiling and mirror of the soul, which resumes its brightness after removal of the mist.

अहमर्थः परे वायौ स्पन्दस्तत्प्रशमे तु तत्।
अनिर्देश्यमनाभासमनन्तमजमव्ययम्।।३०।।

The significance of the word I or *ego*, is as force or fluctuation in the calm and quiet atmosphere; and this force being still, the soul resumes its serenity, as that of the unseen and imperceptible and one eternal and infinite air. (Here is Vasiṣṭha's vacuism again).

अहमर्थः पुरो द्रव्यप्रतिबिम्बप्रदश्चिति।
तच्छान्तौ सा निराभासमनन्तमजमव्ययम्।।३१।।

The significance of the word *ego*, produces the shadow of external objects in the mind; and that being lost, there ensues that serenity and tranquility of the soul, which are the attributes of the unknowable, infinite and eternal God.

अहमर्थाम्बुदे क्षीणे परमार्थशरन्नभः।
परयानन्तया लक्ष्म्या स्वच्छयाच्छं विराजते।।३२।।

After the cloudy shadow of the sense of the word *ego*, is removed from the atmosphere of mind; there appears the clear firmament of transcendent truth, shining with serene brightness throughout its infinite sphere.

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अहमर्थलोन्मुक्तव्यक्तं ताम्रमङ्ग चेत्।
तत्परं परमाभासं संपन्नं हेम कान्तिमत्।।३३।।

After the essence of the soul is purged of its dross, and there appears no alloy or base metal in it; it shines with its bright lustre as that of pure gold, when it is purified from its mixture with copper or other.

यथा निरभिधार्थश्रीर्भजत्यव्यपदेश्यताम्।
तथानहन्ताहन्तेयं ब्रह्मत्वमधिगच्छति।।३४।।

As an insignificant term (*nirabhidhārtha*), bears no accepted sense (vypadesārtha); so the unintelligible word *ego* to the *non-ego* or impersonal entity of Brahma.

अस्त्यहन्त्वे स्थितं ब्रह्म सनामेव पदार्ववत्।
शान्तवत्सदिवाभासं तद्वत्स व्यपदेशवान्।।३५।।

It is Brahma only that resides in the word *ego*, seeking to remove all the substances of world Brahma manifested them all together. (*i.e.* the word *ego* is applicable to God alone).

अहमर्थो जगद्बीजं यदि दग्धमभावनात्।
तदहन्त्वं जगद्बन्ध इत्यादेः कलनैव का।।३६।।

The meaning of the word *ego*, which contains the seed of world in it, is rendered abortive by our ceasing to think of it. Then what is the good of using the words I and you, that serve only to bind our souls to this world. (Forget yourselves, to be free from bondage).

सद्ब्रह्म शिवमात्मेति परे नामकलङ्किता।
उदेत्यहन्ता कुम्भत्वादिव मृद्धातुविस्मृतिः।।३७।।

The essence is the pure and felicitous spirit, which is afterwards soiled under the appellation of *ego*, which rises out of that pure essence, as a pot is produced from the clay; but the substance is forgot under the form, as the gold is forgotten under that of the ornament.

अहमर्थादियं बीजात्सत्ता बिम्बलतोत्थिता।
यस्यां जगन्त्यनन्तानि फलान्यायान्ति यान्ति च।।३८।।

It is this seed of *ego*, from which the visible plant of creation takes its rise; and produces the countless worlds as its fruits, which grow to fade and fall away.

साद्यब्ध्यर्वी नदी सेयं रूपालोकैषणादिका।
अहमर्थस्य मरिचबीजस्यान्तश्चमत्कृतिः।।३९।।

The meaning of the word *ego*, contains in it like the minute seed of a long pepper, the wonderful productions of nature, consisting of the earth and sea, the hills and rivers, and forms and colours of things, with their various natures and actions.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः।
इत्यामोदोऽहमर्थोग्रकुसुमस्य विकासिनः।।४०।।

The heaven and earth, the air and space, the hills and rivers on all sides, are as the fragrance of the full blown flower of the *Ego*.

अहमर्थः प्रविसृतः प्रकटीकुरुते जगत्।
सद्रूपालोकमननं प्रवृत्त इव वासरः।।४१।।

The *Ego* in its widest sense, stretches out to the verge of creation, and contains all the worlds under it, as the wide spread day light comprehends all objects and their action under it.

प्रवृत्तेन दिनेनार्थः प्रकटीक्रियते यथा।
असज्जगदहन्त्वेन क्षणान्निर्मीयते तथा।।४२।।

As the early day-light, brings to view, the forms and shapes and colours of things; so it is our egoism (which is but another name for ignorance), that presents the false appearance of the world to our visual sight.

अहमित्यर्थदुस्तैललवो ब्रह्मणि वारिणि।
प्रसृतो यत्तदाश्वेतत्रिजगच्चककं स्थितम्।।४३।।

When egoism like a particle of dirty oil, falls into the pellucid water of Brahma; it spreads over its surface in the form of globules, resembling the orbs of worlds floating in the air.

उन्मेषमात्रेणाहन्ता जगन्त्यनुभवत्यहो।
न निमेषेण दृगिव सत्यानीत्यप्यसन्त्यलम्।।४४।।

Egoism sees at a single glance, the myriads of worlds spread before its visual sight; as the blinking eye observes at a twinkling, thousands of specks scattered before its sight.

अहमर्थे प्रविसृते संसारो ह्यनुभूयते।
नान्तर्भूय परिक्षीणे लोचनस्येव तारके।।४५।।

Egoism (selfishness) being extended too far, perceives the farthest worlds lying stretched before its sight; but the unegotist or unselfish soul, like sleeping man does not perceive the

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nearest object, as our eyes do not see the pupils lying within them.

अहमंशे निरंशत्वं नीते शाश्वतसंविदा।
शाम्यतीयमशेषेण संसारमृगतृष्णिका।।४६।।

It is only upon the total extinction of our egoistic feelings, by the force of unfailing reasoning; that we can get rid of the mirage of the world.

स्वसंविद्भावनामात्रसाध्येऽस्मिन्वरवस्तुनि।
सिद्धमात्रात्मनि स्वैरं मा खेदं गच्छ मा भ्रमीम्।।४७।।

It is by our constant reflection upon our consciousness only, that it becomes possible for us the great object of our consummation—*Siddhi*; and the attainment of the perfection of our souls; we have nothing more to desire or grieve at nor any fear of falling into error.

स्वयत्नमात्रसंसाध्यादसहायादिसाधनात्।
अनहंवेदनान्नान्यच्छ्रेयः पश्यामि तेऽनघ।।४८।।

It is possible by your own endeavour, and without the help of any person or thing, to attain to your perfection; and therefore I see no better means for you to this than the thought of your unegoism.

विस्मृत्याहं त्वमास्स्व प्रविसृतविभवः पूरिताशेषविश्वो
विष्वकशैलान्तरिक्षक्षितिजलधिमरुन्मार्गरूपोऽमलात्मा।
स्वस्थः शान्तो विशोकः करणमलकलावर्जितो निष्प्रपञ्चो
निःसंचारश्चरात्मा सकलमसकलं चेति सिद्धान्तसारः।।४९।

Now Rāma, this is the abstract of the whole doctrine, that you forget your *ego* and *tu*, and extend the sphere of our soul all over the universe, and behold them all in yourself. Remain quite calm and quiet and without any sorrow, and exempt from all acts and pursuits of the frail and false world, and think the soul as one whole and not a part of the universe. (*Samaṣṭi* and not *Vyaṣṭi*).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये निर्वाणप्रकरणे उत्तरार्धे अहन्तानिरासो नाम चतुर्थः सर्गः।।४।।

CHAPTER 5

NARRATIVE OF A VIDYĀDHARA AND HIS QUERIES

Argument. Vasiṣṭha relates the tale spoken to him by Bhuśuṇḍa, and efficacy of divine knowledge in dispassionate souls and not in ungoverned minds.

वसिष्ठ उवाच

स्वभावं स्वं विजित्यादाविन्द्रियाणां सचेतसाम्।
प्रवर्तते विवेके यः सर्वं तस्याशु सिध्यति।।१।।

Vasiṣṭha continued: The sensible man who employs himself in his inquiry after truth, after controlling his nature, and restraining his organs of sense from their objects, becomes successful in them at last.

स्वभावमात्रं येनान्तर्न जितं दग्धबुद्धिना।
तस्योत्तमपदप्राप्तिः सिकतातैलदुर्लभा।।२।।

But the man of perverted understanding, that has no command over his own nature, finds it as impossible for him to gain any good or better state, as it is in vain to expect to obtain any oil from pressing the sands.

शुद्धेऽल्पोऽप्युपदेशो हि निर्मले तैलबिन्दुवत्।
लगत्युत्तानचित्तेषु नादर्श इव मौक्तिकम्।।३।।

A little instruction even is as impressive in the pure mind, as a drop of oil sticks to the clean linen; but no education has any effect on the hard heart of fools, as the most brilliant pearl makes no impressing in the gritty glass mirror. (It casts but a shadow which never lasts).

अत्रैवोदाहरन्तीममितिहासं पुरातनम्।
मम पूर्वं भुशुण्डेन कथितं मेरुमूर्धनि।।४।।

I will here cite an instance to this purport, from an old anecdote related to me by the aged Bhuśuṇḍa in by gone days; when I was living with him on the top of Sumeru mountain. (This proves the longevity of the Aryans in the ancient homestead beyond the Altain chain).

पुरा भुशुण्डः कस्मिंश्चित्पृष्ट आसीत्कथान्तरे।
मया कदाचिदेकान्ते मेरोः शिखरकोटरे।।५।।

I had once in times of old, mooted this question among other things to the time worn Bhuśuṇḍa, when he was dwelling in his solitary retreat in one of the caves of Meru, saying:

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मुग्धबुद्धिमनात्मज्ञं कं त्वं सुचिरजीवितम्।
स्मरसीति मया पृष्टेनोक्तं तेनेदमङ्ग मे।।६।।

O long living seer, do you remember to have ever seen, any such person of infatuated understanding, who was unconscious of himself and ignorant of his own soul? (The *mugdha* or infatuated is explained as one of ungoverned mind and senses and employed in vain labour and toil).

भुशुण्ड उवाच

आसीद्विद्याधरः पूर्वमनात्मज्ञः सुखेदितः।
लोकालोकान्तरशृङ्गे शुष्क आर्यो विचारवान्।।७।।

Bhuśuṇḍa replied: Yes, there lived a Vidyādhara of old, on the top of the mountain on the horizon; who was greatly distressed with incessant toil, and yet anxious for his longevity: (by performance of his devotion for prolongation of life).

तपसा बहुरूपेण यमेन नियमेन च।
अक्षीणायुरतिष्ठत्स पुरा कल्पचतुष्टयम्।।८।।

He betook himself to austerities of various kinds, and to the observance of abstinence, self-restraint and vows of various forms; and obtained thereby an undecaying life, which lasted for many ages of four *kalpas* of four *yugas* each.

ततश्चतुर्थे कल्पान्ते विवेकस्तस्य चोदभूत्।
विदूरस्येव वैदूर्यमौचित्याज्जलदोदयात्।।९।।

At the end of the fourth *kalpa* he came to his sense, and his percipience burst forth on a sudden in his mind, as the emeralds glare out of ground in the distant country (of Burmah); at the roaring of clouds. Emeralds are called *Vaidūryas* from their production in the *vidura* or distant land of Burmah; where there are many ruby mines also; but *vaidūryas* are the sky coloured sappier or lapis lazuli; an often called as emeralds).

पुनर्मृतिः पुनर्जन्म जरा मेति विभावयन्।
लज्जेऽहं तत्किमेकं स्यात्स्थिरमित्यवमृश्य सः।।१०।।

He then reflected in himself saying: What stability can I have in this world, where all beings are seen to come repeatedly into existence, to decay with age, and at last to die and dwindle away into nothing? I am ashamed to live in this state of things and under such a course of nature.

मामाजगाम संप्रष्टुमष्टादशमयीं पुरीम्।
स्वामुपोह्य विरक्तात्मा संसारारसतां गतः।।११।।

With these reflections he came to me, quite disgusted in his spirit at the frailties of the world, and distasteful of baneful vanities; and then proposed to me his query regarding the city with its eighteen compartments.

(*i.e.* The body with its ten organs, five vital airs, the mind, soul and body).

स मत्समीपमागत्य कृतोदारनमस्कृतिः।
मत्पूजितोऽवसरत उवाचेदमनिन्दितम्।।१२।।

He advanced before me, and bowed down profoundly; and after being honoured by me, he took the opportunity to propose his questions to me.

विद्याधर उवाच

मृदूनि परितापीनि दृषद्दृढबलानि च।
छेदे भेदे च दक्षाणि स्वशस्त्राणीन्द्रियाणि च।।१३।।

The Vidyādhara said: I see these organs of my body, which though so frail, are yet as hard and strong as any weapon of steel; they are capable of breaking and tearing every thing, and hurtful in their acts of injuring others.

पर्याकुलानि मलिनानि विपत्प्रदानि
दुःखोर्मिमन्ति गुणकाननपावकत्वात्।
हार्दान्धकारगहनानि तमोमयानि
जित्वेन्द्रियाणि सुखमेति च किं ममार्थैः।।१४।।

I find my senses to be dim and dark, and always disturbed and leading to dangers (by their mistake of things). Again the passions in the heart, are setting fire to the forest of our good qualities, and boiling with the waves of sorrow and grief; while the dark ignorance of our minds, envelops every thing in the deepest gloom. Hence it is that the control, over our bodily organs, senses and the passions and feelings of the heart and mind, is only attended with our real happiness, which is not to be had from any object of sense.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उ० विद्याधरोपाख्याने विद्याधरप्रश्नो नाम पञ्चमः सर्गः।।५।।

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CHAPTER 6

DESCRIPTION OF DISAFFECTION AND DISGUST TO THE WORLD

Argument. Indifference and Apathy to the world, based on the Doctrines of the stoics and cynics, and the religious Recluses of all nations and Countries in every age.

विद्याधर उवाच

यदुदारमनायासं क्षयातिशयवर्जितम्।
पदं पावनमाद्यन्तरहितं तद्वदाशु मे।।१।।

The Vidyādhara continued: Tell me even now, what is that most noble state (or highest category), which is devoid of increase or decrease or any pain whatever; which is without beginning and end, and which is most sanctified and sanctifying.

एतावन्तमहं कालं सुप्त आसं जडात्मकः।
इदानीं संप्रबुद्धोऽस्मि प्रसादादात्मनो मुने।।२।।

I had been so long sleeping as an inert soul, and now I am awakened to sense by the grace of the Supreme Soul: (displayed in the present *vairāgya* or dispassionateness of the speaker).

मनो महामयोत्तप्तं क्षुब्धमज्ञानवृत्तिषु।
मामुद्धर दुरन्तेहं मोहादहमिति स्थितात्।।३।।

My mind is heated with the fervour of the fever of my insatiate desire, and is full of regret at the state of my ignorance; now raise me from the depth of darkness in which I am grovelling under my delusion.

श्रीमत्यपि पतन्त्याशु शातनाः कातरादयः।
गुणवत्युग्रपत्रेऽपि तुहिनानीव पङ्कजे।।४।।

Many a time does misfortune overtake the fortunate, and bitter sorrows betide the wise and learned; just as the hoar-frost falls on the tender leaves of lotuses, and discolours them at the end.

जायन्ते च म्रियन्ते च केवलं जीर्णजन्तवः।
न धर्माय न मोक्षाय मशका इव पङ्कजे।।५।।

We see the frail living beings springing to birth, and dying away at all times to no purposes; they are neither for virtuous acts nor their liberation, but are born to die only, as the gnats and ephemera of dirt. (The Vidyādhara like the cynic, finds fault with every earthly things).

भावैस्तैरेव तैरेव तुच्छालम्भविडम्बनैः।
चिरेण परिखिन्नाः स्मो विप्रलम्भाः पुनः पुनः।।६।।

How have I passed through different stages of life, how with one state of things and then with another, and deceived by the gain of paltry trifles. We are always discontent with the present state, and cheated repeatedly by the succeeding one.

नान्तोस्त्यस्य न च स्थैर्यावस्थाऽविश्रान्तमानसम्।
भ्रमन्तो भोगभङ्गेषु मरुभूमिष्विवाध्वनः।।७।।

The unwearied mind, ever running after its frail pleasures, and floating as it were upon the breakers of its enjoyments, has no end of its rambling, nor rest after its toils; but wanders onward in the desert paths of this dreary world.

आपातमधुरारम्भा भङ्गुरा भवहेतवः।
अचिरेण विकारिण्यो भीषणा भोगभूमयः।।८।।

The objects of enjoyment, that are the causes of our bondage in this world, and appear as very charming and sweet at first; are all frail and ever changeful in their natures, and prove to be our bane at last.

मानावमानपरया दुरहंकारकान्तया।
न रमे वामया तात हतविद्याधरश्रिया।।९।।

Actuated by our consorting egoism, and led by the sense of honour to live in dishonour, I am degraded from the dignity of my high birth as a Vidyādhara, and am not pleased with myself.

दृष्टाश्चैत्ररथोद्यानभुवः कुसुमकोमलाः।
कल्पवृक्षलतादत्तसमस्तविभवश्रियः।।१०।।

I have seen the pleasure garden of *Citra-ratha* (the chief of the *Gandharva* tribe); and all the sweet and soft flowery beds on earth; I have slept under the bowers of *Kalpa* Creepers in paradise, and have given away all my wealth and property in charity.

विहृतं मेरुकुञ्जेषु विद्याधरपुरेषु च।
विमानवरमालासु वातस्कन्धस्थलीषु च।।११।।

I have sported in the groves of Meru, and about the cities of the Vidyādharas; I have wandered about in heavenly cars, and in the aerial regions on all sides; (in balloons or aerial cars).

विश्रान्तं सुरसेनासु कान्ताभुजलतासु च।
हारिहारविलासासु लोकपालपुरीषु च।।१२।।

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I have halted amidst the heavenly forces, and reposed on the arms of my consorts; I have joined the bands of *Haris* in their jocund frolic and music, and have promenaded through the cities of the rulers of mankind.

न किंचिदुचितं साधु सर्वमाधिविषोष्मणा।
दग्धं भस्मायते तात विज्ञातमधुना मया।।१३।।

I saw nothing of any worth among them, except the bitter sorrow of my heart in all; and I come now to find by my best reason, that every thing is burnt down to ashes before me.

रूपालोकनलोलेन वनिताननगृध्नुना।
सावभासेन दोषाय दुःखं नीतोस्मि चक्षुषा।।१४।।

My eyes which by their visual power, are ever inclined to dwell upon the sights of things, and do dote with fondness upon the face of my mistress, have been the cause of great affliction to my mind.

इदं गुणावहं नेदमिति मुक्त्वा विकल्पनम्।
रूपमात्रानुसारित्वादवस्तुन्यपि धावति।।१५।।

My eye-sight runs indiscriminately after all beautiful objects, without its power of considering, whether this or that is for our good or bad: (*i.e.* Without the power of penetrating into and distinguishing the properties and qualities of objects).

तावदायाति विरतिं न वशं यावदापदाम्।
नानाबन्धपरं चेतः परानर्थेहितोन्मुखम्।।१६।।

My mind also, which is ever prompt to meet all hazards, and to expose itself to all kinds of restraints, never finds its rest until it is overwhelmed under some danger, and brought under the peril of death.

घ्राणमेतदनर्थाय धावच्चैवाभितः स्फुटम्।
न निवारयितुं तात शक्नोमीह हयं यथा।।१७।।

My scent likewise is ever alert in seeking after fragrant and delicious things to its own peril, and it is difficult for me to repress it, as it is hard for one to restrain an unruly horse.

गन्धोदकप्रणालेन मुखश्वासानुषातिना।
वैरिणेवातिदोषेण घ्राणेनास्मि नियोजितः।।१८।।

I am restrained by the sense of my smelling to the two canals of my nostrils, bearing the putrid breath and cough and cold of the body; and am constrained like a prisoner or captive of war to the dungeon by my jailer or captor.

चिरं रसनया चाहमनया नयहीनया।
गजगोमायुगुप्तेषु दुःखाद्रिष्वलमाहतः।।१९।।

It is on account of this lickerish tongue of mine, that I am forced to seek for my food in these rugged and dreary rocks, which are the haunt of wild elephants, and where the wolves are prying for their forage.

(From this it appears that, the Vidyādharas were a tribe of mountaineers in the north of the Himālayas).

निरोद्धुं न च शक्नोमि स्पर्शलम्पटतां त्वचः।
ग्रीष्मकालसमिद्धस्य तापमंशुमतो यथा।।२०।।

I am to restrain the sensitiveness of my body, and to make my skin (the *tvak indriya* or the organ of feeling), to endure the heat of the hot weather of the kindled fire and of the burning sun: (all which it is necessary to be undergone in the austere devotion known as *Pañcatapa*).

शुभशब्दरसार्थिन्यो मुनेः श्रवणशक्तयः।
मां योजयन्ति विषमे तृणेच्छा हरिणं यथा।।२१।।

My ears, sir, which ought to take a delight in the hearing of good lectures, are always inclined to listen to talk that are no way profitable to me; but mislead me to wrong, as the grassy turf covering a well, tempts the silly stag to his ruin.

प्रणताः प्रियकारिण्यः प्रह्वभृत्यसमीरिताः।
वाद्यगेयरवोन्मिश्राः शुभशब्दश्रियः श्रुताः।।२२।।

I have listened to the endearing speeches of my friends and servants, and attended to the music of songs and instruments, to no lasting good being derived therefrom. (Sensuous pleasures are transient, and are not attended with any permanent good).

श्रियः स्त्रियो दिशश्चैव तटाश्चाम्भोधिभूभृताम्।
दृष्टा विभवहारिण्यः प्रक्वणन्मणिभूषणाः।।२३।।

I have beheld the beauty of beauties, and the natural beauty of objects on all sides; I have seen the sublimity of mountains and seas, and the grandeur of their sides and borders; I have witnessed the prosperity of princes and the brilliancy of gem and jewels.

चिरमास्वादिताः स्वादु चमत्कारमनोरमाः।
प्रह्वकान्ताजनानीताः षड्रसा गुणशालिनः।।२४।।

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I have long tasted the sweets of the most delicious dishes, and have relished the victuals of the six different savours, that were served to me by the handsomest damsels.

कौशेयकामिनीहारकुसुमास्तरणानिलाः।
निर्विघ्नमभितः स्पृष्टा भृशमाभोगभूमिषु।।२५।।

I have associated with the lovely damsels clad in their silken robes, and wearing their necklaces of pearls, reclined on bed of flowers and fanned by soft breezes; I have had all these pleasures of touch, and enjoyed them unrestrained in my pleasure gardens.

वधूमुखौषधीपुष्पसमालम्भनभूमयः।
अनुभूता मुने गन्धा मन्दानिलसमीरिताः।।२६।।

I have smelt the odours on the faces of fairy damsels, and have had the smell of fragrant balms, perfumeries and flowers; and I have inhaled the fragrance, borne to me by the breath of the soft, gentle and odoriferous breezes.

श्रुतं स्पृष्टं तथा दृष्टं भुक्तं घ्रातं पुनः पुनः।
संशुष्कविरसं भूयः किं भजामि वदाशु मे।।२७।।

Thus have I seen and heard, felt and smelt, and repeatedly tasted whatever sweats this earth could effort. They have now become dry, distasteful, stale and unpleasurable to me; say what other sweet is there left for me yet to enjoy.

भुक्त्वा वर्षसहस्राणि दुर्भोगपटलीमिमाम्।
आब्रह्मस्तम्बपर्यन्तं न तृप्तिरुपजायते।।२८।।

I have enjoyed all these enjoyments of my senses for a full thousand years, and still I find nothing either in this earth or in heaven, which is able to yield full satisfaction to my mind.

साम्राज्यं सुचिरं कृत्वा तथा भुक्त्वा वधूगणम्।
भंक्त्वा परबलान्युच्चैः किमपूर्वमवाप्यते।।२९।।

I have reigned for a long-time over a realm, and enjoyed the company of the courtesans in my court. I have vanquished the forces of my enemies in battle, but I know not great gain I have gained thereby. (All is vanity of vanities only).

येषां विनाशनं नासीद्यैर्भुक्तं भुवनत्रयम्।
तेऽपि तेऽप्यचिरेणैव समं भस्मपदं गताः।।३०।।

Those (demons) that were invulnerable in warfare, and usurped to the dominion of the three worlds, even those invincible giants, have been reduced to ashes in a short time.

प्राप्तेन येन नो भूयः प्राप्तव्यमवशिष्यते।
तत्प्राप्तौ यत्नमातिष्ठेत्कष्टयापि हि चेष्टया।।३१।।

I think that to be the best gain, which being once gained by us, their remains nothing else to be desired or gained herein; I must now therefore, remain in quest of that precious gain, however it may be attended with pain.

येन कान्ताश्चिरं भुक्ता भोगास्तस्येह जन्तुभिः।
दृष्टो न कस्यचिन्मूर्ध्नि तरुर्व्योमप्लवश्च वा।।३२।।

What difference is there between those, who have enjoyed the most delightful pleasures, and others that have never enjoyed them at all; nobody has ever seen the heads of the former kind crowned with *kalpa* lawrels, nor the latter with diminished heads.

चिरमाशु दुरन्तासु विषयारण्यराजिषु।
इन्द्रियैर्विप्रलब्धोऽस्मि धूर्तबालैरिवार्भकः।।३३।।

I have been long led by my organs of sense, to the enjoyment of beautiful objects in the wilderness of the world, and have been quiet deceived by them like a child by cheat. (All enticements are deceitful at the end).

अद्य त्वेते परिज्ञाता मया स्वविषयारयः।
कष्टा इन्द्रियनामानो वञ्चयित्वा तु मां पुनः।।३४।।

I have come to late and to-day only to know, that the objects of my senses are my greatest enemies; and this I have known after being repeatedly deceived by my organs of sense.

संसारजङ्गले शून्ये दग्धं नरमृगं शठाः।
आश्वास्याश्वास्य निघ्नन्ति विषयेन्द्रियलुब्धकाः।।३५

I see the deceitful organs of sense like so many sly hunts-men, have laid their snares about the wild forest of this world, only to entrap all unwary people in them, as they do the silly stags or beasts of prey by enticements.

विषमाशीविषैरेभिर्वियेन्द्रियपन्नगैः।
येन दग्धा न दृष्टास्ते द्वित्रा एव जगत्यपि।।३६।।

There are but very few men in this world, who are not found to be envenomed by the deadly poison of their serpent-like organs of sense.

भोगभीमेभवलितां तृष्णातरलवागुराम्।
लोभोग्रकरवालढ्यां कोपकुन्तकुलाङ्किताम्।।३७।।

The forest of the world is full with the furious elephants of enjoyments, and surrounded by the

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snare of our desire, wherein our greediness is roving rampant with sword in hand, and our passions are stirring like keen spear-men, and rending our hearts and souls every moments.

द्वन्द्वजालरथव्याप्तामहंकारानुपालिताम्।
चेष्टातुरंगमाकीर्णां कामकोलाहलाकुलाम्।।३८।।

Our bodies are become as a field of battle, where the commanding charioteer of our egoism has spread the net of duplicity, by employing our efforts as horsemen, and setting our desires as boisterous rioters.

शरीरसीमान्तगतां दुरिन्द्रियपताकिनीम्।
ये जेतुमुत्थितास्तात त एवेह हि सद्भटाः।।३९।।

The organs of sense are set as flag-bearers, at the extremities of the battle-field of our bodies; and they are reckoned as the best soldiers, who are able by their prowess to overtake these staff-bearers in the field.

सुसाध्यः करटोद्भेदो मत्तैरावणदन्तिनः।
नोत्पथप्रतिपन्नानां स्वेन्द्रियाणां विनिग्रहः।।४०।।

It may be possible for us, to pierce the frontal bone even of the furious *Airāvata* elephant of Indra in war; but it is too hard for anybody, to repress the aberrant senses within their proper bounds.

पौरुषस्य महत्त्वस्य सत्यस्य महतः श्रियः।
इन्द्रियाक्रमणं साधो सीमान्तो महतामपि।।४१।।

It is reckoned as the greatest victory, that may be won by the valour, magnanimity, and fortitude of great men, if they can but conquer the unconquerable organs of sense, which makes the utmost glory of the great: (or which redounds with the greatest to the great).

तावदुत्ततमतामेति पुमानपि दिवौकसाम्।
कृपणैरिन्द्रियैर्यावत्तृणवन्नापकृष्यते।।४२।।

So long as a man is not flung and carried about as a light and trifling straw, by the irresistible force of his sensual appetites, he is said to have attained to the perfection and excellence of the deities of heaven.

जितेन्द्रिया महासत्वा ये त एव नरा भुवि।
शेषानहमिमान्मन्ये मांसयन्त्रगणांश्चलान्।।४३।।

I account men of well governed senses and those of great fortitude, to be truly men in their sense, or else all other men of ungoverned minds, are mere moving machines of the flesh and bones that compose their bodies.

मनःसेनापतेः सेनामिमामिन्द्रियपञ्चकम्।
जेतुं चेदस्ति मे यत्नो जयामि तदलं मुने।।४४।।

O Sage! I think I can over come all things, if I can but reduce the force of the five external organs of sense, which form the battalion under the command of the mind, (and is led against the province of the soul).

इन्द्रियोत्तमरोगाणां भोगाशावर्जनादृते।
नौषधानि न तीर्थानि न च मन्त्राश्च शान्तये।।४५।।

Unless you can heal your sensual appetites, which forms the great malady of the mind, by the prescription of your reason you cannot get rid of them by any medicine or mantra, or by holy pilgrimage or any other remedy. (The subjection of the senses, is the first step to holiness).

नीतोऽस्मि परमं खेदमभिधावद्भिरिन्द्रियैः।
एक एव महारण्ये तस्करैः पथिको यथा।।४६।।

I am led to great distress by the joint force of my senses, as a lonely traveller is waylaid in his journey by a gang of robbers. (It may be possible to withstand any particular appetite but not all at once).

पङ्कवन्त्यप्रसन्नानि महादौर्भाग्यवन्ति च।
गन्धिशैवलतुच्छानि पल्वलानीन्द्रियाणि च।।४७।।

The organs of sense are as dirty canals of the body, with theirs stagnate and foul watery matter, they are filled with noxious and hairy moss, and emit a malarious stink.

दुरतिक्रमणीयानि नीहारगहनानि च।
जनितातङ्कजालानि जङ्गलानीन्द्रियाणि च।।४८।।

The senses seem to me as so many deep and dark forests, covered with impervious snows, and full of terrors that render them impassable to travellers.

पङ्कजानि सरन्ध्राणि सुदुर्लक्ष्यगुणानि च।
ग्रन्थिमन्ति जडाङ्गानि मृणालानीन्द्रियाणि च।।४९।।

The organs of the outward senses resemble the stalks of lotuses, growing upon the dirt of the body with holes in them, but without any visible thread therein. They are knotty on the outside,

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and without any sensibility of their own; (except what is supplied to them by the soul).

रूक्षाणि रत्नलुब्धानि कल्लोलवलितानि च।
दर्ग्रहग्राहघोराणि क्षाराम्बूनीन्द्रियाणि च।।५०।।

Our sensualities are as so many seas with their briny waters, and huge billows dashing on every side; they abound with various gems and pearls, but are full of horrible whales and sharks at the same time.

बान्धवोद्वेगदायीनि देहान्तरकराणि च।
करुणाक्रन्दकारीणि मरणानीन्द्रियाणि च।।५१।।

Sensual pleasure brings on the untimely death of the sensualist, and causes the grief and sadness of his friends therein; it makes others to take pity on his state, and mourn at his fate, which conducts him to repeated transmigrations only.

अविवेकिष्वमित्राणि मित्राणि च विवेकिषु।
गहनान्तरशून्यानि काननानीन्द्रियाणि च।।५२।।

The senses are as vast and unlimited wilderness to men, which prove friendly to the wise, and inimical to the unwise.

घनास्फोटान्यसाराणि मलिनानि जडानि च।
विद्युत्प्रकाशान्येतानि भीमाभ्राणीन्द्रियाणि च।।५३।।

The sphere of the senses is as dark as that of the clouded sky, where the black clouds of distress are continually growling, and the lightning of joy are incessantly flashing with their transient glare.

क्षुद्रप्राणिगृहीतानि वर्जितानि कृतात्मभिः।
रजस्तमोभिभूतानि स्वेन्द्रियाण्यवटानि च।।५४।।

The organs of sense are as subterranean cells or mounds of mud upon earth; these are resorted to by inferior animals, but shunned by superior and intelligent beings.

पातनैकान्तदक्षाणि दोषाशीविषवन्ति च।
रूक्षकण्टकलक्षाणि श्वभ्राग्राणीन्द्रियाणि च।।५५।।

They are like hidden caves on earth overspread with thorns and brambles, and inbred with venomous snakes, in which the unwary fall to be smitten and bitten to death.

आत्मंभरीण्यनार्याणि साहसैकरतानि च।
अन्धकारविहारीणि रक्षांसि स्वेन्द्रियाणि च।।५६।।

All sensualities are as savage Rākṣases or cannibals, that rove and revel about in their venturous excursions in the darkness of night; and glut themselves with human victims.

अन्तःशून्यान्यसाराणि वक्राणि ग्रन्थिमन्ति च।
दहनैकार्थयोग्यानि दुर्दारूणीन्द्रियाणि च।।५७।।

Our organs of sense are as dry sticks, all hollow and pithless in the inside; they are crooked and full of joints all along, and fit only as fuel for fire.

घनमोहप्रबन्धीनि दुष्कूपगहनानि च।
महावकरतुच्छानि कुपुराणीन्द्रियाणि च।।५८।।

The bodily organs are the instruments of vice, and are as pits and thickets on our way; they are fitted with dirt within, like the notes of canes and reeds that are full of useless stuff.

अनन्तेषु पदार्थेषु कारणानि घटादिषु।
संभ्रमाणि सपङ्कानि चक्रकाणीन्द्रियाणि च।।५९।।

The organic limbs and members are the implements of action, and the apparatus for producing an infinite variety of works. They are like the poster's wheels, turning and whirling with their mud, inorder to produce the fragile pottery of clay.

आपन्निमग्नमिममेवमकिंचन त्वं
मामुद्धरोद्धरणशील दयोदयेन।
ये नाम केचन जगत्सु जयन्ति सन्त-
स्तत्संगमं परमशोकहरं वदन्ति।।६०।।

Thus Sir, I am plunged in the dangerous sea of my sensual appetites, and you alone are able to raise me out of it by your kindness to me; because they say, that holy saints only are victorious over their senses in this world, and it is their society only that removes the griefs of mankind, and saves them from the perilous sea of sensuality.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मोक्षो० निर्वाणप्रकरणे उ० विद्याधरोपाख्याने वैराग्यवर्णनं नाम षष्ठः सर्गः।।६।।

CHAPTER 7

DESCRIPTION OF THE SEED OF THE ARBOR OF WORLD

Argument. The arbor of the world as growing from the seed of Ignorance in the soul of Ignorance.

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भुशुण्ड उवाच

ततस्तस्य मया ब्रह्मंस्तच्छ्रुत्वा पावनं वचः।
इदमुक्तं यथा पृष्टं सुस्पष्टपदया गिरा।।१।।

Bhuśuṇḍa replied:Having heard the aforesaid holy speech of the Vidyādhara, I answered to what he asked in plain words as follows.

साधु विद्याधराधीश दिष्ट्या बुद्धोऽसि भूतये।
भवान्धकूपकुहराच्चिरेणोत्थानमिच्छसि।।२।।

Well said, O chief of the Vidyādharas, and it proves you to be awakened to your good fortune for your edification, that you do after so long desire to be raised, out of the dark pit and dungeon of the world.

पावनीयं तव मती राजते घनरूपिणी।
विवेकनानलेनेव कनकद्रवसंततिः।।३।।

Your holy intentions shine as bright as the blazing clouds in the midday light; and as pure liquid gold melted down by the fire of right reasoning.

उपदेशगिरामर्थमादत्ते हारिहेलया।
मुकुरे निर्मले द्रव्यमयत्नेनैव बिम्बति।।४।।

Your clear mind will be able to grasp the meaning, of my admonition to you with ease; as the clean mirror is capable of receiving the reflexion of every object set before it. (The clear mind like a clear mirror reflects everything in it).

यदिदं वच्मि तत्सर्वमोमित्यादातुमर्हसि।
अस्माभिश्चिरमन्विष्टं नात्र कार्या विचारणा।।५।।

You must give your assent to what I say, by uttering the syllable *Om*—yes to the same; as you can have no doubt to take for certain truth, what I have come to know by my long research.

यत्किंचित्स्वदतेऽन्तस्ते बुध्यस्वाबोधमुत्सृजन्।
नासि त्वं चिरमप्यन्तः प्रेक्षितोऽपि न लभ्यसे।।६।।

Know well and by giving up your ignorance, that what you feel within you (*i.e.* your egoism), is not your very self; and it is hard to have it (your soul or self), notwithstanding your long search after the same.

नाहंत्वमस्ति न जगदिति निश्चयिनस्तव।
सर्वमस्ति शिवं तच्च न दुःखाय सुखाय ते।।७।।

Know it for certain that there is no egoism or *tuism* (*i.e.* subjective or objective knowledge), nor even this phenomenal world, that may be called the real entity; but all this is the blissful God, who is no cause of either your happiness or misery (but reigns absolutely supreme in himself).

किमज्ञत्वाज्जगज्जातं जगतोऽथ किमज्ञता।
विचार्यापीति नो विद्म एकत्वादलमेतयोः।।८।।

Whether this world is a creation of our ignorance, or whether it is ignorance itself, is what we cannot ascertain by our reasoning; because there being but one simple entity alone, there is no possibility of the co-existence of the duality (of subjective and objective).

मृगतृष्णाम्बुवद्विश्वमवस्तुत्वात्सदप्यसत्।
यच्चेदं भाति तद्ब्रह्म न किंचित्किंचिदेव वा।।९।।

The world appears as the water in the mirage; it is unsubstantial and though appearing as something real, it is in reality nothing at all. The phenomenon that appears to view, is himself and nothing otherwise.

मृगतृष्णाम्बुवद्विश्वं नास्ति त्वमथवास्ति च।
प्रतिभासोऽपि नास्त्यत्र तदभावादतः शिवम्।।१०।।

The world being as the water in the mirage (a mere nullity); there is neither its existence nor its in-existence neither, there can be no reflexion of it either (because a void has no shadow); and therefore it must be but God himself.

विश्वबीजमहंत्वं त्वं विद्धि तस्माद्धि जायते।
साद्यब्ध्युर्वीनदीशादिजगज्जरठपादपः।।११।।

The seed of the world is the *Ego* or the subjective self, and the *Tu* or the objective world, is to be known as derived from the subjective self or egoism. Such being the case, the visible world with all its lands and seas, its mountains and rivers and gods also, is the huge tree growing out of the same seminal source of egoism.

अहन्त्वबीजादणुतो जायतेऽसौ जगद्द्रुमः।
तस्येन्द्रियरसाढ्यानि मूलानि भुवनानि हि।।१२।।

The great arbor of the worlds, grows out of the particle of egoism; the organs of sense are the succulent roots of this tree; and the far overspreading orbs of the sky, are the many divergent branches of the main arbor of the mundane world.

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तारकाजालकलिका ऋक्षौघः कोरकोत्करः।
वासनागुच्छविसराः पूर्णचन्द्रः फलालयः।।१३।।

The starry frame in the sky, is the netted canopy over this arbor on high; and the groups of constellations, are bunches of blossoms of this tree; the desires of men are as the long fibres and lengthening filaments of the tree, and the lightsome moons are the ripe fruits thereof.

स्वर्गादयो बृहद्वर्गा महाविटपकोटराः।
मेरुमन्दरसह्यादिगिरयः पत्रराजयः।।१४।।

The many spheres of heaven, are the hollows of this large and great tree; and the Meru Mandara and other mountains, are its protuberant boughs and branches.

सप्ताब्धयोऽग्रसुतयः पातालं मूलकोटरम्।
युगानि घुणवृन्दानि पर्वाणि गुणपङ्क्तयः।।१५।।

The seven oceans are the ditches of water, dug at the foot and root of this tree; and the infernal region is the deep pit underlying the root of this tree; the *yugas* and cycles of periods are its knots and joints, and the rotation of time over it, is as the circle of worms sucking up its juice for evermore.

अज्ञानमुत्पत्तिमही नरा विहगकोटयः।
उपलम्भो बृहत्स्तम्भो दवो निर्वाणनिर्वृतिः।।१६।।

Our ignorance is the ground of its growth, and all peoples are as flights of birds hovering upon it; its false apprehension forms its great trunk, which is burnt down by the conflagration of *nirvāṇa* or our knowledge of the utter extinction of all things.

रूपालोकमनस्कारा विविधामोदवृत्तयः।
वनं विपुलमाकाशं शुक्तिजालं मुखत्वचः।।१७।।

The sights of things, the thoughts of the mind, and the various pleasures of the world, are all as false as a grove or forest in the sky; or as silver in the face of the hoary clouds, or in the coating of conch and pearl shells.

विचित्रशाखा ऋतव उपशाखा दिशो दश।
संविद्रसमहापूरो वातस्पन्दो निवर्तनः।।१८।।

The seasons are its branches (in which they grow and wither away); and the ten sides of the air are its smaller boughs; because they spread themselves in all directions; self-consciousness is the pith and marrow of this tree (and of all sensible creatures), and the wind of the air is the breath of life, that fluctuates in every part of this tree of the world.

चन्द्रार्करुचयो लोला मज्जनोन्मज्जनोन्मुखाः।
रम्याः कुसुममञ्जर्यस्तिभिरं भ्रमरभ्रमः।।१९।।

The sun-shine and moon-beams, are the two flowers of this tree; their rising and setting represent the opening and closing of blossoms; and the daylight and darkness of night, are as butterflies and humble bees fluttering over them.

पातालमाशागणमन्तरिक्ष-
मापूर्य तिष्ठत्यसदेव सद्वत्।
तस्यानहन्ताग्निहतेहमर्थ-
बीजे पुनर्नास्ति सतोऽपि रोहः।।२०।।

Know at last, that one all pervading ignorance, extends all over this tree of the world; stretching from its root in the *Tartarus*, on all sides of the compass and its top in the heavens above. It is all an unreality appearing as real existence, and egoism which is the seed of this fallacy, being burnt up by the fire unegoism, it will no more vegetate in the form of this arbor of the world; nor put forth itself in future births and continuous transmigrations in this visionary world.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वा० मो०
निर्वाणप्रकरणे उत्तरार्धे विद्याधरोपाख्याने
जगद्वृक्षबीजवर्णनं नाम सप्तमः सर्गः।।७।।

CHAPTER 8

DESCRIPTION OF THE TEMPLE OF ILLUSION

Argument. Destruction of the arbor of the World by the fire of reason, and description of the fabric of the world as the mansion of Delusion—*Māyā-maṇḍapa*.

भुशुण्ड उवाच

विद्याधर धराधारो गिरिकन्दरमन्दिरः।
दिगन्ताम्बराजारचारसंचारचञ्चुरः।।१।।

Bhuśuṇḍa continued and said: Now Vidyādhara! You have heard, how the mundane arbor comprises the earth with her mountains and cavern abodes, and stretches to all sides and touches the skies, bearing all living being

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continually moving and living upon it (*i.e.* its produce).

ईदृशोऽयं जगद्वृक्षो जायतेऽहंत्वबीजतः।
बीजे ज्ञानाग्निनिर्दग्धे नैव किंचन जायते।।२।।

Such is the mundane tree, growing out of the seed of egoism; but this seed being roasted by the fire of reason, ceases to sprout forth anymore (*i.e.* into new life in future births).

प्रेक्ष्यमाणं च तन्नास्ति किलाहंत्वं कदाचन।
एतावदेव तज्ज्ञानमनेनैव प्रदह्यते।।३।।

The visible are not existent, nor is I or you (*i.e.* the subjective or objective) ever a positive reality, and this fallacy of their positivity is wholly burnt away by the knowledge of *tajjñāna* or their identity with God:

(*i.e.* in the extinction of all distinctive knowledge in the entity of the sole unity).

अहंत्वभावाच्चाहंत्वमस्ति संसारबीजकम्।
नाहंत्वभावान्नाहंत्वमस्तीति ज्ञानमुत्तमम्।।४।।

As it is the thought of I and you that begets the idea of egoism and *tuism*, which becomes the seed of the world; so it is the thought of *non-ego et tu*, that removes the idea of egoism and *tuism*, and this is the true and best knowledge of God.

सर्गादावेव सर्गस्य किलास्याभावयोगतः।
कुतोहंत्वं कुतस्त्वंत्वं कुतो द्वित्वैक्यविभ्रमः।।५।।

Think of the in-existence of the world before its creations, and say where was then this knowledge of egoism and *tuism*, or this delusion of the unity or duality.

समाकर्ण्य गुरोर्वाक्यं यतन्ते ये स्वयत्नतः।
संकल्पत्यागमामूलं पदप्राप्तौ जयन्ति ते।।६।।

Those who strive diligently to get rid of their desires altogether, according to the instructions of their preceptors (as given before); verily they become successful in obtaining the supreme state (of the knowledge and presence of God).

रन्धनाज्जयमाप्नोति स्वशास्त्रे सूपकृत्कृते।
विवेकी स्वविवेकित्वं यतनादेव नान्यथा।।७।।

As the confectioner becomes skilful in his profession, by his learning and practice of the art of confectionery; so the inquirer after truth becomes successful by constant application to it and by no other means. (So also does the yogi thrive in his yoga, by and under the direction of his spiritual guide).

चिच्चमत्कारमात्रं त्वं जगद्विद्धीह नेतरत्।
नाशासु न बहिर्नान्तरेतत्क्वचन विद्यते।।८।।

Know the world to be the wonderful phenomenon of the intellect, and it does not exist in the outer space as it appears to the naked eye, but in the inner mind; (which bears the prototype of the world).

संकल्पोन्मेमात्रेण जगच्चित्रं विलोक्यते।
तदनुन्मेषविलयि चित्रकृच्चित्तचित्रवत्।।९।।

As a picture is the facsimile of the pattern, which is inscribed in the painters mind; so it is the twinkling of our thought only, that unfolds or obscures the world unto us by its opening and closing.

मण्डपोऽस्ति महास्तम्भो मुक्तामणिविनिर्मितः।
बहुयोजनलक्षाणि कान्तकाञ्चनचित्रितः।।१०।।

This thought or fancy of the mind, portrays to sigh a large edifice supported upon big and huge columns, and studded with gems and pearls; and gilt over with gildings of bright gold.

मणिस्तम्भसहस्रेण वृतोऽग्रे प्रोतमेरुणा।
इन्द्रायुधसहस्राढ्यकल्पसंध्याभ्रसुन्दरः।।११।।

It is surrounded by a thousand pillars of precious stones, rising high like the pinnacles of Sumeru; and emitting the various of the rainbows, and glittering with the brightness of the evening sun on the clouds.

स्त्रीबालपुरुषादीनां वास्तव्यानामितस्ततः।
क्रीडार्थं स्थापिता यत्र नानारचनयान्तरे।।१२।।

It is furnished with many a fountain (of the seas and rivers), for the sport of men, women and children living under it; and amidst the decorations of all kinds of animals in it.

भूतबीजपरापूर्णास्तमोरिपुसघुंघुमाः।
तमःप्रकाशचित्राख्या लोकान्तरसमुद्गकाः।।१३।।

It is full of elements, with its enemy of darkness that is light, darkness and light are its

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alternate result, hence it has derived its name-*citra* picture.

आमोदसुभगा लोलजलदावलिपल्लवाः।
लीलापद्माकरे स्त्रीणां विलूनाः कल्पपादपाः।।१४।।

There were lakes of lotuses with *kalpa* trees, beside them for the sport of women, who plucked their flowers for their decorations of them, and which scattered about their fragrance as plentifully; as the clouds sprinkle their rain-waters all around.

बालनिःश्वासचलिताः कन्दुकानि कुलाचलाः।
संध्याम्बुदाः कर्णपूराश्चामराः शरदम्बुदाः।।१५।।

Here the great *kulācalas* or boundary mountains, were as light as toys in the hands of boys; and they were tossed and whirled about as play things, by the breath of little lads. (*i.e.* Mountains are minute things with respect to the great fabric of the universe).

कल्पान्तकालजलदास्तालवृन्तपदं गताः।
भूतलं द्यूतफलकं वितानं तारकाम्बरम्।।१६।।

Here the bright evening clouds were as the glittering earrings of the ladies, and the light and fleet autumn clouds like flying fans and flappers; the heavy clouds of the rainy season, moved as slow as the waving fans of palm leaves; and the orb of the earth moved about as a dice on the chess-board, under the canopy of the starry heavens.

भूतशारपरावर्ते द्यूतेऽक्षाः शशिमानवः।
व्योमाजिरे जगद्भासपणे गृहनिवासिनाम्।।१७।।

Here all living creatures and the sun and moon, are moving about as the dice and king and queen on the chess-board; and the appearance and disappearance of the world in the arena of vacuum, are as the gain or loss in the chess play of the gods (Brahma and others).

इति संकल्प एवान्तश्चिरभावनया यथा।
अग्रस्थदृश्योपमया सत्यतामिव गच्छति।।१८।।

As a thought that is long dwelt upon the brooded over in the mind, comes to appear as really present before the sight of its entertainer;

(*i.e.* as the imagination assumes the shape of an apparition to sight).

तथैवायं जगद्रूपः संकल्पैः सुसमुत्थितः।
चिच्चमत्कारमात्रात्मा चित्रकृच्चित्तचित्रवत्।।१९।।

So is this formal world a visible representation of the thoughts or workings of the mind; it is as an exquisite performance of the mind of the artist, from the prototype ingrafted in the soul.

असत्यमेव स्फुरति सर्वमस्ति च नास्ति च।
असदुत्थित एवायं कुतोपीव समुत्थितः।।२०।।

It is the appartition of an unreality, and is present in appearance but absent in substance; it is verily the appearance of an unreality, by whatever cause it may have come to appear. (The Cause is said to be the original ignorance or delusion (*ādi-avidyā or māyā*).

हेम्नीव कटकादित्वं संसारोदरकोटरः।
चिच्चमत्कार एवायमविकल्पनसंक्षयः।।२१।।

It is as the sight of the forms of ornaments, in the same substance of gold; and the vault of the world, is as full of ever changing wonders, as the changeful and wondrous thoughts of the mind. Wherefore it is the cessation of thought, that causes the extinction of the world. (Nothing exists to us whereof we have no thought).

अत्यन्तमेव स्वायत्तो यथेच्छसि तथा कुरु।
यश्चाऽन्नपानदानदावनादरमुपेयिवान्।
तस्येदं पश्चिमं जन्म न स कर्म समुच्छति।।२२।।

Hence it lies entirely in your power, to have or leave the world as you may like; either disregard your temporal enjoyments, if you have your final liberation; or continue in your acts and rites, in order to continue in your repeated transmigrations through endless births and deaths.

प्राप्तो विवेकपदवीमसि पावनात्म-
न्पुण्यां पवित्रितजगत्रितयां द्वितीयाम्।
नाधः पतिष्यसि पुनर्मनसाऽमुनेति
जानामि मौनममलं पदमुत्सृज त्वम्।।२३।।

I understand you have attained your state of rationality; and have purified your soul in this your second or third stage of Yoga; I believe you will not fall back or come down to a lower order,

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therefore hold your silence and rely in the purity of the soul and shut out in visible from your sight.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाण० उत्तरार्धे विद्याधरो० मायामण्डपवर्णनं नाम अष्टमः सर्गः॥८॥

CHAPTER 9

ON THE DEVELOPMENT OF INTELLECT

Argument. Description of the Intellect, as cause of the appearance and disappearance of the World.

भुशुण्ड उवाच

अबुद्ध्यमानश्चेत्यादिचिद्रूपमपि चानघ।
शान्तचिद्घन एवास्व निर्मलाप्स्वन्तरंशुवत्॥१॥

Bhuśuṇḍa said: The unintelligible objects of thought are phenomena of the intellect; they lie as calmly in the great mass or inert body of the intellect, as the sun-beams shine in the bosom of a clear basin of water: (where they retain their light without their heat).

अचेतनं चेतनान्तश्चेतनादेव विद्यते।
स्वेऽसादृश्येऽपि सदृशं पयोराशौ यथानलः॥२॥

The unintelligent world subsists in the intelligent intellect, by its power of intellection; and remains alike with the unlike (*i.e.* matter with the mind), as the submarine fire resides in the water, and the latent heat with cold.

सचेतनाचेतनयोर्हेतुश्चित्त्वात्तथैव चित्।
विनाशोत्पादयोर्वह्निज्वालायाः पवनो यथा॥३॥

The intelligent and the unintelligent (*i.e.* the subjective I and the objective-these) have both their source in the intellection of the intellect, which produces and reduces them from and into itself, as it is the same force of the wind, which kindles as well as extinguishes the fire.

नाहमस्तीति चिद्रूपं चिति विश्रान्तिरस्तु ते।
ततो यथा यादृशेन भूयते तादृशो भव॥४॥

Do you rest in the intellect, which remains after negation of your egoism, (which is the cause of both the subjective and the objective): and remain in that calm and quiet state of the soul, which results from your thinking in this manner. (*i.e.* By forgetting yourself, you forget everything else besides the wakeful intellect).

चिद्रूपः सर्वभावानामन्तर्बहिरसि स्थितः।
प्रसन्नाम्बुभरस्यान्तर्बहिश्चैव यथा पयः॥५॥

You are settled in your form of the intellect, both within and without everything; as the sweet water remains in and out of a raining cloud. (The gloss explains it saying that, after you are freed from all thoughts, you see the sole Brahma only).

नाहमस्तीति चिद्रूपं चितौ चेल्लग्नमङ्ग ते।
च चान्यच्चेतितं ब्रह्म रूपं केनोपमीयते॥६॥

There is nothing as I or you, but all are forms of one intellect, and connected with the same which is Brahma itself; there is none else besides which is endued with intelligence, but the whole is one stupendous intelligence, with which nothing can be compared.

ससुरासुरपातालभूविष्टपमिवोषितम्।
नानाभावाजवीभावक्रियाकालमिवाकुलम्॥७॥

It is itself the earth, heaven and nether world, with their inhabitants of men, gods and demigods; and exhibits in itself the various states of their being and actions (as upon its stage).

यथा रङ्गमयं कुड्ये जगन्मौनमिव स्थितम्।
तथा चिच्चित्रकचितं खे कुड्ये चात्मसंस्थितम्॥८॥

As the world is seen to remain quietly, in its representation map; so does the universe appear from its portraiture in the vacuum or ample space of the divine mind.

तेनैव भूयते भूरि यच्चित्तं कचितं स्वतः।
अचेतनं चेतनं वा यथेच्छसि तथा कुरु॥९॥

Hence we see the various appearance, as the divine mind unfolds from itself and exhibits to view; as it depends on your option, either to view them as animated or inanimated beings; (as you may choose to do the figures of animals, drawn in a picture).

चिच्चमत्कृतयो व्योम्नि स्फुरन्त्येता जगत्तया।
अर्कांशुवदरोधिन्यः स्वच्छा विदितवेदिनाम्॥१०॥

These are the wondrous phenomena of the intellect, which appear as so many worlds in the open sky; they are as the mirage spread over by the sun-beams for delusion of the ignorant; while

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they appear as empty air to the learned, who view them in their true light.

तिमिराक्रान्तदृष्टीनां यथा केशोण्ड्रकादि खे।
स्फुरत्येवं जगद्रूपमनात्मन्येव तिष्ठताम्।।११।।

As the blinded eye, beholds spectres and spectrums in the clear sky; so does the world appear as a phantom and phantasmagoria, before the purblind sight of the unspiritual and ignorant people in general.

एवं जगत्त्वमहमित्यवबोधरूप-
माभासमात्रमुदितं नच नोदितं च।
अर्कांशुजालरचनानगराभमत्र
कुड्यादिसत्यभिदमस्ति न खे लतेव।।१२।।

Thus the knowledge of the objective world, and that of the subjective *ego*, are mere reflexions of the ideas in the mind, which appear and disappear by turns; just as a city is gilded or shaded by the falling and failing of the sun-beams thereon; but in this case city houses are realities, but the apparitions of the mind, are as baseless as garden in the empty sky.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे वि० चित्कचनयोगोपदेशो नाम नवमः सर्गः।।९।।

CHAPTER 10

DESCRIPTION OF CREATION AS AN EMANATION FROM BRAHMĀ

Argument. Brahma existing without attributes and functions, and the in-existence of the world at any time or any where beside him.

भुशुण्ड उवाच

विद्धि त्वं चेतनादेव चेतनेतरचेतनम्।
जलेऽग्निरिव चिज्जाड्ये नातो भिन्ने मनागपि।।१।।

Bhuśuṇḍa continued: Know O Vidyādhara! the world as an evolution of Divine intelligence, and not as an inert mass and distinct from that intelligence as it appears to be. And as the reflexion of fire (or fury sub-beams) in water, is nothing different from the natures of the cold water; so the reflexion of the world in the Divine intelligence, is not at all distinct from the substance of that Intelligence itself.

तद्वेदनावेदनयोरभेदात्स्वस्थमास्यताम्।
निर्यन्त्रमेव चित्रस्थज्ञप्तिवद्व्योममध्यवत्।।२।।

Therefore remain at rest without making any distinction, between your knowledge of the world or its absence; (because the refutation of the existence of gross matter altogether, refutes the existence of the gross world also); and because a picture drawn only on the tablet of the painter's mind, and not painted on an outward plate, is as false as the knowledge of the fairy land in the empty air or vacuum.

ब्रह्मण्यशेषशक्तित्वादचित्त्वं विद्यते तथा।
अक्षुब्धे विमले तोये भाविफेनलवो यथा।।३।।

The omnipotence of Brahma, contains also the insensible (or gross) matter in his intelligence; as the calm and clear water of the sea, contains the matter of the future froth and foams within itself.

न कारणं विनोदेति जलात्फेनलवो यथा।
न कारणं विनोदेति सर्गादि ब्रह्मणस्तथा।।४।।

As the froth is not produced in the water, without some cause or other; so the creation never proceeds from the essence of Brahma, without its particular cause also. (This cause is said to be Māyā).

न च कारणमस्त्यत्र सर्गवृत्तावकारणे।
नातः संजायते किंचिज्जगदादिर्न नश्यति।।५।।

But the uncaused and causeless Brahma, can have no cause whatever for his creation of the world; nor is any thing at this world or other, ever born or destroyed in himself. (No material substance is ever born or lost in the spiritual essence of God).

अत्यन्तं कारणाभावान्न किंचिज्जायते जगत्।
मरावम्ब्विव नास्त्येव दृष्टमप्यग्रतो जगत्।।६।।

The entire want of a cause (either material or formal), makes the growth and formation of the world an utter impossibility, it is as impossible as the growth of a forest or the sight of a sea in the mirage of a desert as it appears to be.

ब्रह्मानन्तमजं शान्तमतोऽस्तीदं न सर्गधीः।
कारणाभावतस्तेन ब्रह्मैवेदमखण्डितम्।।७।।

The nature of Brahma is being the same as infinity, and eternity it is tranquil and immutable at all times; and is not therefore liable to

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entertain a thought or will of the creation at anytime. Thus there being no temporary cause for such, the world itself must be identic with Brahma himself.

अतः शिलोदराभोऽसि व्योमकोशोपमोपि च।
ब्रह्मैकघनरूपत्वादजोऽनवयवोऽसि च।।८।।

Therefore, the nature of Brahma is both as empty as the hollow vacuity of air, as also as dense as the density of a rock; so it is the solidity of Brahma that represents the solid cosmos, as his tenuity displays the inane atmosphere.

ज्ञोऽसि किंचिन्न किंचिद्वा निःशङ्कमलमास्यताम्।
अचेतना चिदाभासे शाम्यतामात्मनात्मनि।।९।।

Whether you can understand anything or nothing, regarding the mysterious nature of the Deity, remain quite unconcerned about it; and rest your soul in that Supreme spirit, wherein all intelligence and its absence are both alike. (To him no great or small but are all alike).

नित्यानन्दतयाऽजस्य कारणं नास्ति कार्यकृत्।
सर्गाद्यसंभवे तस्माद्यदस्ति तदजं शिवम्।।१०।।

The everlasting bliss of the uncreated God, has no cause for his creation of the world, which cannot augment his bliss; therefore know all that is and exists to the increate God himself, from the improbability of his making a creation to no purpose whatsoever.

अजो येषां तु चिद्रूपो नास्ति मौर्ख्यविलासिनाम्।
सर्गनाशे समुत्पन्ने किं तेषां प्रविचार्यते।।११।।

Of what use is it to reason with the ignorant, concerning the production and destruction of creation (*i.e.* about the existence or in-existence of the objective world); when they have not the Divine Intellect in their view (as all in all or as both the subjective and objective in itself).

यत्र यत्र परं ब्रह्म तत्र सन्ति जगन्ति हि।
जगच्छब्दार्थरूपेण मुक्तान्येवंविधानि च।।१२।।

Wherever there is the Supreme being, there is the same accompanied with the worlds also; (as it is impossible to have the idea of God, without the association of the world); because the meaning of the word world, conveys the sense of their variety.

तृणे काष्ठे जले कुड्ये सर्वत्रैव परं स्थितम्।
सर्वत्रैव च सर्गौघः परिप्रोतः स्थितो मिथः।।१३।।

The Supreme Brahma is present in everything in all places, such as in the woods and grass, in the habitable earth and in the waters likewise. So the creatures of God teem in every part of creation together with the all-creative power.

ब्रह्मणः कः स्वभावोऽसाविति वक्तुं न युज्यते।
अनन्ते परमे तत्त्वे स्वत्वास्वत्वात्यसंभवात्।।१४।।

It is improper to ask, what is the nature and constitution of Brahma; because there is no possibility of ascertaining the essence and absence of the properties of that infinite and transcendental entity.

अभावसव्यपेक्षस्य भावस्यासंभवादपि।
पदं बध्नन्ति नानन्ते स्वभावाद्या दुरुक्तयः।।१५।।

All want-*abhāva* being wanting in him, who is full-*pūrṇa* in himself; and any particular nature-*bhāva* being inapplicable to the infinite One, who comprehends all nature in him; all words significant of his nature are mere paralogism.

अस्वत्वाभावयोर्नित्येऽनन्तेऽत्यन्तमसंभवात्।
स्वत्वभावेषु सिद्धेषु स्वभावोक्तिर्न तिष्ठति।।१६।।

In-existence and non-entity being altogether impossible of the everlasting and self-existent being; who is always existent in his own essence, any word descriptive of his nature, is but a misrepresentation of his true nature and quality.

नाहन्त्वं लभ्यते साधो बुद्ध्यालोके निरीक्षितम्।
असदेव कुतोऽप्येतद्बालयक्ष इवोदितम्।।१७।।

He is neither I nor you (the subjective or the objective) who is unknowable to the understanding, and invisible to the people in all the worlds; and yet He is represented as such, as false phantoms of the brain which presents themselves as ghosts to boys.

मुक्तं त्वहन्त्वशब्दार्थैर्लभ्यते यच्च तत्परम्।
युक्तं त्वहन्त्वशब्दार्थैः प्रेक्ष्यमाणं विलीयते।।१८।।

That which is free from or beyond the sense of I and you-the subject and object, is known as the truly Supreme; but what is seen under the sense of I and you, proves to be null and void.

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भेदो जगद्ब्रह्मदृशोरभेदः
पर्यायशब्दार्थविलासतुल्यः।
संकल्पमात्रं कथितो न सत्यो
यथानयोर्वै कटकत्वहेम्नोः।।१९।।

The distinction of the world from the essence of Brahma, is entirely lost in the sight of them, that have unity of Brahma only before their view. The subjective and objective are of equal import to them, who believe all sensible objects as mere productions of fancy from the very substance of Brahma, as the various ornaments are but transformations of the same material of gold etc.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये निर्वाणप्रकरणे स्वर्गापवर्गप्रतिपत्तियोगोपदेशो नाम दशमः सर्गः।।१०।।

CHAPTER 11

ON TRUTH AND RIGHT KNOWLEDGE

Argument. Subjection of the senses followed by the government of the Mind; and Indifference to visible objects.

भुशुण्ड उवाच

शस्त्राणि दयिताङ्गानि लग्नान्यङ्गे निरम्बरे।
यो बुद्ध्यमानः सुसमः स परस्मिन्पदे स्थितः।।१।।

Bhuśuṇḍa continued: He is said to be situated in the seat of the Supreme, who has his mind unmoved at the stroke of a weapon of his bare body, as also at the touch of a form with his naked person. (One must practice his self-control until he attains to this state of insensibility of both his body and mind).

तावत्पुरुषयत्नेन धैर्येणाभ्यासमाहरेत्।
यावत्सुषुप्ततोदेति पदार्थोदयनं प्रति।।२।।

One must strive by exercise of his manly powers and patience, to practice his rigid habitude or stoicity, as long as he attains to his somnolence or *suṣupti* over all visible appearances. (*suṣupti* is a deep sleep over the phenomenal, but wakeful to the spiritual).

यथा भूतार्थतत्त्वज्ञमाधयोऽग्रगता अपि।
न मनागपि लिम्पन्ति पयांसीव सरोरुहम्।।३।।

The wise man who is acquainted with the truths of nature, is not to be thwarted back by the severest tribulation and persecution; as the heaving waves of the lake, cannot submerge the lotus that stands firm amidst its water.

शस्त्राङ्गनानभांस्यङ्ग लग्नान्यलमसंविदम्।
अलग्नानीव शान्तात्मा यः पश्यति स पश्यति।।४।।

He who is impassive as the empty air, to the strokes of weapons on his person, and unaffected by the embraces of beauties; is the only person who sees inwardly what is worth seeing: (though he is outwardly as insensible as a block of stone).

विषं यथा स्वान्तरेव दुर्घुणीभवति स्वयम्।
न च दुर्घुणता नाम विषादन्यास्ति काचन।।५।।
स्वरूपमजहत्त्वेवं जीवतामधितिष्ठति।
तथात्मा तत्परिज्ञानमात्रैकप्रविलापिनीम्।।६।।

As poison breeds the rust in itself, which is not different from the nature of poison. So the infinity of souls which are produced in the Supreme spirit, retain the nature of their original; and which they are capable of knowing.

जीवो भवति दुर्घूणोऽमृत्यात्मैव यथा तथा।
अत्यजन्ती निजं रूपं चिज्जडं रूपमृच्छति।।७।।

As the insect that is born in the poison, does not die by the same; so the human soul which is produced by the eternal soul, is not subject to death, nor does it forsake its own nature, though it takes a grosser form like the vile figure of the poisonous insects.

ब्रह्मण्यनन्योऽप्यन्याभो दुर्घूणः क्वचिदुत्थितः।
तत्स्थः स एवास इवाप्यतत्स्थ इव सर्गकः।।८।।

Things born in or produced by Brahma, are of the same nature with itself, though different from it in appearance; such is the rust and mustiness of meat, which adheres to the food and appears as otherwise. So the world subsisting in Brahma, sees as something without it. (The fruit is alike its tree, though unlike to it in its shape and size).

विषं विषत्वमजहद्यथा स्वान्तः कृमिः क्रमात्।
न जायते न म्रियते म्रियतेऽपि च जायते।।९।।

Now worm is born in poison, that does not retain the nature of poison; it never dies in it without being revivified in the same.

(All things that are seen to die in nature, have only to be regenerated in another form, or as it is said "we die but to be born again").

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स्वेनैव संविदर्थेन पदार्थामग्नरूपिणा।
तीर्यते गोष्पदामिव न तु दैवाद्भवार्णवः।।१०।।

It is owing to the indestructible property of self-consciousness, that all beings pass over the great gulph of death, as they leap over a gap in the ground hide by the foot mark of a bull (goshpad).

सर्वभावान्तरावस्था सर्वभावातिशायिनी।
अन्तःशीतलता यस्मिंस्तस्मिन्किमिव हेलनम्।।११।।

Why is it, that men neglect to lay-hold on that blessed state, which is beyond and above all other states in life, and which when had, infuses a cool calmness in the soul?

जगत्पदार्थसत्तान्तः सामान्येनाशु भाविते।
मनोहंकारबुद्ध्यादि कः कलङ्कोऽमलात्मनि।।१२।।

What a great stain it is to the pure soul, to neglect the meditation of the glorious God, before which our mind, egoism and understanding do all vanish into nothing or insignificance.

यथा घटापटाद्यर्थान्पश्यस्येवं शरीरकम्।
तथाहन्त्वमनोबुद्धिवेदनाद्यपि पश्य हे।।१३।।

As you look upon a pot and a piece of cloth as mere trifles, so should you consider your body as brittle as glass, and your mind, understanding and egoism also as empty nothing.

जगत्पदार्थसार्थौघमनोबुद्ध्यादि संस्थितम्।
ज्ञ एवासंविदंस्तिष्ठ परिनिष्ठितनिष्ठया।।१४।।

Therefore it is for the wise and learned, to divert their attention from all worldly things, as also from their internal powers of the mind and understanding; and to remain steadfast in their consciousness of the soul.

न केनचित्कस्यचिदेव कश्चि-
द्दोषो न चैवेह गुणः कदाचित्।
सुखेन दुःखेन भवाभवेन
न चास्ति भोक्ता न च कर्तृता च।।१५।।

The wise man takes no notice of the faults or merits of others; nor does he take heed of the happiness or misery of himself or any body; knowing well that no one is the doer or sufferer of anything whatever.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये निर्वाणप्रकरणे उत्तरार्धे यथाभूतार्थवेदनं नामैकादशः सर्गः।।११।।

CHAPTER 12

ON THE IDENTITY OF THE WILL AND ITS WORK OF THE DESIRE AND ITS PRODUCTION

Argument. The falsity of egoism, and the futility of the expansion of the intellect in creation. Ignorance as the cause of this fallacy and the manner of its removal.

भुशुण्ड उवाच

ख एव व्योम संपन्नमिति संकल्पनं यथा।
भ्रान्तिमात्रमसद्रूपं तथाहंभावभावनम्।।१।।

Bhuśuṇḍa continued: As the supposition of one vacuity (as that subsisting in a pot or any spot), to be a part or derived from the universal vacuum is false and wrong; so the conception of the visionary *ego* (as produced from the unknown vacuum Brahma), is altogether an error.

(*i.e.* The error of conceiving a subtile or gross spirit called the *ego*, proceeds from ignorance of the True Spirit).

खे खं जातमिति भ्रान्तेरहं कल्पयिता यथा।
तथा निर्व्यपदेश्यात्म सदस्त्यसंदिवाततम्।।२।।

The erroneous conception of limited vacuities, being produced from the unlimited vacuum, has given rise to the mistaken belief of unreal and individual souls, as proceeding from the one universal and undivided soul of God.

खे स्वात्मैवास्ति चिद्रूपं तत्स्वकं बुध्यते वपुः।
भासते यदिदन्त्वेन नाहमस्मि न चानहम्।।३।।

The divine intellect exists in the form of air in air, which it takes for its body; it is manifest throughout the aerial sphere and therefore I am neither the *ego* nor the *non-ego* either. (Man is the *ego* in his intellectual part, and the *non-ego* in his material frame).

ततश्चिद्रूपमस्तीदृग्यत्र स्थूलं खमप्यलम्।
अणाविव महामेरुस्तत्संवित्तिर्हि खादिता।।४।।

The unity of the subtile intellect is of such a nature, that it contains the gravity of the immense world in it *i.e.* in its thought); in the same manner as a ponderous mountain is contained in an atom (or as it is composed of atomic particles). The conscious intellect is of

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the form of air (empty and all pervading in its nature).

(This is another instance of the vacuous essence of God, according to the vacuistic theory of Vasiṣṭha).

घनस्ततोऽचिदाभासः खादप्यतितरामणुः।
जानाति यत्स्वभावं तदेतत्सर्गतया स्थितम्।।५।।

The intellect which is rarer than subtile air, thinks in itself the gross nature of unintellectual matter; which exhibits itself in the form of the world. (The dull external world, is a counter part of the internal conception of the mind).

अहन्ताखादिताद्यात्मविदः प्रसरणं जगत्।
अम्भोद्रवप्रसरणं यथावर्तादिवेष्टनम्।।६।।

It is well known to the spiritualist, that the egoism of ourselves and the materialism of the world, are but dilations of the intellect; as the currents and curling of streams in eddies are but dilations of water. (This process of the Divine spirit is called its *vivarta rūpa*).

अचित्प्रसरणं शान्तमस्पन्दीव जलद्रवः।
निःस्पन्दपवनाकारमाकाशहृदयोपमम्।।७।।

When this process of the intellect is at a stop, the whole course of nature is at a stand still, like the liquid water of the lake without its undulation; or like the quiet sphere of the sky, without the stir or agitation of winds in it. (It means to say that, as the motion of the spirit causes the action of the world, so its cessation *nivarta-rūpa*, put an end to the course of nature).

न देशकालादिजगत्प्रसरेषु च युज्यते।
घनाच्छून्यान्निराभासाच्चिन्मात्रविसरादृते।।८।।

Thus there is no other cause of any physical action, in anything in any part or period of the world; except what is derived from the agitation of the Intellect, without which this whole is a shapeless void and *nil*.

चिन्मात्रे प्रसृते काले व्योम्नि नावि जले स्थले।
निद्रायां जाग्रति स्वप्ने भवेज्जगदिवोदितम्।।९।।

It is the action of the intellect, that makes the world to appear to us at all times and places; whether in the sky, water or land, as also when we wake, sleep or dream: (and this action of the mind being put to a stop in death deep sleep, the world ceases to exist both in the mind and to our external senses also).

प्रसरणाप्रसरणे न च संभवतो विदः।
खादप्यत्यन्तस्वच्छत्वादक्षोभादेः सदैव हि।।१०।।

The action and inaction of the intellect, is imperceptible to our understanding, owing to the extreme tenuity of the mind, which is more transparent than the clear sky.

ज्ञश्चेतति न भोगादि न चैवात्मन्यसावहम्।
द्रवत्वमम्भसीवान्तरद्वितीयः परे स्थितः।।११।।

The knowing soul that is unified or settled as one with the Supreme spirit, is unconscious of its pleasure or pain and the sense of its egoism; and being melted down into the divine essence, it resides as the fluidity of the psychic fluid.

धीह्रीः श्रीर्भीः स्मृतिः कीर्तिः कान्तिरित्यादिकं गणं।
न पश्यति विसंकल्पस्तमसीव पदान्यहेः।।१२।।

The sapient mind is regardless of all external intelligence, fortune, fame, or prosperity; and having no desire or hope to rise or fear or shame to fall, he sees none of these things before him, as one sees no object of broad daylight in the gloom of night. (The holy man has lost sight of all worldly things).

ब्रह्मेन्दुबिम्बस्फुरितचिज्ज्योत्स्नांशामृतद्रवः।
दिक्कालासंभवात्सर्गो नेश्वादतिरिच्यते।।१३।।

The moonlight of the intellect which issues forth from the moon like disk of the glory of God, fills the universe with its ambrosial flood; and there is no other created world, nor its receptacles of time and space, except the essence of Brahma, which fills the whole.

आधिमान्यः स्फुरत्येवं परे स्फुरति भासुरम्।
जगदाद्यात्मकं चित्तं चक्रौघत्वमिवाम्भसि।।१४।।

Thus the whole universe being full with the glorious essence of God, it is the mind which revolves with the spheres of the worlds on itself, like the curling circles on the surface of waters.

मज्जनोन्मज्जनारावैर्विवर्तावर्तवेष्टनैः।
अच्छिन्नानुपदं क्षीणा भाति सर्गसरिच्चिरम्।।१५।।

The revolving world, is evanescently rolling on like a running stream to its decay, with its ever rising and sinking waves, and its gurgling and whirling eddies and whirlpools.

यथावर्तैः पयो भाति धूमो भाति यथा घनः।
तथा जडात्मकतया तृतीयः सर्ग एतयोः।।१६।।

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As the moving sands appear as water (in the mirage of the desert), and as the distant smoke seems as a gathering clouds to the deluded; so does this world appear to them as a gross object of creation, and a third thing beside the Divine spirit and Mind.

दारुणि क्रकचच्छेदे यथावर्तादिकं तथा।
अदिगादौ परे सर्गस्तदतदूपवानयम्।।१७।।

As the wood pared by the saw appear as separate blocks, and as the water divided by the winds has the appearance of detached waves; so does this creation in the Supreme spirit, seem to be something without and different from it.

संसारकदलीस्तम्भाद्विना संकल्पपल्लवम्।
मृदुनोऽपि दृषत्क्रूरान्न किंचिल्लभतेऽन्तरम्।।१८।।

The world is as unsolid and unsubstantial, as the stem of a plantain tree, and as false and frail as the leaves of the arbor of our desire; it is plastic in its nature, but as hard as stone in the substance. (Being like the shadow of something in the hard crystal of the Divine Mind).

सहस्रखुरमूर्धाक्षिकरवक्रेहितोहितम्।
नानाद्रितनुदिग्देशसरित्प्रादेशमात्रकम्।।१९।।

It is personified in the form of Virāṭ, with his thousand heads and feet, and as many arms, faces and eyes; and his body filling all sides, with all the mountains, rivers and countries situated in it.

अन्तःशून्यमसारात्म बहुरागोपरञ्जितम्।
स्फुरद्विरागविहितमार्जनामांत्रतर्जनम्।।२०।।
ससुरासुरगन्धर्वविद्याधरमहोरगम्।
जडात्मपवनस्पन्दि परचेतनचेतितम्।।२१।।

It is empty within and any pith in it, it is painted in many colours and having no colour of itself. It is studded all over with bodies of gods and demigods, *gandharvas*, *vidyādharas* and great serpents; it is inert (dull matter of itself), and is moved by the all moving air of *sūtrātmā*- the all connecting spirit of god; and is animated by the all enlivening *anima* of the Supreme soul.

पटे चित्रमहाराज्यमिव भासुरसुन्दरम्।
परामर्शासहं चारु विकल्पस्फूर्जितं जगत्।।२२।।

As the scene of a great city appears brilliant to sight, in a painting which is well drawn on a canvas, so does the picture of the world, which is displayed by imagination in the retina of the mind, appear charming to them, who do not deign to consider (to examine) it in its true light.

स्पन्दात्मनि विकल्पांशे पतिताऽसत्यरूपिणि।
संवित्परसरति भ्रान्तौ तैलबिन्दुरिवाम्भसि।।२३।।

The reflexion of the unreal and imaginary world, which falls on the mirror of the fickle and fluctuating mind; appears to swim upon its surface, as a drop of oil floats over the face of water.

हृल्लेखाजालविसरैः सर्वावर्तविवर्तनैः।
विसरत्स्नेहसंमिश्रजडानुदयचर्वणैः।।२४।।

This world is overspread with the network of the feelings imprinted in the heart, and interspersed with winding eddies of mistake and misery; it runs with the flood of our affections, and with silent murmurs of sorrow.

अहमित्यादिचिद्रूपे विकल्पेनोन्मुखी सती।
न पराद्व्यतिरिक्तैषा जलत्वादिव तोयता।।२५।।

The understanding is apt to attribute optionally, the predicates I, you and so forth to the original and prime Intellect; but none of these is apart from the Supreme one, as the fluid is no other than the water itself. (Jīva-the living soul and Brahman, the universal being, synonymous terms there is no distinction whatever between them).

चिदादित्यः स्व आत्मैव सर्ग इत्यभिधीयते।
भूत्वाहमिति तेनान्यो न सर्गोऽस्ति न सर्जकः।।२६।।

The luminous Intellect itself is styled the creation, (after it has assumed to itself the title of ego (or its personality); or else there is no other creation or any creator thereof

(beside the everlasting intellect, which is represented as the personal God-Ego and personified as the creation itself).

स्पन्दात्मिकायां सत्तायां यथा स्पन्दो जलद्रवः।
तथा चिदात्मा व्योमत्वे न व्योमत्वादि वेत्ति हि।।२७।।

As the power of impulsion is inherent in every moving substance, like the blowing of winds and flowing of water; so the intellectual soul, being of a vacuous form, knows all things in their vacuous or ideal states only.

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देशकालादिनिर्माणपूर्वकं वेदनं विदः।
सर्गात्मकत्वात्तेनाम्बुद्रवसाम्यं न दूरगम्।।२८।।

As seas and oceans are becoming the seeming cause of separate name of countries, by separating the connection from one land to another, though the vacuum remains ever the same; so delusion is the cause of different ideas and dreams of material objects, but spirit remains unchangeful forever.

मनोहंभावबुद्ध्यादि यत्किंचिन्नाम वेदनम्।
अविद्यां विद्धि यत्नेन पौरुषेणाशु नश्यति।।२९।।

Know the words mind, egoism, understanding and such other terms, which are siginificant of the idea of knowledge; to proceed from ignorance alone, and are soon removed by proper investigation into them.

अर्धं मिथःसंकथया भागः शास्त्रविचारणैः।
आत्मप्रत्ययतः शिष्टमविद्याया निवर्तते।।३०।।

It is by means of conversation with the wise, that it is possible for us to remove one half of this ignorance, and it is by investigation into the *śāstras*, that we are enabled to remove a quarter of it, while our belief of and reliance in the Supreme spirit, serves to put down the remaining fourth part of it altogether.

चतुर्भागात्मनि कृते इत्यविद्याक्षये क्रमात्।
समकालाच्च यच्छिष्टं तदनामार्थसन्मयम्।।३१।।

Having thus divided yourself into the said fourfold-duties, and destroyed by degree the four parts of ignorance by each of them; you will find at last a nameless something which is the true reality itself.

श्रीराम उवाच

अर्धं मिथःसंकथया भागः शास्त्रविचारणैः।
आत्मप्रत्ययतो भागः कथं तस्या निवर्तते।।३२।।

Rāma said:— I can understand sir, how a moiety of our ignorance is removed by conversation with the wise, as also how a fourth part of it driven by the study of śāstras, but tell me sir, how the remainder of it is removed by our belief and reliance in the spirit.

समकाले क्रमाच्चेति मुनिनाथ किमुच्यते।
तदनामार्थसच्चेति सच्चासच्चेति किं वद्।।३३।।

Tell me sir, what you mean by the simultaneous and gradual removal of ignorance, and what am I to understand by what you call the nameless one and the true reality, as distinguished from the unreal.

वसिष्ठ उवाच

सुजनेन विरक्तेन संसारोत्तरणार्थिना।
सह चाप्यात्मविदुषां संसृतिं प्रविचारयेत्।।३४।।

Vasiṣṭha replied: It is proper for all good and vertuous people who are dispassionate and dissatisfied with the world, to have recourse to wise and holy men, and argue with them regarding the course of nature, inorder to get over the ocean of this miserable world.

यतः कुतश्चिदन्विष्य सविरागममत्सरम्।
जनं सज्जनमात्मज्ञं यत्नेनाराधयेद्बुधः।।३५।।

It is proper also for intelligent persons, to be in diligent search after the passionless and unselfish men wherever they may be found; and particularly to find out and reverence such of them, as are possessed with the knowledge of the soul, and are kindly disposed to impart their spiritual knowledge to others.

संपन्ने संगमे साधोरविद्यार्धं क्षयं गतम्।
विद्धि वेद्यविदां श्रेष्ठ ज्येष्ठश्रेष्ठदशोदयात्।।३६।।

The acquisition of such a holy sage, takes away one half of one's temporal and spiritual ignorance; by setting him on the first and best step of divine knowledge.

(The subsequent stages of yoga, are based upon the initiatory step or stage).

अर्धं सज्जनसंपर्कादविद्याया विनश्यति।
चतुर्भागस्तु शास्त्रार्थैश्चतुर्भागः स्वयत्नतः।।३७।।

Thus half of one's spiritual gloom being dispelled by association with the holy; the remaining two fourths are removed, by religious learning and one's own faith and devotion.

एकोऽभिलाष उत्पन्नो भोगेभ्यश्च निवार्यते।
तत्क्षये यात्यविद्यायाश्चतुर्थांशः स्वयत्नतः।।३८।।

Whenever any desire of any enjoyment whatever, is carefully suppressed in one's self by his own endeavour; it is called his self-exertion, which destroys one fourth of spiritual ignorance.

साधुसङ्गमशास्त्रार्थस्वयत्नैः क्षीयते मलम्।
एकैकेनाथ सर्वैश्च तुल्यकालं क्रमादपि।।३९।।

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So it is the society of the holy, the study of Śāstras and one's own exertion, which tend to take away one's sins, and it is done by each of these singly or all of these conjointly, either by degrees or at once and at same time.

यदविद्याक्षयैकात्म न किंचित्किंचिदेव च।
शिष्यते तत्परं प्राहुरनामार्थमसच्च सत्।।४०।।

Whatever there remains either as something or nothing at all, upon the total extinction of ignorance, the same is said to be the transcendent and nameless or unspeakable something or nothing (owing to its being beyond all conception).

ब्रह्मेदं घनमजराद्यनन्तमेकं
संकल्पस्फुरणमविद्यमानमेव।
बुद्ध्वैवं व्यपगतमानमेयमोहो
निर्वाणं परिविहरन्विशोकमास्स्व।।४१।।

This is verily the real Brahma, the undestroyed, infinite and eternal one; and which being but a manifestation of the unsubstantial will, is understood as an in-existent blank likewise. By knowing the measureless, immeasurable and unerring being, do you rely in your own nihility of *nirvāṇa*, and be free from all fear and sorrow. (He who thinks himself as nothing, has no care or fear for anything).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये निर्वाणप्रकरणे संकल्पसर्गयोरैक्यप्रतिपत्तिर्नाम द्वादशः सर्गः।।१२।।

CHAPTER 13

ANECDOTE OF INDRA, AND AN ACCOUNT OF THE ATOMIC WORLD

Argument. The acts of Delusion, and Deception of senses, and Indra's Vision of the World in an Atom.

भुशुण्ड उवाच

जगत्प्रसररूपस्य न देश उपयुज्यते।
न कालो धारणे स्तम्भ आलोकस्याम्बरे यथा।।१।।

Bhuśuṇḍa said: The universe which contains the totality of existence, and appears as a wide extended sphere; is not in need of any pre-existent place or time as recipients of its substance just as the etherial light (of the twilight), requires no prop or pillar in the heavens for its support.

(The simultaniety of the seeming containers — time and space, and their apparent contents— the wide world and the broad light, disproves the priority of the receptacles with regard to their occupants, as it is commonly understood to be. So the verse — Here there is no container or contained, nothing first or last; But all is one that fills and contains this all. Gloss).

मनोमननिर्माणमात्रमेतज्जगत्त्रयम्।
शान्तं तनु लघु स्वच्छं वातान्तः सौरभादपि।।२।।

The fabrication of this triple world, (containing the celestial, terrestial and infernal regions), is the mere thought or working of the mind; and all this is more quiet and calm, more minute and light, and much more translucent than the odour residing in the air.

चिच्चमत्कृतिमात्रस्य साधो जगदणोः किल।
वातान्तः सौरभं मेरुरन्यानुभवयोगतः।।३।।

The world is a wondrous phenomenon of the intellect, which though it is as minute as a particle of fragrance borne by the wind; appears yet as big as a mountain to the sensation of the outward organs of sense. (This is the effect of the deception of the senses).

यं प्रत्युदेति सर्गोयं स एवैनं हि चेतति।
पदार्थः संनिवेशं स्वमिव स्वप्नं पुमानिव।।४।।

Every one (animal being) views and thinks the world, in the same form and light as it presents unto him; just as the operations of the mind and visions in a dream, appear as they occur to their recipients and to no other besides. (The deceptive senses and dreams, depict objects in different aspects to different persons).

अत्रैवोदाहरन्तीममितिहासं पुरातनम्।
यद्वृत्तं देवराजस्य त्रसरेणूदरे पुरा।।५।।

Here I will instance an old legend, of what happened to Indra-the lord of Gods, when he was confined in a minute particles in times of yore.

कवचित्कदाचित्कस्मिंश्चित्किंचित्कल्पद्रुमेऽभवत्।
कस्यांचिद्युगशाखायां फलं जगदुदुम्बरम्।।६।।

It came to pass once upon a time, that this world grew up as a small fig fruit on a branch of the Yuga-tree, in the great arbor of a *kalpa* age. (The periods of a Yuga and *kalpa* are represented as a tree and forest by metaphor).

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ससुरासुरभूतौघमशकाहितघुंघुमम्।
शैलमांसलपातालद्युभूम्युग्रकपटाकम्।।७।।

The mundane fruit was composed of the three compartments of the earth, sky and infernal regions, containing the gods and demigods of heaven, the hills and living creatures on earth, the marshy lands below, with troops of gnats and flies (fluttering about the fig tree of the world, and representing the diseases and dangers that hover over it).

चिच्चमत्कृतिचारूच्चैर्वासनारसपीवरम्।
विविधानुभवामोदं चित्तास्वादमनोहरम्।।८।।

It is a wondrous production of the intellect (which is its architect); and is as high as handsome full-blown buds with the juice of desire (*i.e.* it is full of all delights, that the heart can desire). It is odorous with all kinds of flavourous frangrances, that we can feel and tempting to the mind by the variety of its savours that are sweet to taste.

(Does it allude to the forbidden fruit which was enticing to sight and sweet to taste, and meant the world itself that was to be avoided)?

बृहद्ब्रह्म तरुप्रौढसत्ताव्रततिकोटिगम्।
अहंकारमहावृन्तं समालोकसमुज्ज्वलम्।।९।।

This tree grew upon the Brahma-tree (otherwise called the *udumbara* or fig tree), which was over hung by millions of creepers and orchids; egoism is the stalk of the fruit, which appeared beautiful to sight.

मोक्षद्वारविकास्यास्यं सरिदब्धिशिरावृत्तम्।
मात्रापञ्चककोशस्थं तरत्तारकसीकरम्।।१०।।

It is encompassed around with oceans, seas and arteries, and whose face-light is the principal door. It is salvating the starry heaven above and the moistearth below.

कल्पावसानजरठं काककोकिलगाम्यथ।
पतितं शान्तिमायातं क्वाप्यन्तावासनं गतम्।।११।।

It is ripened at the end of the *Kalpa* age, when it becomes the food of black crows and cuckoos (messengers of dark-some death); or if it falls below there is an end of it, by its absorption in the indifferent Brahma.

तत्राभूदमराधीशः शक्रस्त्रिभुवनेश्वरः।
क्षौद्रकुम्भनिषण्णानां क्षुद्राणामिव नायकः।।१२।।

There lived at one time the lord of Gods-the great Indra in that fruit, just as a big mosquito resides in an empty pot in company with the small gnats as their great leader.

गुरूपदेशस्वाभ्यासात्स क्षीणावरणोऽभवत्।
महात्मा भावितान्तात्मा पूर्वापरविदां वरः।।१३।।

But this great lord was weakened in his strength and valour by his study of and the lectures of his preceptor on spiritualism; which made him a spiritualist, and seer in all past and future matters.

नारायाणादिषु ततः कदाचिद्वीर्यशालिषु।
क्वचिदेव निलीनेषु सत्स्वेकः ससुराधिपः।।१४।।

It happened once on a time, when the valiant god Nārāyaṇa and his heavenly host, had been reposing in their rest; and their leader Indra was so debilated in his arms; that the demigods rose in open rebellion against God.

शस्त्रज्वालानलोद्गारैरयुध्यत महासुरैः।
विजितस्तैर्महावीर्यैरतो व्यद्रवदाद्रुतम्।।१५।।

Then Indra rose with his flashing arms and fire, and fought with the fighting Asuras for a long time; but being at last defeated by the superior strength, he fled away in haste from the field.

दिशो दश सुवेगेन दुद्रावाभिद्रुतोऽरिभिः।
न विश्रामास्पदं प्राप परलोक इवाधमः।।१६।।

He ran in all the ten directions, and was pursued by the enemy wherever he fled; he could get no place of rest, as a sinner has no resting place in the next world; (but continues to rove about in never ending transmigrations of his soul).

तद्भ्रान्तदृष्टिष्वरिषु मनाक् छिद्रमवाप्य सः।
प्रशमं कायसंकल्पं नीत्वा स्वं स्वान्तरे बहिः।।१७।।

Then as the enemy lost sight of him for a moment, he availed to himself of that opportunity; he compressed the thought of his big body in his mind, and became of a minute form on the outside of himself. (It is the inner thought that moulds the outer body, according to the inner type).

कमप्यर्कांशुकोशस्थं त्रसरेणुं विवेश सः।
संविद्रूपतया पद्मकोशं मधुकरो यथा।।१८।।

He then entered into the womb of an atom, which was glittering amidst the expanse of solar

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rays; as a bee enters into the cup or seed vessel of a lotus bud, by means of the consciousness of his personal minuteness.

स तत्राशु विशश्राम चिरादाश्वासमाययौ।
अथ विस्मृतसंग्रामो निवृत्तिं समुपागमत्।।१९।।

He had his instant rest in that state, and then his hope of final bliss in the next; by utter forgetfulness of the warfare, and attainment of the ultimate beatitude of the *nirvāṇa* turpitude in the end. (All action is warfare, and cessation from it gives peace and rest).

कल्पितं सद्म तत्राथ स क्षणादनुभूतवान्।
तस्मिन्सद्मनि पद्मान्ते रेसे स्व इव विष्टरे।।२०।।

He instantly conceived in his imagination, his royal palace in that lotus, and he sat upon his lotiform seat (*padmāsana*) within it, as if he was resting on his own bed.

गृहस्थः स ददर्शाथ कल्पितं नगरं हरिः।
मणिमुक्ताप्रवालादिकृतप्राकारमन्दिरम्।।२१।।

Then Indra otherwise called Hari, being seated in that mansion, saw an imaginary city in it, containing a grand edifice in the midst; with its walls studded with gems, pearls and corals.

नगरान्तर्गतोऽपश्यत्ततो जनपदं हरिः।
नानाद्रिग्रामगोवापत्तनारण्यराजितम्।।२२।।

Hari (the Indra) beheld from within the city, a large country extending about it, and containing many hills and villages, pasture grounds for kine, forests and human habitations.

तादृग्रतिश्चेतितवान्सशक्रो भुवनं ततः।
साद्यब्ध्युर्वीनदीशान्तं सक्रियाकालकल्पनम्।।२३।।

Indra then felt the desire of enjoying that country, with all the lands and hills, the seas to their utmost boundaries, as he had formed in his imagination.

तादृग्रतिश्चेतितवान्स शक्रस्त्रिजगत्ततः।
सपातालमहीव्योमविष्टपार्कादिपर्वतम्।।२४।।

Śakra (Indra) afterwards conceived the desire, of possessing the three worlds to himself, together with all the earth and ocean, sky and the infernal regions, the heavens, planetary spheres above and the ranges of mountains below.

तत्रातिष्ठत्सुरेशत्वे स भोगभरभूषितः।
पुत्रो बभूव तस्याथ कुन्दो नामाथ वीर्यवान्।।२५।।

Thus did Indra remain there as the lord of gods, and in possession of all abundance for his enjoyments; and their was born to him afterwards, a son named *Kunda* of great strength and valour.

ततो जीवितपर्यन्ते त्यक्त्वा देहमनिन्दितः।
निर्वाणमाययौ शक्रो निःस्नेह इव दीपकः।।२६।।

Then at the end of his life time, this Indra of unblemished reputation, forsook his mortal frame, and became extinct in his *nirvāṇa* dissolution, as when a lamp is extinguished for want of oil.

कुन्दस्त्रैलोक्यराजोऽभूज्जनयित्वा सुतं निजम्।
कालेन जीवितस्यान्ते जगाम परमं पदम्।।२७।।

Kunda reigned over the three worlds (of and like his father), and then having given birth to a boy he departed to his ultimate state of bliss, after expiration of the term of his life.

तत्पुत्रोऽपि तथैवाथ कृत्वा राज्ये सुतं निजम्।
जगाम जीवितस्यान्ते पावनं परमं पदम्।।२८।।

That son also reigned in his time (like the sire), and then departed at the end of his life time, to the holy state of supreme felicity, by leaving a son after him.

एवं पौत्रसहस्राणि समतीतानि सुन्दर।
तत्राद्यापि सुरेशस्य येषां राज्ये स्थितोंऽशकः।।२९।।

In this manner a thousand generations of the grandsons of the first Indra, have reigned and passed away in their time; and there is still a prince by name of Anśaka, reigning over the state of the lord of gods.

इत्यद्ययावदमरेऽवरवंश एव
संकल्पिते जगति शक्रपदं विधत्ते।
तस्मिन्क्षतेऽपि गलितेऽपि हतेऽपि नष्टे
क्वाप्यम्बरे दिनकरातपपावनाणौ।।३०।।

Thus the generations of the lord of immortals, still hold their sovereignty over the imaginary world of Indra; in that sacred particle of sun-beam in empty air, although that atomic practical is continually going to decay and waste in this

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long course of time: (yet the imagination of its existence has laid a firm hold on the minds of their posterity forever).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० विद्याधरोपवाक्यानान्तर्गतेन्द्रोपाख्याने त्रसरेण्वन्तरसर्गसंघवर्णनं नाम त्रयोदशः सर्गः॥१३॥

CHAPTER 14

STORY OF INDRĀNĪ; AND ESTABLISHMENT OF THE IDENTITY OF THE ACTS OF CREATION AND IMAGINATION

Argument. Origin of Śakra race and of the World like the fibres of Lotus-stalks and its spiritual sense.

भुशुण्ड उवाच

तस्य शक्रस्य कुलजः कश्चिदासीत्सुराधिपः।
तत्रोत्तमगुणः श्रीमान्पाश्चात्या यस्य सा तनुः॥१॥

Bhuśuṇḍa continued: There was one prince born of the race of that Indra; who had also become the lord of gods; He was endowed with prosperity and all good qualities, and devoted to divine knowledge.

अथेन्द्रकुलपुत्रस्य तस्य तत्र बभूव ह।
प्रतिभाज्ञानसंप्राप्तिर्बृहस्पतिगिरोदिता॥२॥

This prince of Indra's race, received his divine knowledge from the oral instruction of Bṛhaspati (the preceptor of the gods).

ततो विदितवेद्योऽसौ यथाप्राप्तानुवृत्तिमान्।
चकार जगतां राज्यमाज्यपानामधीश्वरः॥३॥

He knowing the knowable—one, persisted in the course of knowledge as he was taught and being the sovereign lord of gods, he reigned over all the three worlds.

युयुधे दानवैः सार्धमजयत्सर्वशात्रवान्।
शतं चकार यज्ञानामज्ञानोत्तीर्णमानसः॥४॥

He fought against the demigods, and conquered all his foes; he made a hundred sacrifices, and got over the darkness of ignorance by his enlightened mind.

उवास कार्यवशतो बिसबालान्तरे चिरम्।
अन्यान्यपि च वृत्तान्तशतान्यनुबभूव ह॥५॥

He remained long in meditation, having his mind fixed in his cerebral artery, resembling the thread of a tubular stalk of the lotus, and continued to reflect on hundreds of many others matters. (*i.e.* On the imaginary world and its kingdom and conquests together with many other things).

कदाचिदासीत्तस्येच्छा प्रबोधबलशालिनः।
ब्रह्मतत्त्वमवेक्षेऽहं यथावद्ध्यानवानिति॥॥

He had once the desire of knowing by the power of his understanding, how he could see the essence of Brahma in his meditation. (or how he could have a sight of the nature of god, manifest before him. Gloss).

सोऽपश्यत्प्रणिधानेन तत एकान्तसंस्थितः।
सबाह्याभ्यन्तरेऽशेषकारणत्यागशान्तधीः॥७॥

He sat in his solitary retirement, and saw in this silent meditation of his tranquil mind, the disappearance of the concatenation of causes all about and inside himself.

सर्वशक्तिपरं ब्रह्म सर्ववस्तुमयं ततम्।
सर्वथा सर्वदा सर्वं सर्वैः सर्वत्र सर्वगम्॥८॥

He beheld the omnipotent Brahma, as extended in and about all things; and presenting all times and places and existing as all in all, and pervading all things in all places.

सर्वतः पाणिपादान्तं सर्वतोक्षिशिरोमुखम्।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य संस्थितम्॥९॥

His hands stretch to all sides, and his feet reach to the ends of the worlds; his face and eyes are on all sides, and his head pierces the spheres; his ears are set in all places, and he endures by encompassing all things every where.

सर्वेन्द्रियगुणैर्मुक्तं सर्वेन्द्रियगुणान्वितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥१०॥

He is devoid of all the organs of sense, and yet possest of the powers of all senses in himself; he is the support of all, and being destitute of qualities, is the source and receptacle of all quality. (The qualities of finite bodies are of a finite nature, but the infinite are infinite, eternal and immutable).

बहिरन्तश्च भूतानामचरं चरमेव च।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्॥११॥

Unmoved and unmoving by himself, he is moving in and out of all things, as well as moves them all both internally and externally (that is to

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say, He is the moving force of dull matter). He is unknowable owing to his minuteness, and appears to be at a distance, though he is so near us.

सर्वत्र चन्द्रार्कमयं सर्वत्रैव धरामयम्।
सर्वत्र पर्वतमयं सर्वत्राब्धिमयं तथा।।१२।।

He is as the one sun and moon in the whole universe, and the same land in all the earth; He is the one universal ocean on the globe, and one Meru Mountain (of the sun's path) all about.

सर्वत्र सारगुरुकं सर्वत्रैव नभोमयम्।
सर्वत्र संसृतिमयं सर्वत्रैव जगन्मयम्।।१३।।

He is the pith and gravity of all objects, and he is the one vacuum every where, he is the wide world and the great cosmos, that is common to all.

सर्वत्रैव च मोक्षात्म सर्वत्रैवाद्यचिन्मयम्।
सर्वत्र सर्वार्थमयं सर्वतः सर्ववर्जितम्।।१४।।

He is the liberated soul of all, and the primary intellect in every place; he is every object everywhere, and beside all things in all places.

घटे पटे वटे कुड्ये शकटे वानरे तथा।
धाम्नि व्योम्नि तरावद्रावनिले सलिलेऽनले।।१५।।

He is in all pots and huts, in all trees and their coatings; he moves the carts and carriages, and enlivens alike all men and other animals likewise.

नानाचारविचाराणि विविधावृत्तिमन्ति च।
परमाण्वंशमात्रेऽपि त्रिजगन्ति ददर्श सः।।१६।।

He is in all the various customs and manners of men, and in all the many modes of their thinking; he reside equally in the parts of an atom, as also in the stupendous frame of the triple world.

मरीचस्यान्तरे तैक्ष्ण्यं शून्यत्वमिव चाम्बरे।
त्रिजगत्सत्यसति च विद्यते चिन्मयात्मनि।।१७।।

He resides as pungency in the heart of pepper, as vacuity in the sky, and in his intellectual soul the three worlds, whether they are real entities or mere unrealities.

इत्येवं भावयन्मुक्तभावया शुद्धसंविदा।
शक्रः क्रमेण तेनैव तथैव ध्यानवानभूत्।।१८।।

Indra beheld the lord in this manner, and then being liberated from his animal state by the help of his pure understanding; he remained all along in the same state of his meditation as before.

ध्यानेन सर्वमेकत्र पश्यंश्चिरमुदारधीः।
ददर्शेममसौ सर्गमस्मदीयं महामतिः।।१९।।

The magnanimous god sees in his revery, all things united in his meditative mind; and beheld this creation in the same light as it appears to us (as a real entity).

ततोऽस्मिन्विचरन्सर्गे शक्रान्ते शक्रतां गतः।
चकार जगतां राज्यं वृत्तान्तशतशोभितम्।।२०।।

He then wandered in his mind all over this creation, and believing himself as the lord of all he saw in it, became the very god Indra; and reigned over the three worlds and their manifold pageantries.

विद्याधरकुलाधीश इत्यद्यैव स देवराट्।
तस्येन्द्रस्य कुलोत्पन्न इति विद्धि यथास्थितम्।।२१।।

Know, O chief of the race of vidyādharas, that the same Indra who was descended of the family of Indras, has been still holding his reign as the lord of gods to this day.

ततो हृदयबीजस्थप्राङ्मुख्याभ्यासयोगतः।
बिसबालनिवासादिवृत्तान्तमनुभूतवान्।।२२।।

He then perceived in his mind, by virtue of his former habit of thinking, the seed of his remembrance sprouting forth with the lotus stalk, wherein he thought to have lain before.

यथैष शक्रः कथितस्त्रसरेणूदरास्पदः।
बिसबालास्पदश्चैतत्कुलजः कान्तिमानथ।।२३।।

As I have related to you of the reign of the former Indra, in the bosom of an atom in the sun-beam; and of the residence of his last generation-the latter Indra, in the hollow fibre of the lotus stalk.

तथा शतसहस्राणि तत्रेतश्चान्यतश्च खे।
तादृशव्यवहाराणि समतीतानि सन्ति च।।२४।।

So have thousands of other Indras gone by, and are going on still in their fancied realm in the empty sky, in the same manner and mode as observed by their predecessors.

वहतीमयविच्छिन्ना चिरायैवं तरङ्गिणी।
तावद्दृश्यसरित्प्रौढा रूढारूढे च तत्पदे।।२५।।

So runs the course of nature in ceaseless succession, like the current of a river running onward to the sea; and so do men whether acquainted or not with the divine knowledge,

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flow on as streams to the abyss of eternity: (which is *tatpada or state* of the Deity).

इति मायेयमादीर्घा प्रसृता प्रत्ययोन्मुखी।
सत्यावलोकमात्रातिविलयैकविलासिनी।।२६।।

Such is lengthening delusion of the world appearing as true; but vanishing to nothing at the appearance of the light of truth (which is the sight of god in everything).

यतः कुतश्चिन्मायेयं यत्र क्वचन वानघ।
यथाकथंचित्संपन्नमात्रेव परिदृश्यते।।२७।।

From whatever cause, and in whatever place or time, and in whatever manner this delusion is seen to have sprung, it is made to disappear by knowledge of the same.

अहंभावचमत्कारमात्राद्वृष्टिरिवाम्बुदात्।
जायते मिहिकेवाशु प्रेक्षामात्रविनाशिनी।।२८।।

It is egoism alone, which produces the wonderful appearance of delusion; as the cloud in the sky causes the rain; it spreads itself as a mist, but disappears immediately at the sight of light.

येनायताभिमतदर्शनद्रष्टृदृश्य-
मुक्तस्वभावमवभासनमात्मतत्त्वम्।
सर्वार्थशून्यमत एव च शून्यरूप-
मेकं खमात्रमिव मात्रविकल्पमेव।।२९।।

He who has got rid of his belief of the looking and sight of the world, (*i.e.* Of both the subjective and objective, as well as of his action and passion); and has attained the knowledge of self-reflecting soul; and who has placed his belief in one vacuous form of empty air; which is devoid of all properties and beyond all categories, is freed from all option and settled in the only One.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वा० मो० उ०
विद्याधरोपाख्यानान्तर्गतेन्द्राण्वाख्याने
सर्गसंकल्पयोरैक्यप्रतिपादनं नाम चतुर्दशः सर्गः।।१४।।

CHAPTER 15

THE FINAL EXTINCTION OF THE VIDYĀDHARA

Argument. Description of Egoism as the productive seed of the world, and its extinction as the cause of emancipation from it.

भुशुण्ड उवाच

यत्राहन्त्वं जगत्तत्र पूर्वमागत्य तिष्ठति।
पराण्वन्तरपीन्द्रस्य त्रसरेणूदरे यथा।।१।।

Bhuśuṇḍa resumed and said: Wherever there is the thought of egoism of any one, the idea of the will be found to be inherent in it; as it appeared to Indra within the bosom of the atomic particle.

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत्।
अहंभावोऽभिमन्तात्मा मूलमाद्यमुदाहृतम्।।२।।

The error of the world (the false conception of its reality), which covers the mind, as the green verdure of grass overspreads the face of the ground; has for its origin the idea of one's egoism, which takes its root in the human soul.

वासनारससंसिक्तादहंबीजकणादयम्।
ब्रह्माद्रौ व्योमविपिने जायते त्रिजगद्द्रुमः।।३।।

This minute seed of egoism, being moistened with the water of desire, produces the arbor of the three worlds, on the height of Brahma in the great forest of vacuum.

तारकापुष्पनिकरो विलीनाचलपल्लवः।
सरित्सारशिरापूरो वासनासारतत्फलः।।४।।

The stars are the flowers of this tree, hang on high on the branches of the mountain craigs; the rivers resemble its veins and fibers, flowing with the juicy pith of their waters, and the objects of desire are the fruits of this tree. (The objects of desire are the enjoyments and fruition of life).

अहंत्वसलिलस्येदं जगत्स्पन्द उदाहृतः।
चिच्चमत्कारणस्वादुर्वासनाविसरद्रवः।।५।।

The revolving worlds, are the fluctuating waves of the water of egoism; and the profluent current of desires, continually supplies with varieties of exquisite symposiums, sweet to the taste of the intellect. (*i.e.* The pleasures of desire are sweet to the mind, and afford intellectual delight).

तारकासीकरासारो नभोनन्तनिखातवान्।
भावाभावमहावर्तो नानागिरितरङ्गकः।।६।।

The sky is the boundless ocean full of ethereal waters, and teeming with showering drops of star light in it; plenty and poverty are the two whirlpools in the ocean of the earth, and all our woes are the mountainous waves on its surface.

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(*i.e.* The heaven and earth are the two oceans above and below; the one shining with starry light, and the other gliding with waves of woe. So says the Bible:— And God made the firmament to divide the waters above from the waters below. Genesis I).

त्रिलोकीविलिखल्लेखो विलोलालोकफेनिलः।
ब्रह्माण्डबुद्बुदोद्भेदः कवाटापीडपीवरः।।७।।

The three worlds are presented as a picture of the ocean, with the upper lights as its froths and foams swimming upon it; the spheres are floating as bubbles upon it, and their belts are as the thick valves of their doors.

भूपीठदृढडिण्डीरपिण्डश्चिद्धनमह्वमान्।
चित्राजवं जवीभावमज्जनोन्मज्जनात्मकः।।८।।

The surface of the earth is as a hard and solid rock, and the intellect moves as a black crow upon it; and the hurry and bustle of its people, are conformable with the incessant rotation of the globe.

जरामरणमोहादिवीचीचयचमत्कृतिः।
उत्पन्नध्वंसिदेहादिविन्दुवृन्दैकबन्धुरः।।९।।

The infirmities and errors, old age and death, are as billows gliding on the surface of the sea; and the rising and falling of bodies in it, are as the swelling and dissolving of bubbles in water.

अहंत्वपवनास्पन्दो जगदित्यवगम्यताम्।
अहंत्वपद्मसौगन्ध्यं जगदित्यवबुध्यताम्।।१०।।

Know the world to be a gust of the breath of your egoism, and know it also as a sweet scent proceeding from the lotus like flower of egoism.

नाहन्त्वजगती भिन्ने पवनस्पन्दवत्सदा।
पयो द्रवत्वमिव च वह्निरौष्ण्यमिवापि च।।११।।

Know the knowledge of your egoism and that of the objective world, are not two different things; but they are the one and same thing; as the wind and its breath, the water and its fluidity, and the fire and its heat.

जगदस्त्यहमर्थेऽन्तरहमस्ति जगद्धृदि।
अन्योन्यभाविनी त्वेते आधारधेयवत्स्थिते।।१२।।

The world is included under the sense of ego, and the ego is contained in the heart of the world; and these being productive of one another, are reciprocally the container and contained of each other.

जगद्बीजमहन्त्वं यो मार्ष्टि बोधादवेदनात्।
अलं चित्रं जलेनेव तेन धौतं जगन्मलम्।।१३।।

He who effaces the seed of his egoism from his understanding, by means of his ignoring it altogether; has verily washed of the picture of the world from his mind, by the water of ignorance of it.

अहन्त्वं नाम तत्किंचिद्विद्याधर न विद्यते।
अकारणमवस्तुत्वाच्छशशृङ्गमिवोदितम्।।१४।।

Know Vidyādhara, there is no such thing as is implied by *ego*; it is a causeless nothing as the horn of a hare.

ब्रह्मण्यतिततेऽनन्ते संकल्पोल्लेखवर्जिते।
अहन्त्वकारणाभावान्न कदाचन सन्मयम्।।१५।।

There is no egoism in the pervading and infinite Brahma, who is devoid of all desire; and therefore there being no cause nor ground of it, it is never anything in reality.

अवस्तुन्येति सर्गादौ न संभवति कारणम्।
अतोहन्त्वादि नास्त्येव बन्ध्यासुत इव क्वचित्।।१६।।

Whatever is nothing in reality, couldn't possible have any cause in the beginning of creation; therefore egoism is a nihility, as the son of a barren woman is a nullity in nature.

तदभावाज्जगन्नास्ति चित्त्वं जगदभावतः।
शिष्टं निर्वाणमेवातः शान्तमास्स्व यथासुखम्।।१७।।

The want of egoism on the one hand, proves the privation of the world also on the other; thus there remains the Intellect or the one mind alone, in which everything is extinct.

अभावादुपपत्तिस्थादेवं जगदहन्त्वयोः।
रूपालोकमनस्काराः शान्तास्तव न चेतरत्।।१८।।

From the proof of the absence of *ego* and the world, the operations of the mind and the sight of visible, all come to an end, and there remains nothing for you to care for or fear.

यन्नास्ति तत्तु नास्त्येव शेषं शान्तमसि ध्रुवम्।
संप्रबुद्धोऽसि मा भूयो निर्मूलां भ्रान्तिमाहर।।१९।।

Whatever is not is a naught altogether, and the rest are as calm and quiet as nil in existence; knowing this as certain be enlightened, and fall no more to the false error which has no root in nature.

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व्यपगतकलनाकलङ्कशुद्धः
शिवमसि शान्तमसीश्वरोऽसि नित्यः।
खमपि भवति पर्वतोपमानं
जगदपि वा परमाणुरूपमेव।।२०।।

Being purged from the stain of fancy, you become as purified and sanctified as the holy lord Śiva forever, and then the sky will seem to you as a huge mountain, and the vast world will dwindle to an atom. (This is done by two powers of *adhyāropa* and *vyapadeśa* or expansion or contraction in yoga).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये निर्वाणप्रकरणे उत्तरार्धे वि० विद्याधरनिर्वाणं नाम पञ्चदशः सर्गः।।१५।।

CHAPTER 16

EXTINCTION OF VIDYĀDHARA (CONTINUED)

Argument. Entrancement of the Vidyādhara at the end of the Discourse in favour of Non-egoism.

भुशुण्ड उवाच

कथयत्येवमप्येवं स विद्याधरनायकः।
आसीत्संशान्तसंवित्तिः समाधिपरिणामवान्।।१।।

Bhuśuṇḍa continued: As I was lecturing in this manner, the chief of the vidyādharas became dull in the consciousness (*i.e.* unconscious of himself), and fell into the trance of *samādhi—anesthesia*).

प्रबोध्यमानोऽपि मया भूयोभूयस्ततस्ततः।
न पपात पुरोदृश्ये परं निर्वाणमागतः।।२।।

And notwithstanding my repeated attempts, to awaken him from that state (of insensibility); he did not open his eyes to the sight lying before him, but was wholly absorbed in his nirvāva-extinction.

स प्राप परमं स्थानं तावन्मात्रप्रबोधवान्।
केनचिन्नाधिकेनाङ्ग यत्नेनातिशयैषिणा।।३।।

He attained the supreme and ultimate state, and became enlightened in his soul (by what I had instructed him); and made no other further attempt to know what he sought. (The attempts to know God, besides *sravana* or attending to the lectures of the guru, are reflection, meditation *ect*).

अत उक्तं मया राम यदि शुद्धे हि चेतसि।
उपदेशः प्रसरति तैलबिन्दुरिवाम्भसि।।४।।

(Here Vasiṣṭha said to Rāma). It is therefore, Rāma, that I related this narrative to exemplify the effect of instruction in pure hearts, where it floats like a drop of oil on the surface of water: (*i.e.* where it does not sink down nor is lost).

नाहमित्यस्ति ते नान्तर्मैनं भावय शान्तये।
एतावदुपदेशोक्तिः परमा नेतरास्ति हि।।५।।

This instruction consists in forgetting the existence of the *ego* in the Supreme spirit, this is the best advice and there is no other like this; and this is calculated to give peace and comfort to your soul.

एषैवाभव्यमनसि पतिता प्रविलीयते।
उत्ताने मसृणादर्शे मुक्ताफलमिवामलम्।।६।।

But when this advice falls in the soil of evil minds, it is choked up and lost in the end; as the purest pearl falls from the surface of a smooth mirror (or piece of glass).

भव्ये तु शान्तमनसि लगत्यभ्येत्य विच्युतिम्।
प्रविश्यान्तर्विचाराख्यामर्चिरर्कमणौ यथा।।७।।

But good advice sticks fast in the calm minds of the virtuous, and it enters into their reasoning souls; as the sunlight enters and shines in the sun-stone.

अहंभावनमेवोच्चैर्बीजं दुःखाख्यशाल्मलेः।
ममेदं तद्वदादीति शाखाप्रसरकारणम्।।८।।

Egoism is verily the seed of all worldly misery, as the seed of the thorny *simul* tree grows only prickles on earth; so is meity or the thought that this is mine, the out stretching branch of this tree.

अहमादौ ममेत्यन्तस्तत इच्छा प्रवर्तते।
इदमर्थशतानर्थकारिणी भवभारिणी।।९।।

First the seed *ego*, and then its branch of meity or mineness, produce the endless leaves of our desires; and their sense of selfishness, is proactive of the burthen some fruits of our woe and misery.

एवंविधा मुनिश्रेष्ठ मूढा अपि चिरायुषः।
भवन्त्यनियमो ह्यङ्ग दीर्घायुष्यस्य कारणम्।।१०।।

Then the **Vidyādhara said**— I understand, O chief of sages, that it is in this manner, that dull

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people also become long living in this world; and it is this true knowledge, which is the cause of the great longevity of yours and other sages.

अन्तःशुद्धमनस्का ये सुचिरायाभयप्रदम्।
मनागप्युपदिष्टास्ते प्राप्नुवन्ति परं पदम्।।११।।

Those who are pure in their hearts and minds, soon attain to their highest state of fearlessness, after they are once admonished in with the knowledge of truth.

वसिष्ठ उवाच

मेरुमूर्धनि मामेवमुक्त्वा स विहगाधिपः।
तूष्णीं बभूव मुक्तात्मा ऋष्यमूक इवाम्बुदः।।१२।।

Vasiṣṭha said: The chief of the birds of air, spoke to me in this manner on the summit of the Sumeru Mountain; and then held his silence like the mute clouds on the top of Ṛṣyamūka chain. (It is said that the clouds never roar when they rove over this hill).

अहमापृच्छ्यं तं सिद्धं विद्याधरमथो पुनः।
प्राप्त आत्मास्पदं राम मुनिमण्डलमण्डितम्।।१३।।

Having taken leave of the sagely bird, I repaired to the abode of the Vidyādhara, (in order to learn the truth of the story); and then returned to my place, which was graced by the assemblage of sages.

एतत्तवाद्य कथितं बलिभुक्कथोक्तं
विद्याधरोपशमनं लघुबोधनोत्थम्।
अस्मिन्भुशुण्डविहगेन्द्रसमागमे मे
चैकादशेह हि गतानि महायुगानि।।१४।।

I have thus related to you, O Rāma, the narration of the veteran bird, and the sedateness which was attained by the Vidyādhara with little pain and knowledge. It is now the lapse of the long period of eleven great Yugas, since my said interview with Bhusunda-the veteran chief of the feathered tribe.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे विद्याधरनिर्वाणं नाम षोडशः सर्गः।।१६।।

CHAPTER 17

LECTURE ON THE ANNIHILATION OF EGOISM

Argument. The Yoga or mode of consuming egoism by the fire of Non-egoism.

वसिष्ठ उवाच

अनहंवेदनादेवं शुभाशुभफलप्रदा।
संसारफलिनी नूनमिच्छान्तरूपशाम्यति।।१।।

Vasiṣṭha said: It is by means of the knowledge of one's want of egoism, that the Arbor of his desire, which is productive of the fruit of worldliness, and which is fraught with the taste of all kinds of sweet and bitterness; may be checked in its growth.

अनहंवेदनाभ्यासात्समलोष्टाश्मकाञ्चनः।
भूत्वा शान्तभवापीडो न नरः परिताम्यति।।२।।

It is by one's habit of thinking his unegoism, that he comes to view both gold and stone, as well as all sorts of rubbish in the same light; and by being calm and quiet at all events, has never any cause of sorrow at any thing whatsoever.

अहन्तापुटकोड्डीनपरबोधबलेरितः।
अहमित्यर्थपाषाणो न जाने क्वाशु गच्छति।।३।।

When the cannon-ball of egoism, is let to fly out from the gun of the mind by force of divine knowledge; we are at a loss to know, where the stone of egoism takes its flight.

अहन्तापुटकोड्डीनोब्रह्मवीरबलेरितः।
अहमित्यर्थपाषाणो न जाने क्वाशु गच्छति।।४।।

The stone of egoism being flung from the balustrade of the body, by the gigantic force of spiritual knowledge; we know not where this ponderous egoism is driven and lost.

अहन्तापुटकोड्डीनो ब्रह्मवीरबलेरितः।
शरीरयन्त्रपाषाणो न जाने क्वाशु गच्छति।।५।।

After the stone of egoism is flung away, by the great force of the knowledge of Brahma only; we cannot say where this engine of the body (with its boast of egoism in it), it lost forever.

(Here are there comparisons of egoism, *viz*; 1 of a gun-shot; 2 of a balustrade stone; 3 of a pebble in a fling).

अहमर्थहिमं त्वन्तरनहन्ता चिदर्चिषा।
उड्डीयेव विलीनं सन्न जाने क्वाशु गच्छति।।६।।

The meaning of *ego* is frost in the heart of man, and melts away under the sun-shine of unegoism; it then flies off in vapour, and then disappears into nothing we know not where.

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अहंरसो विलीनोन्तरनहन्ताचिदार्चिषा।
शरीरपर्णादुद्वर्णान्न जाने क्वाशु गच्छति।।७।।

The *ego* is the juice of the inner part of the body, and the unego is the solar heat without; the former is sucked up by the latter, and forsakes the dried body like a withered leaf, and then flies off where we know not.

शरीरपर्णान्निष्पीतस्त्वहंभावरसासवः।
अनहन्तार्कमार्गेण परतामधिगच्छति।।८।।

The moisture of egoism, being sucked up from the leafy body of the living, flies by the process of its suction by the solar heat, to the unknown region of endless vacuum.

शयने कर्दमे शैले गृहे व्योम्नि स्थले जले।
स्थूला सूक्ष्मा निराकारा रूपान्तरगतापि च।।९।।

Whether a man sleeps in his bed or sits on the ground, whether he remains at home or roves on rocks, whether he wanders over the land or water, wherever he sits or sleeps or is awake or not:—

यत्र तत्र स्थिता सुप्ता प्रबुद्धा भस्मतां गता।
धृता नीता निमग्ना च दूरस्था निकटा सती।।१०।।

This formless egoism abides in it, either as gross mater or the subtile spirit, or in some state or other; which though it is afar from it, seems to be united with it.

(The true *ego* of the far distant Divine spirit, seems to be incorporated with the material body).

शरीरवटधानान्तःस्थिताहन्त्वनवाङ्कुरा।
शाखाजालं तनोत्याशु संसाराख्यमिदं क्षणात्।।११।।

Egoism is seated as the minute seed, in the heart of the fig tree of the body; where it sprouts forth and stretches its branches, composing the different parts of the world. (*i.e.* the seed of egoism develops itself in the form of the creation, which is a creature of its own).

अहंत्ववटधानान्तःस्थितदेहबृहद्द्रुमः।
संसारशाखानिवहं यत्र तत्र तनोत्यलम्।।१२.।

Again the big tree of the body, is contained within the minute seed of egoism; which bursts out in the branches forming the several parts of the universe.

शाखाशतेद्धदलपुष्पफलद्रुमोऽस्ति
बीजोदरे ननु दृशा परिदृश्यतेऽसौ।
देहोस्त्यहन्त्वकणिकान्तरशेषदृश्य-
संवित्परीत इति बुद्धिदृशैव दृष्टम्।।१३।।

As the small seed is seen by every one, to contain within it a large tree, which develops itself into a hundred branches, bearing all their leaves, flowers and abundance of fruits; so does the big body reside with the atomic seed of egoism, with all its endless parts of corporeal organs and mental faculties, which are discernible to the sight of the intelligent.

देहादहन्त्वमनवाप्तवतो विचारै-
श्चिद्व्योममात्रवपुषो वपुषोऽथ वोच्चैः।
नाहन्त्वबीजजठरादसतोऽभ्युदेति
संसारवृक्ष इह बोधमहाग्निदग्धात्।।१४।।

Egoism is not to be had in the body by reasoning, which points out the mind of everybody, to seek it in the sphere of the vacuous Intellect; the seed of egoism does not spring from the bosom of unreality, and the blunder of the reality of the world, is destroyed by the fire proceeding from the spiritual of the wise.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उ० अहंत्वासत्तायोगोपदेशो नाम सप्तदशः सर्गः।।१७।।

CHAPTER 18

DESCRIPTION OF THE UNIVERSAL SPHERE

Argument. How material world is framed by intellect, its formation and destruction, one by reminiscence and the other by forgetfulness.

वसिष्ठ उवाच

मरणं सर्वनाशात्म न कदाचन विद्यते।
स्वसंकल्पान्तरस्थैर्यं मृतिरित्यभिधीयते।।१।।

Vasiṣṭha related: There is never and nowhere an absolute death or total dissolution of the body together with the mind, soul and egoism; but it is the cessation of the inward imagery of the mind, that is called its *quietus*.

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पश्येमे पुर उह्यन्त इव मन्दरमेरवः।
अरूढा अपि दिग्वाहैः सरिद्बिम्बितशैलवत्।।२।।

Look at these sights of the Meru and Mandāra Mountains, which are born before your presence; they are not carried to and fro to every body but are reflected in the minds of all like the flying clouds of autumn in the water of a river.

उपर्युपर्यन्तरन्तः कदलीदलपीठवत्।
श्लिष्टाश्लिष्टस्वरूपाः खे मिथः संसृतयः स्थिताः।।३।।

These creations are placed over and above and below and under one another, like the coatings of a plantain tree; and they are either in contact with or detached from one another like clouds in the sky.

श्रीराम उवाच

पश्य मे पुर उह्यन्त इति वाक्यार्थमक्षतम्।
न किंचिदवगच्छामि यथान्मुनिनायक।।४।।

Rāma said:— Sir, I do not fully comprehend the sound sense, of what you say by the words "Look at these flying sights" and therefore I beg to you explain this clearly unto me.

वसिष्ठ उवाच

प्राणस्याभ्यन्तरे चित्तं चित्तस्याभ्यन्तरे जगत्।
विद्यते विविधाकारं बीजस्यान्तरिव द्रुमः।।५।।

Vasiṣṭha replied: Know Rāma, that the life contains the mind, and the mind is the container of the worlds within it; as there are various kinds of trees and their several parts, contained in the bosom of a small berry. (And this is meant by one thing being contained within another).

मृते पुंसि नभोवातैर्मिलन्ति प्राणवायवः।
सरिज्जलैरिवाम्भोधिजलान्यात्मद्रुतानि हि।।६।।

After a man is dead, his vital airs fly to and unite with the ethereal air; as the liquid water of streams flows to and mixes with the main ocean. (This is by attraction of things of the same kind).

इतश्चेतश्च यान्तीव तेषामन्तर्जगन्त्यलम्।
व्योमवातविनुन्नाना संकल्पेकात्मकान्यपि।।७।।

The winds of heaven then disperse on all sides, his vital airs together with the imaginary worlds of his life time, which subsisted in the particles of his vital breath.

सप्राणवातैः पवनैः स्फुरत्संकल्पगर्भितैः।
सर्वा एव दिशः पूर्णाः पश्यामीमाः समंततः।।८।।

I see the winds of heaven, bearing away the vital airs, together with their contents of the imaginary worlds; and filling the whole space of air with vital breath on all sides.

अत्रैते पश्य पश्यामि संकल्पजगताङ्गणे।
बुद्धिदृष्ट्या समुह्यन्ते पुरो मन्दरमेरवः।।९।।

I see the Meru and Mandāra Mountains, wafted with the imaginary worlds before me; and you also will observe the same, before the sight of your understanding. (The whole vacuum teeming with life).

खवातेन्तर्मृतप्राणाः प्राणानामन्तरे मनः।
मनसोन्तर्जगद्विद्धि तिले तैलमिव स्थितम्।।१०।।

The ethereal airs are full with the vital airs of the dead, which contain the minute particles of mind in them; and these minds again contain the types of the worlds in them, just as the sesame seeds contain the oil in them.

खवातैः खसमाः प्राणा यथोह्यन्ते मनोमयाः।
ऊह्यन्ते वै तथैतानि तदङ्गानि जगन्त्यपि।।११।।

As the ethereal airs bear the victual airs, which are of the same kind with them, (both being airy substances); so are the vital breaths accompanied with particles of the mind. (which is equally an airy substance also), these again bear the pictures of the worlds in them, as if they are in-grafted upon them.

सभूतान्यम्बरोर्व्यादिवृन्दान त्रिजगन्त्यपि।
उह्यन्ते चाप्यरूढानि पुरः सर्वत्र गन्धवत्।।१२।।

The same vacuum contains the whole creation and the three worlds with the earth and ocean, all which are borne in it, as the different odors are borne by the winds.

तानि बुद्ध्यैव दृश्यन्ते न दृष्ट्या रघुनन्दन।
पुरः संकल्परूपाणि स्वस्वप्नपुरपूरवत्।।१३।।

All these are seen in the sight of the understanding, and not by the vision of the visual organs; they are the portraiture of our imagination, like the fairy lands we see in our dreams before us.

सर्वत्र सर्वदा सन्ति सुसूक्ष्माण्येव खादपि।
कल्पनामात्रसारत्वात्र चोह्यन्ते मनागपि।।१४।।

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There are many other things, more subtile than the visible atmosphere, and which owing to their existence in our desire or fancy only, are not borne upon the wings of the winds as the former once:

(Though it is said in ordinary speech, that our desires and fancies are borne by our internal humour of *vāya* or wind).

तान्येव दृढभावनत्वात्स्वेषु लोकेषु तेष्वलम्।
सत्यान्येव चिदंशस्य सर्वगत्वाद्भवानिव।।१५।।

But there are some certain truths, which are derived from the intellect, and are called intellectual principles, which have the power to cause our pleasure and pain, and lead us to heaven or hell: (Such as virtue and vice).

(These are the immutable principles of right and wrong, abiding in and proceeding from the intellect).

प्रतिबिम्बं पुराणीव पुरःप्राणसरिद्रये।
अरूढान्यपि चोह्यन्ते रूढान्यपि च नैव च।।१६।।

Again our desires are as the shadows of cities, floating on the stream of life; and though the current of life is continually gliding away, yet the shadowy desires whether successful or not, ever remain the same. (Lit; are never carried away by the current).

सौरभाणि समुह्यन्ते वाताङ्गस्थानि राघव।
जगन्ति प्राणसंस्थानि व्योमात्मकमयानि तु।।१७।।

The vital breath carries its burden of the world, along with its course to the stillness of endless vacuity; as the breezes bear away the fragrance of flowers, to the dreary desert where they are lost forever.

कुम्भे देशान्तरं नीते यथान्तर्व्योम्नि नान्यता।
स्पन्दनादिमये चित्ते तथैव त्रिजगद्भ्रमे।।१८।।

Though the mind is ever fickle, changeable and forgetful in its nature; yet it never loses the false idea of the world which is inherent in it, as a pot removed to any place and placed in any state, never gets rid of its inner vacuity. (The idea of the world is carried by reminiscence, in every state and stage of the changeful mind).

इत्थं न सज्जगद्भ्रान्तिरसत्यैवोदितेव ते।
न विनश्यति नोदेति केवलं ब्रह्मरूपिणी।।१९।।

So when the fallacy of the false world has taken possession of the deluded mind, it is alike impossible either to realize or set it at naught, like the form of the formless Brahma.

यदि वाप्युदिते वातैस्तत्तदस्या न लक्ष्यते।
तदन्तःसंस्थितैः स्पन्दो नावि कोशगतैरिव।।२०।।

Or if this world is a revolving body, carried about by the force of the winds; yet we have no knowledge of its motion, as when sitting quiet in a boat, though carried afar to the distance of miles by the tide and winds.

यथा स्पन्दोऽङ्गलग्नायां नाव्यन्तःसंस्थितैरपि।
न लक्ष्यते तथा पृथ्व्यां तत्संस्थैस्तन्मयैरपि।।२१।।

As men sitting in a boat, have no knowledge of the force which carries the boat forward; so we earthly beings have no idea of the power, that is attached to it in its rotatory motion.

यथा योजनविस्तीर्णं लघौ सद्मानुभूयते।
यत्तस्य पादपस्तम्भे परमाणौ यथा जगत्।।२२।।

As a wide extending city, is represented in miniature in a painting at the foot of a column; so is this world contained in the bosom of the minute atom of the mind.

वस्त्वल्पमप्यतिबृहल्लघुसत्वो हि मन्यते।
मूषिकाः स्वाञ्जलिद्रव्यं नवपङ्कमिवार्भकाः।।२३।।

A thing however little or insignificant, is taken to be too much and of great importance, by the low and mean; as a handful of paddy is of great value of the little mouse than gems, and a particle of mud to the contemptible frog, than the pearls under the water. (So a particle of the mind is enough for the whole world).

असत्येव स्वरूपेऽस्मिञ्जगदाख्ये विदो भ्रमे।
लोकान्तराधर्ममयी सा बृहंगस्य भावना।।२४।।

Again a trifle is taken as too much, by those who are ignorant of its insignificance; as the learned in the error of their judgement, mistake this visionary world as preparatory to their future happiness or misery.

(The world being nothing in reality, cannot lead to anything to real good or evil).

इदं हेयमुपादेयमिदमित्यन्तरज्ञता।
यस्य तस्य भवायास्ति सर्वज्ञस्यापि मूढता।।२५।।

The inward belief of something as real good, and of another as positive evil, is a mistake common to the majority of mankind, and to

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which the learned also are liable, in their conduct in this world. (The wise man is indifferent to everything, and neither likes nor takes the one, nor hates or rejects the other).

सचेतनो ह्यवयवी चेतत्यवयवान्यथा।
स्वान्तरेव ततं जीवस्त्रिजगद्बुध्यते तथा।।२६।।

As the intelligent and embodied soul, is conscious of every part of the body in which it is confined; so the enlightened living soul-jīva, beholds all the three worlds displayed within itself (as in the God Virāṭ).

संविदात्मपराकाशमनन्तमजमव्ययम्।
व्योम्नोऽवयवरूपाणि तस्येमानि जगन्ति भोः।।२७।।

The unborn and ever lasting God, who is of the form of conscious soul, extending over the infinity of space, has all these worlds, as parts of his all pervading vacuous body.

सचेतनोऽयःपिण्डोऽन्तः क्षुरसूच्यादिकं यथा।
बुद्ध्यते बुद्ध्यते तद्वज्जीवोऽज्ञस्त्रिजगद्भ्रमम्।।२८।।

The intelligent and ever living soul (of God) sees the uncreated worlds deeply impressed in itself; as a rod of iron (were it endowed with intelligence), would see the future knives and needles in itself.

अचिच्चिद्वापि मृत्पिण्डः शराबोदञ्चनादिकम्।
यथाङ्ग मनुते जीवस्तथाङ्ग मनुते जगत्।।२९।।

As a clod of earth, whether endowed with intelligence or not knows the seed which is hidden in it, and which it grows to vegetation afterwards; so does the ever living soul know the world which are contained in it.

चिदचिद्वाङ्कुरो देहे वृक्षत्वं मन्यते यथा।
वृक्षशब्दार्थरहितं ब्रह्मेदं त्रिजगत्तथा।।३०।।

As the sensitive or insensitive seed, knows the germ, plant and tree, which it contains within its bosom; so does the spirit of God, perceive the great arbor of the world conceived in its profoundest womb.

चिद्वाचिद्वा यथादर्शो बिम्बितं वाप्यबिम्बितम्।
नगरं वेत्ति नो वापि तथा ब्रह्म जगत्त्रयम्।।३१।।

As the man having his sight, sees the image of something reflected in a mirror, which the blind man does not; so the wise man sees the world in Brahma, which the ignorant do not perceive (but think the world as distinct from him).

देशकालक्रियाद्रव्यमात्रमेव जगत्त्रयम्।
अहंत्वजगतोस्तेन भेदो नास्त्येतदात्मनोः।।३२।।

The world is nothing except the union of the four categories of time, space, action and substance; and egoism being no way distinct from the predicates of the world, subsists in God who contains the whole in Himself. (God is not predicable by any particular predicate; but is the congeries of all the predicates taken collectively in his nature).

कल्पितेनोपमानेन यदेततुपदिश्यते।
तत्रोपमैकदेशेन उपमेयसधर्मता।।३३।।

Whatever lesson is inculcated to any body by means of a parable, *i.e.* whatever thing is signified to some one by a comparison, know that the similar relates to some particular property of the compared object and not in all respects.

(So the similitude of iron rod given to god in the śruti and this book, regards only its material causality, and not its insensibility with the sensible spirit of God).

यदिदं दृश्यते किंचिज्जगत्स्थावरजङ्गमम्।
अमुञ्चतः पराणुत्वं जीवस्यैतत्स्मृतं वपुः।।३४।।

Whatever is seen to be moving or unmoving here in this world; is the *vivarta* or expanded body of the living soul, without any alteration in its atomic minuteness. (Nature is the body, and God the soul. Pope).

सर्वसंवेदनत्यागे शुद्धसंस्पन्ददे पदे।
न मनागपि भेदोऽस्ति निःसङ्गोपलकोशवत्।।३५।।

Leaving the intelligence aside (which is wanting in created objects); and taking the force only, (which actuates all nature); we find no difference of this physical force from the giver of the force.

यो यो नाम विकल्पांशो यत्र यत्र यथा यथा।
यदा यदा येन येन दीयते स तथैव चित्।।३६।।

Again whatever alteration, is produced in the motion or option of anything or person, at any time or place or in any manner; is all the act of that Divine Intellect.

अचित्त्वान्नास्ति मनसि संकल्पः ख इवाङ्कुरः।
चित्त्वात्तु चेतसो विद्धि चितिरेवेह कल्पनम्।।३७।।

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It is the intellect which infuses in the mind the power of its option, volition, imagination and the like; because none of these can spring as a sprout in the mind, which is without intelligence and without an intelligent cause of it.

या योदेति विकल्पश्रीरप्रबुद्धाशयं प्रति।
सर्वगत्वादनन्तत्वाच्चिद्व्योम्नः सा न सन्मयी।।३८।।

Whatever desires and fancies, rise in the minds of the unenlightened; are not of the nature of the positive will or decree of the Divine Mind, owing to the endless variety and mutuality of human wishes.

यथोदेति विकल्पश्रीः प्रबुद्धे नोदितैव सा।
सर्वगत्वादनन्तत्वाच्चिद्व्योम्नः सा न सन्मयी।।३९।।

The desires rising in the minds of the enlightened, are as they were no desires and never had their rise; because.—

सर्वसंकल्पकलना सत्येत्याबालमक्षतम्।
स्वप्नादावनुभूतोन्तरर्थः केनापि लभ्यते।।४०।।

All thoughts and desires being groundless, they are as false as the idle wishes of boys; for who has ever obtained the objects of his dream? (or that he has beheld in his dream)?

संकल्पो वासना जीवस्त्रयोऽर्था लिखिताश्चिता।
सोनुभूतोऽप्यसत्यः स्यादसत्वस्यैव नो सतः।।४१।।

Saṅkalpa with its triple sense of thought, desire and imagination, is impressed by the intellect on the living soul (which is the image of God) from its past reminiscence; and though we have a notion of this ideal soul, yet it is as untrue and unsubstantial as a shadow; but not so the original Intellect, which both real and substantial.

असत्यताभिधं सत्यं मुक्त एव भवेच्छिवः।
सातिवाहिकदेहैकपरिक्षयविकासवान्।।४२।।

He who is freed from the error of taking the unreal world for real, becomes as free as the god śiva himself; and having got rid of the corporeal body, becomes manifest in his spiritual form.

जगन्ति वातैरुह्यन्ते व्योम्नि शाल्मलितूलवत्।
नोह्यन्ते चोपलानीव न च सन्त्येव कल्पनात्।।४३।।

The imagination of the ignorant, whirls about the worlds, as the wind hurts the flying cotton in the air; but they appear to be as unmoved as stones to the wise, who are not led away by their imagination.

इत्यस्मिन्नखिलपदार्थसार्थकोशे
व्योमन्यप्यतिविततेजगन्ति सन्ति।
अन्योन्यं परिमिलितानि कानिचिच्च
नान्योन्यं परिमिलितानि कानिचिच्च।।४४।।

So there are multitudes of worlds, amidst many other things in the vast womb of vacuum which nobody can count; some of which are united with one another in groups, and others that have no connection with another.

सर्वत्वात्परमचितेरनन्तरूपा-
ण्यारम्भप्रचुरदिगन्तसंभृतानि।
लोलाम्बूदरपुरबिम्बभङ्गुराणि
स्वान्तःस्थाविरलमहापुरोपमानि।।४५।।

The supreme intellect being all in all, manifests itself in endless forms and actions, filling the vast space of infinity, some of which are as transient as rain drops or bubbles in air and water, which quickly burst out and disappear; and others appearing as the great cities (of gods etc.), situated in the heart of the Infinite one.

सस्थैर्याण्यपि सततं क्षणक्षयाणि
व्यक्ताक्षाण्यपि सततं निमीलितानि।
सालोकान्यपि परितस्तमोवृतानि
चिदूपार्णबलहरीविवर्तनानि।।४६।।

Some of these are as durable as rocks, and others are continually breaking and wearing out; some appearing as bright as with their open eyes, and others as dark as with their closed eye-lids; some of these are luminous to sight and others obscured under impenetrable darkness; thus the bosom of the intellect resembling the vast expanse of the ocean, is rolling on with the waves of creation to all eternity.

पृथक्स्थितानि व्यतिमिश्रितानि
जलानि चैवाम्बुनिधौ नदीनाम्।
तारार्कचन्द्रग्रहमण्डलानां
समोदितानां नभसीव भासः।।४७।।

Some though set apart are continually tending towards another; as the waters of distant rivers

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are running to mix with those of seas and ocean; and as the luminous bodies of heaven, appearing together to brighten its sphere.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० वि० जगज्जालकोशसाधर्म्ययोगोपदेशो नामाष्टादशः सर्गः॥१८॥

CHAPTER 19

DESCRIPTION OF THE FORM OF VIRĀJ OR THE ALL COMPREHENDING DEITY

Argument. The Essence of the Living soul, and of the undivided and Individual bodies; and Distinction of things with regard to their distinct natures and actions.

श्रीराम उवाच

मुने जीवस्य यद्रूपमाकृतिग्रहणं तथा।
यथा च परमात्मत्वं स्थानं यच्चास्य तद्वद॥१॥

Rāma said: Tell me sir, regarding the nature of the living soul, and the manner of its assuming its different forms; and tell me also its original form, and those which it takes at different times and places.

वसिष्ठ उवाच

स्वसंकल्पेन चेत्योक्तं चिदित्यपरनामकम्।
अनन्तं चेतनाकाशं जीवशब्देन कथ्यते॥२॥

Vasiṣṭha replied: The infinite intelligence of God, which fills all space and vacuum; takes of its own will a subtile and minute form, which is intelligible under the name of Intellect; and it is this which is expressed by the term living soul-*jīva or zoa*.

न पराणुर्न स स्थूलं न शून्यं न च किंचन।
चिन्मात्रं स्वानुभूत्यात्म सर्वगं जीव उच्यते॥३॥

Its original form is neither that of a minute atom, nor a bulky mass; not an empty vacuity, nor anything having its solidity. It is the pure intellect with consciousness of itself, it is omnipresent and is called the living soul. (It is neither the empty space, nor anything contained therein).

अणीयसामणीयांसं स्थविष्ठं च स्थवीयसाम्।
न किंचिन्मात्रकं चैव सर्वं जीवं विदुर्बुधाः॥४॥

It is the minutest of the minute, and the hugest of the huge; it is nothing at all, and yet the all, which the learned designate as the living soul. (The proceeding one is a negative proposition, and this an affirmative one).

यस्य यस्य पदार्थस्य यो भावस्तेन तत्र तम्।
स्थितं विद्धि तदाभासं तदात्मैकान्तवेदनात्॥५॥

Know it as identic with the nature, property and quality, of any object whatever that exists any where; It is the light and soul of all existence, and self-same with all, by its engrossing the knowledge of everything in itself. (Because nothing is existent in reality but in its idea, and the soul having all ideas in itself, is identic with all of them).

स चेतति यथा यत्र यद्यदाशु तदेव हि।
तथा तत्र तदा राम भवत्यनुभवात्मकम्॥६॥

Whatever this soul thinks in any manner, of anything at any place or time, it immediately becomes the same by its motion thereof; (*i.e.* Being full with the idea of a thing, it is said to be identified with the same).

(The collective soul becomes all whatever it thinks or wills, as the soul of God; but the individual soul thinks as it becomes at any place or time-as the soul of man or any particular being. Gloss).

पवनस्य यथा स्पन्दश्चेत्यं जीवस्य वै तथा।
स्वसंविन्मात्रनिर्णेयं नोपदेशाम यक्षवत्॥७॥

The soul possesses the power of thinking, as the air has its force in the winds; but its thoughts are directed by the knowledge of things, (that it derives by means of the senses); and not by the guidance of anyone, as the *appearance of ghosts to boys*.

यथैवास्पन्दनाद्वातः सन्नेवैत्य सदात्मताम्।
तथैवाचेतनाज्जीवो जीवन्नेति परां गतिम्॥८॥

As the existent air appears to be in-existent, without the motion of the wind; so the living soul desisting from its function of thinking, is said to be extinct in the Supreme Deity.

जीवश्चिद्घनरूपत्वादहमित्येव चेतनात्।
देशकालक्रियाद्रव्यशक्तीर्निर्माय तिष्ठति॥९॥

The living soul is misled to think of its individuality as the *ego*, by the density or dullness of its intellect; and supposes itself to be confined within a limited space of place and time, and with limited powers of action and

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understanding. (Thus the infinite soul mistakes itself for a finite being, by the dullness of its understanding).

देशकालक्रियाद्रव्यचर्चिताचर्चिता स्वयम्।
असत्यां सत्यवत्स्फारां तावन्मात्रशरीरिकाम्।।१०।।

Being thus circumscribed by time and space, and endowed with substance and properties of action etc., it assumes to itself an unreal form or body, with the belief of its being or sober reality. (Thus the incorporeal soul, is incorporated in a corporeal frame).

चेतसा ह्यसदाकारां प्रालेयपरमाणुताम्।
पश्यत्यात्मन्यथात्मत्वे स्वप्ने स्वमरणोपमाम्।।११।।

It then thinks itself to be enclosed in an ideal atom; as one sees himself in his dream to be involved in his unreal death.

स्वप्नस्वावयवान्यत्वसदृशीं तां विभावयन्।
विस्मृत्य चेतनां सत्तां तत्तामेवाशु गच्छति।।१२।।

And as one finds in its mind his features and the members of his body, to another form in his dream; so the soul forgets her intellectual entity in her state of ignorance, and becomes of the same nature and form, as she constantly thinks upon. (It forgets its pure spiritual form, and becomes a dull material body of some kind).

एवंरूपो बुध्यमानः प्रोच्छूनत्वमथात्मनि।
पश्यत्याशु स्वमात्मानं चन्द्रबिम्बमिव द्रुतम्।।१३।।

Thinking itself to be thus transformed to a gross and material form, as that of Virāṭ the macrocosm, (who combines the whole material universe in himself); it views itself as bright and spotted, as the disk of the moon with the black spot upon it.

आत्मन्यथेन्दुबिम्बात्मन्यसौ संवित्तिपञ्चकम्।
काकतालीयवद्भिन्नमुदितं चेतति स्वयम्।।१४।।

It then finds in its person resembling the lunar disk, the sudden union of the five senses of perception, appearing in him of themselves.

पञ्चानां संविदां पञ्च भिन्नान्यङ्गान्यसावथ।
बुध्यते तानि तद्रूपरन्ध्राण्यनुभवत्यपि।।१५।।

These five senses are then found to have the five organs of sensation for their inlets, by which the soul perceives the sensation of their respective objects.

स पञ्चावयवः पश्चाद्राजते पुरुषो विराट्।
अनन्ताकारसंवित्तिरव्यक्तात्मा निरामयः।।१६।।

Then the *Puruṣa* or first male power known as Virāṭ, manifests, himself in five other forms said to be the members of his person; and these are the sun, the sides, water, air and the land, which are the objects of five senses said before. He then becomes of endless forms according to the infinity of objects of his knowledge: (*i.e.* the thoughts in this mind). He is thus manifested in his objective forms, but is quite unknown to us in his subjective or causal form, which is unchangeable and undecaying.

मनोमयोऽसावुदितः परस्मात्प्रथमोत्थितः।
आकाशविशदः शान्तो नित्यानन्दविभामयः।।१७।।

He sprang up at first from the supreme being, as its mental energy or the mind; and was manifest in the form of the calm and clear firmament, with the splendour of eternal delight.

स चाप्यपञ्चभूतात्मा पञ्चभूतात्मकोपमः।
विराडात्मैकपुरुषः परमः परमेश्वरः।।१८।।

He was not of the five elemental form, but was the soul of the five element, he is called the *Virāṭ Puruṣa*-the macrocosm of the world, and the supreme lord of all. (He was the collective body of all individual ones).

स्वयमेवाशु भवति स्वयमेव विलीयते।
स्वयमेव प्रसरति स्वयं संकोचमेति च।।१९।।

He rises spontaneously of himself, and then subsides in himself; he expands his own essence all over the universe, and at last contracts the whole in himself.

स्वसंकल्पकृतेनासौ कल्पौघेन क्षणेन च।
यदृच्छयोदेति पुनः पुनर्भूत्वोपशाम्यति।।२०।।

He rose in a moment with his power of volition, and with all his desires in himself; he rises of his own will at first, and after lasting long in himself, dissolves again in himself.

मनोमात्रैकरूपात्मा प्रकृतेर्देह एष सः।
एष पुर्यष्टकं प्रोक्तः सर्वस्यैवातिवाहिकः।।२१।।

He is the self-same one with the mind of God, and he is the great body of the material world; and his body is called the *puryaṣataka* or

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container of the eight elementary principles, as also the *ativāhika* or of the spiritual-form.

सूक्ष्मः स्थूलोऽम्बरात्मैष व्यक्तोऽव्यक्तोन्तवर्जितः।
सर्वस्य बहिरन्तश्च न किंचित्किंचिदेव च।।२२।।

He is as the subtile and gross air, manifest as the sky, but invisible as the subtile ether; he is both within and as well as without everything, and is yet nothing in himself.

अङ्गानि राम तस्याष्टौ मनःषष्ठानि पञ्च च।
साहंभावानीन्द्रियाणि भावाभावमयानि च।।२३।।

His body consists of eight members, *viz*-the five senses, the mind, the living principle and egoism, together with the different states of their being and not being, *i.e.* of their visible and invisible form: (such as outward and inward organs of perception etc.).

तेन गीता इमे वेदाः सहशब्दार्थकल्पनाः।
नियतिः स्थापिता तेन तथाद्यापि यथास्थिता।।२४।।

He (in the from of Brhamā), sang at first the four Vedas with his four mouths; he determined the significations of words, and it was he who established the rules of conduct, which are in vogue to this time.

अनन्तमूर्ध्वं मूर्धास्य तथाधः पादयोस्तलम्।
अपराकाशमुदरमिदं ब्रह्माण्डमण्डपम्।।२५।।

The high and boundless heaven, is the crown of his head; and the lower earth is the footstool of his feet; the unbounded sky is his capacious belly, and the whole universe is the temple over his body.

लोकान्तराण्यनन्तानि पार्श्वकाः क्षतजं पयः।
मांसपेश्यः क्षितिधराः सरितः संतताः शिराः।।२६।।

The multitudes of worlds all about, are the members of his body on all sides; the waters of seas are the blood of the scars upon his body; the mountains are his muscles, and the rivers and streams are the veins and arteries of his body.

रक्ताधारा जलधयो द्वीपान्येवान्त्रवेष्टनम्।
बाहवः ककुभः स्फारास्तारका रोमसंततिः।।२७।।

The seas are his blood vessels, and the islands are the ligatures round his persons; his arms are the sides of the sky, and the stars are the hairs on his body.

पञ्चाशदनिलस्कन्धा एकोनाः प्राणवायवः।
मार्तण्डमण्डलं चण्डं पित्तं जठरपावकः।।२८।।

The forty-nine winds are its vital airs, the orb of the sun is its eye-ball, while its heat is the fiery bile inside its belly.

शशाङ्कमण्डलं जीवः श्लेष्मा शुक्रं सितं बलम्।
मनःसंकल्पकोशात्मा सारात्मा परमामृतम्।।२९।।

The lunar orb is the sheath of his life, and its cooling beams are the humid humours of his body; his mind is the receptacle of his desires, and the pith of his soul is the ambrosia of his immortality.

मूलं शरीरवृक्षस्य बीजं कर्मद्रुमस्य च।
प्रसवात्सर्वभावानामिन्दुरानन्दकारणम्।।३०।।

He is the root of the tree of the body, and the seed of the forest of actions; he is the source of all existence, and he is as the cooling moon-light diffusing delight to all beings by the heating beams of that balmy planet *oṣadhīsa*.

यदिन्दुमण्डलं नाम स सम्राड् जीव उच्यते।
शरीरकर्ममनसां बीजं मूलं च कारणम्।।३१।।

The orb of the moon, is said in the śruti as the lord of life, the cause of the body and thoughts and actions of all living beings; (by growing the vegetable food for their subsistence and sustenance of their lives).

अस्मादिन्दुविराड्जीवात्प्रसरन्ति जगत्त्रये।
जीवा मनांसि कर्माणि सुखान्यत्रामृतानि च।।३२।।

It is from this moon like Virāṭ, that contains all vitality that all other living beings in the universe take their rise; hence the moon is the container of life, mind, action and the sweet ambrosia of all living beings.

विराज एते संकल्पा ब्रह्मविष्णुहरादयः।
तस्य चित्तचमत्काराः सुरासुरनभश्चराः।।३३।।

It is the will or desire of Virāṭ, that produced the gods Brahmā, Viṣṇu and Śiva from himself; and all the celestial deities and demons, are the miraculous creation of his mind.

चित्स्वभावो बुध्यमानः प्रालेयपरमाणुताम्।
यदादौ भावयत्याशु तदा तत्रैव तिष्ठति।।३४।।

It is the wonderful nature of the intelligent intellect, that whatever it thinks upon in its form

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of an infinitesimal atom, the same appears immediately before it in its gigantic form and size.

तेनैतदेव जीवस्य स्थानं विद्धि रघूद्वह।
पञ्चावयवमेतत्तच्छरीरमनुभूयते।।३५।।

Know Rāma, the whole universe to be seat of the soul of Virāṭ; (*i.e.* the whole universe to be teeming with life), and the five elements to compose the five component parts of his body. (Whose body is all nature and whose soul is God).

विराड्जीवाच्चन्द्रमसो जीवभूतानि देहिनाम्।
प्रसरन्त्यन्नजातानि प्रालेयविसरात्मना।।३६।।

Virāṭ that shines as the collective or universal soul of the world, in the bright orb of the moon, diffuses light and life to all individuals by spreading the moon-beams which produces the vegetable food for the supportance and sustenance of living beings.

तान्येव देहिदेहेषु जीवा जीवन्ति जीविषु।
मनो भूत्वा विचेष्टन्ते कर्म जन्मसु कारणम्।।३७।।

The vegetable substances, which supply the animal bodies with their sustenance; and thereby produce the life of living beings; produce also the mind which becomes the cause of the actions and future births of persons by its efforts towards the same.

एवं विराट्सहस्राणि महाकल्पशतानि च
गतान्यथ भविष्यन्ति नानाचाराणि सन्ति च।।३८।।

In this manner a thousand Virāṭs and hundreds of *Mahā-kalpa* periods have passed away; and there many such still existing and yet to appear, with varieties of customs and manners of peoples in different ages and climes.

सर्वतोऽनुभवरूपयानया
सत्तयोत्तमपदादभिन्नया।
अन्तवर्जितमहाङ्गसङ्गया
तिष्ठतीति पुरुषः परो विराट्।।३९।।

The first and best and supremely blest virāṭ-the male Deity, resides in this manner of our conception of him, and indistinct in his essence from the state of transcendent divinity; with his huge body extending beyond the limits of space and time. (This Virāṭ or Brahma is the Demiurgus of platonic philosophy).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उत्तरार्धे विराडात्मवर्णनं नामैकोनविंशः सर्गः।।१९।।

CHAPTER 20

LECTURE ON THE EXTINCTION OF THE LIVING SOUL

Argument. Extinction of individual souls in the universal, by their abandonment of desires.

वसिष्ठ उवाच

संकल्पपुरुषस्त्वेष यद्यत्कल्पयति स्वयम्।
तत्तथा तादृशं पञ्चभूतात्मा भवतीव खम्।।१।।

Vasiṣṭha continued:— This primary Puruṣa or the Male agent-virāt, is a volitive principle; and whatever he wills to do at anytime, the same appears instantly before him in its material form of the five elements.

सर्वं राम जगज्जातं तत्संकल्पं विदुर्बुधाः।
तादृग्रूपं पञ्चकात्मविषयोन्मुखमाततम्।।२।।

It is this will, O Rāma! that the sages say to have become the world; because by its being intent upon producing the same, it became expanded in the same form. (The will of the Deity is the deed itself).

जगत्पदार्थसार्थस्य विराट् सर्वस्य कारणम्।
कारणेन समान्येव कार्याणि च भवन्त्यतः।।३।।

Virāṭ is the cause of all things in the world, which came to be produced in the same form as their material cause. (Because the product is alike its producing cause, being a facsimile of the same).

यथैष स विराडेव विराट् प्रत्येकमात्मनि।
स्वसंविदि प्रसरति बोधवान्न त्वबोधवान्।।४।।

As the great Virāṭ is collectively the aggregate of all souls, so is he distributed likewise into the individual soul of everybody. (Hence every soul knowing itself to be a particle of the Divine, cannot think itself as otherwise).

आसरीसृपमारुद्रमेवमभ्युदितो भ्रमः।
अणावप्यद्रिविस्तारो बीजकोश इव द्रुमः।।५।।

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The same Virāṭ is manifest in the meanest insect as also in the highest Rudra, in a small atom as in the huge hill, and expands itself as the seed vessel to a very large tree: (all which are mistaken as parts of the illusive world).

आसरीसृपमारुद्रं विराट् प्रत्येकमात्मनि।
पराणावप्यनन्तात्मबोधतो न त्वबोधतः।।६।।

The great Virāṭ is himself the soul of every individual, from the creeping insect to the mighty Rudra of air; and his infinite soul extends even to atoms, that are sensible and not insensible of themselves.

यादृगेव विराडात्मन्येष विस्तार आगतः।
तादृगेवेह सर्वस्मिन्नणुमात्रेऽपि भूतके।।७।।

In proportion of Virāṭ expands and extends his soul to infinity, so he fills the bodies of even the atomic animalcules with particles of his own essence.

परमार्थेन न स्थूलं न सूक्ष्मं किंचन क्वचित्।
यद्यथा विततं यत्र तत्तथाश्वनुभूयते।।८।।

There is nothing as great or small in reality in the world, but everything appears to be in proportion as it is filled and expanded by the Divine spirit.

मनश्चन्द्रमसो जातं मनसश्चन्द्र उत्थितः।
जीवाज्जीवोऽथवैकैषा सत्ता द्वजलाङ्गवत्।।९।।

The mind is derived from the moon, again the moon has sprang from the mind; so does life spring from life and the fluid water flows from the congealed snow and ice and *vice versa*. (So there is nothing as greater or less or as the source and its outlet).

शुक्रसारं विदुर्जीवं प्रालेयकणसंनिभम्।
आनन्दोऽचलसंदोहस्तत एव प्रवर्तते।।१०।।

Life is but a drop of the seminal fluid, distilled as a particle by the amorous union of parents. (This life being transmitted from generation to generation, there is no one greater or less than another).

तं चेतति तदाभासं पूर्णमात्मस्थमात्मना।
तत्र तन्मयतां धत्ते देन तन्मयरूपिणी।।११।।

This life then reflects in itself, and derives the properties of the soul, and likens it in the fullness of its perfections. (Hence the soul and life are identified to one and the same principle by many).

जीवसंविदथैषान्तर्यदुपायाति पञ्चताम्।
न तत्र कारणं किंचिविद्यते न च कार्यता।।१२।।

The living soul has then the conscious of itself, and of its existence as one pure and independent soul; but there is no cause whatever, as to how it comes to think itself a material being composed of the five elements.

प्रतियोगिव्यवच्छित्तेरभावात्स्वस्वभावयोः।
स्वभावोक्तिर्न चैवात्र भवत्यर्थानुसारिणी।।१३।।

It is through opposition of nature that leads one into error, but in fact nature ever remains the same; as wrong interpretation of language imbrues bad ideas whereas character remains the same.

जीवो जीवत्वमेव स्वजीवत्वादेव च स्वतः।
अन्तस्त्वेन बहिष्ट्वेन दृश्यते न च वायुवत्।।१४।।

The living soul is conscious of its self-existence, by its knowledge of living by itself; it is the instinct of the perception of things by the mind, and not merely as the breath of life or external air, which is devoid of consciousness.

नीहारेणेव संवीतश्चेत्यवस्तुपरायणः।
जात्यन्ध इव पन्थानं मारुतात्मा न पश्यति।।१५।।

But being beset by the frost of ignorance, and confined to the objects of sense, the living soul is blinded of its consciousness and is converted to the breathing soul or vital life, and so loses the sight of its proper course.

जगज्जृम्भिकया जीवः स्वमैक्यं द्वित्वमास्थितः।
स्पन्दशक्त्येव पवन आवृतात्मा न पश्यति।।१६।।

Being thus deluded by the illusion of the world, the soul sees the duality instead of its unity, and being converted to the breathing of vital life, it is lost to the sight of the soul which is hidden under it.

अज्ञानस्य महाग्रन्थेर्मिथ्यावेद्यात्मनोऽसतः।
अहमित्यर्थरूपस्य भेदो मोक्ष इति स्मृतः।।१७।।

We remain confined to this world of ignorance, as long we enjoy the idea of ego; but as soon we give up the idea of ego, we become a free man.

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व्यपगतघनचेतनः समन्ता-
दहमिति नूनमबुध्यमान आस्व।
अनभिधघनचेतनैकरूपः
क्षितसदसत्सदसत्सदोदितश्च।।१८।।

Therefore, O Rāma! When you will be able to know that there is no salvation and confinement in this world, as well as no sat and a sat, then and there you will be a true free man.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे जीवनिर्वाणयोगोपदेशो नाम विंशः सर्गः।।२०।।

CHAPTER 21

WHAT CONSTITUTES TRUE KNOWLEDGE

Argument. Amateurs of learning of two kinds, the real and the affected or Description of the two kinds of the lovers of knowledge, *viz.* the Real and the Fictitious.

वसिष्ठ उवाच

ज्ञानिनैव सदा भाव्यं राम न ज्ञानबन्धुना।
अज्ञातारं वरं मन्ये न पुनर्ज्ञानबन्धुताम्।।१।।

Vasiṣṭha continued:— The wise man must always conduct himself wisely, and not with mere show or affectation of wisdom; because the ignorant even are preferable to the affected and pretended lovers of learning. (According to the maxim which says that, if the show of anything be good for anything, surely the Reality must be better).

श्रीराम उवाच

किमुच्यते ज्ञानबन्धुर्ज्ञानी चैव किमुच्यते।
किं फलं ज्ञानबन्धुत्वे ज्ञानित्वेऽपि च किं फलम्।।२।।

Rāma rejoined:— Tell me sir, what is meant by true wisdom, and by the show or affectation of it; and what is the good or bad result of either. (*i.e.* What kind of men they are, their signs and their respective ends).

वसिष्ठ उवाच

व्याचष्टे यः पठति च शास्त्रं भोगाय शिल्पिवत्।
यतते न त्वनुष्ठाने ज्ञानबन्धुः स उच्यते।।३।।

Vasiṣṭha replied: He who reads the śāstras, and practices his learning as a practitioner for earning his livelihood, without endeavouring to investigate into the principles of his knowledge, is called a friend to learning.

कर्मस्पन्देषु नो बोधः फलितो यस्य दृश्यते।
बोधशिल्पोपजीवित्वाज्ज्ञानबन्धुः स उच्यते।।४।।

Whose learning is seen to be employed in busy life only, without showing its true effect in the improvement of the understanding; such learning being but an art or means of getting a livelihood, its possessor is called a fellow of learning; (and no doctor in it).

वसनाशनमात्रेण तुष्टाः शास्त्रफलानि ये।
जानन्ति ज्ञानबन्धूंस्तान्विद्याच्छास्त्रार्थशिल्पिनः।।५।।

He who is satisfied with his food and dress only, as the best gain of his learning; is known as an amateur and novice in the art of explaining the śāstras: (or as mere teachers and pedagogues).

प्रवृत्तिलक्षणे धर्मे वर्तते यः श्रुतोचिते।
अदूरवर्तिज्ञानत्वाज्ज्ञानबन्धुः स उच्यते।।६।।

He who persists in the performance of his righteous and ceremonial acts, as ordained by law (Srouta śāstra) with an object of fruition, is termed a probationer in learning, and is near about to be crowned with knowledge.

आत्मज्ञानं विदुर्ज्ञानं ज्ञानान्यन्यानि यानि तु।
तानि ज्ञानावभासानि सारस्याऽनवबोधनात्।।७।।

The knowledge of the soul (spiritual knowledge), is reckoned as the true knowledge; all other knowledge is merely a semblance of it, being void of the essential knowledge (necessary for mankind).

आत्मज्ञानमनासाद्य ज्ञानान्तरलवेन ये।
संतुष्टाः कष्टचेष्टं ते ते स्मृता ज्ञानबन्धवः।।८।।

Those who without receiving the spiritual knowledge, are content with bits of their secular learning; all their labour is in vain in this world, and they are styled as mere noviciates in learning.

ज्ञानादितज्ज्ञेयविकासशान्त्या
विना न संतुष्टधियेह भाव्यम्।
त्वं ज्ञानबन्धुत्वमुपेत्य राम
रमस्व मा भोगभवामयेषु।।९।।

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Rāma, you must not rest here with your heart's content unless you can rest in the peace of your mind, with your full knowledge of the knowable one; you must not remain like a novice in learning, in order to enjoy the fruitions of this deleterious world. (Here all pleasure is palpable pain).

अत्राहारार्थं कर्म कुर्यादनिन्द्यं
कुर्यादाहारं प्राणसंधारणार्थम्।
प्राणाः संधार्यास्तत्त्वजिज्ञासनार्थं
तत्त्वं जिज्ञास्यं येन भूयो न दुःखम्।।१०।।

Let men work honestly on earth to earn their bread, and let them take their food for sustenance of their lives; let them live for the inquiry after truth, and let them learn that truth, which is calculated to prevent their return to this miserable world.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उत्तरार्धे ज्ञानविचारो नाम एकविंशतितमः सर्गः।।२१।।

CHAPTER 22

THE YOGA CONDUCIVE TO HAPPINESS OR THE WAY TO HAPPINESS

Argument. The signs and characters of wise men and of their wisdom; together with a disquisition into the nature of the world, soul and the Supreme spirit or Brahma.

वसिष्ठ उवाच

ज्ञानेन ज्ञेयनिष्ठत्वाद्योऽचित्तं चित्तमेव च।
न बुध्यते कर्मफलं स ज्ञानीत्याभिधीयते।।१।।

Vasiṣṭha resumed: The men who by his knowledge of the knowable one, has placed his reliance in him; who has set his mind to its pristine purity, by purging it from its worldly propensities, and has no faith in the merit of acts; is one who is called the truly wise. (This chapter is in answer to Rāma's question about who is a wise man etc.).

ज्ञात्वा सम्यगनुज्ञानं दृश्यते येन कर्मसु।
निर्वासनात्मकं ज्ञस्य स ज्ञानीत्यभिधीयते।।२।।

The learned who knowing all kinds of learning, and being employed in acts, yet observe their indifference in every thing, are called to be truly wise. (It is wisdom to act, and not expect).

अन्तःशीतलतेहासु प्राज्ञैर्यस्यावलोक्यते।
अकृत्रिमैकशान्तस्य स ज्ञानीत्यभिधीयते।।३।।

He whose heart is observed by the wise, to retain its coldness in all his acts and efforts; and whose mind is unaffectedly calm and quiet at all times; is said to be the truly wise man.

अपुनर्जन्मने यः स्याद्बोधः स ज्ञानशब्दभाक्।
वसनाशनदा शेषा व्यवस्था शिल्पजीविकाः।।४।।

The sense of one's liberation from the doom of birth and death, is the true meaning of the world knowledge; or else the art of procuring simple food and raiment, is the practice of artificers only.

प्रवाहपतिते कार्ये कामसंकल्पवर्जितः।
तिष्ठत्याकाशहृदयो यः स पण्डित उच्यते।।५।।

He is styled a wise man who having fallen in the current of his transactions, remains without any desire or expectation, and continues with as vacant a heart as the empty air.

अकारणं प्रवर्तन्त इव भावा अकारणात्।
अविद्यमाना अप्येतेऽविद्यमाना इव स्थिताः।।६।।

The accidents of life come to pass, without any direct cause and to no purpose; and what was neither present nor expected, comes to take place of its own accord. (All accidents are caused by an unknown and unforeseen fate or chance).

आविर्भावतिरोभावैर्भावाभावभवाभवैः।
पश्चात्कारणतां यान्ति मिथः कारणकर्मभिः।।७।।

The appearance or disappearance of an event or accident, proceeds from causes quite unknown to us, and these afterwards become causes of the effects produced by them.

असतः शशशृङ्गादेर्मृगतृष्णाम्भसो यथा।
आलोकनादलभ्यस्य कीदृक् स्यात्किल कारणम्।।८।।

Who can tell what is the cause of the absence of horn in hares, and the appearance of water in the mirage, which cannot be found out or seen at the sight of those objects.

असतः शशशृङ्गादे कारणं मार्गयन्ति ये।
बन्ध्यापुत्रस्य पौत्रस्य स्कन्धमासादयन्ति ते।।९।।

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Those who explore in the causality of the want of horns in hares, may well expect to embrace the necks of the sons and grandsons of a barren woman.

असत्यप्रतिभासानामेतदेवाशु कारणम्।
यदनालोकनं नाम समालोकक्षणयम्।।१०।

The cause of the appearance of the unreal phenomena of the world to our sight, is no other than our want of right sight (*i.e.* our ignorance), which presents these phantoms to our view; and which disappear at a glance of our acute vision (of reason).

परमात्मायते जीवो बुध्यमानस्त्वचेतनम्।
चेतनं बुध्यमानस्तु जीव एवावतिष्ठते।।११।।

The living (or human) soul appears as the Supreme spirit, when it is viewed upon by the sight of our blended intellect; but no sooner does the light of Divine intellect drawn in our minds, than the living or animal soul dwindles into nothing.

परमात्मैव जीवोऽयं बुध्यमानस्त्वचेतनम्।
आम्र एव रसापत्तेऽ प्रयाति सहकारताम्।।१२।।

The insensible and unconscious Supreme soul, becomes awakened to the state of the living soul; just as the potential mango of winter, becomes the positive mango fruit in the genial spring.

चेतनं बुध्यमानस्तु जीव एवावतिष्ठते।
जीवो जीवितजीर्णेषु जातिजन्मसु जर्जरः।।१३।।

The intellect being awakened, becomes the living soul; which in its long course of its living, becomes worn out with age and toil, and passes into many births in many kinds of beings: (animal, vegetable as well as insensible objects).

ये परां दृष्टिमायाता विद्धि तेषामपामिव।
अरूपालोकमननं स्पन्दमस्पन्दनं सदा।।१४।।

Wise men that are possessed of their intellectual sight, look internally within themselves in the recesses of their hearts and minds; without looking at the lookables without, or thinking of anything or many efforts whatever; but move on with the even course of their destiny, as the water flows on its course to the ocean of eternity.

ये परां दृष्टिमायाता दृश्यश्रीपारदर्शिनः।
न विद्यमानमप्यस्ति तेषां वेदनमाततम्।।१५।।

They who have come to the light of their transcendent vision, fix their sight to brighter views beyond the sphere of visible; and discern the invisible exposed to their view.

ये परां दृष्टिमायाता विद्धि तेषामपामिव।
स्पन्दमस्पन्दनं सर्वमवेदनवशादिह।।१६।।

They who have come to the vision of transcendent light (the glory of God), have their slow and silent motion like that of a hidden water course; owing to their heedlessness of everything in this world.

अरूपालोकमननवेष्टिता मुक्तदामवत्।
बुधाः कर्मसु चेष्टन्ते वृक्षपत्रेष्विवानिलः।।१७।।

They who are regardless of the visible and thoughtless of the affairs of the world, are like those that disentangled from their snares; and they are truly wise, who meddle with their business as freely, as the free airs of heaven gently play with and move the leaves of trees.

ये परां दृष्टिमायाताः संसृतेः पारदर्शिनः।
न ते कर्म प्रशंसन्ति कूपं नद्यां वसन्निव।।१८।।

They who have come to sight of the transcendent light, athwart the dizzy scenes of mortal life; are not constrained to the course of this world, as seafarers are not to be pent up in shallow and narrow pools and streams. (Sailors are glad to be in the wise ocean, than to ply in the waters of inland creeks).

ये बद्धवासना मूढाः कर्म संशन्ति तेऽनघ।
श्रुतिस्मृत्युचितं तेन विनाबोधं प्रयान्ति ते।।१९।।

They that are slaves of their desire (of enjoyment in this and next life), are bound to the thraldom of works ordained by law and *śruti*; and thus pass their lives in utter ignorance of truth.

(Hence knowledge and practice are opposed to one another, the one being a state of bondage for some frail good and gain, and the other of freedom and lasting bliss).

इन्द्रियाणि पतन्त्यर्थं भ्रष्टं गृध्र इवामिषम्।
तानि संयम्य मनसा युक्त आसीत तत्परः।।२०।।

The bodily senses fall upon carnal pleasures, as vultures pounce upon putrid carrion; curb and retract them therefore with diligence, and fix

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your mind to meditate on the state of Brahma and the soul.

नासन्निवेशं हेमास्ति नासर्गं ब्रह्म विद्यते।
किंतु सर्गादिशब्दार्थमुक्तं युक्तमतेः शिवम्।।२१।।

Know the Brahma is not without the creation, as no gold is without its form and reflection; but keep yourself clear from thoughts of creation and reflection, and confine your mind to the meditation of Brahma, which is replete with perfect bliss.

एकान्धकारे संपन्ने व्यवहारो युगक्षये।
निर्विभागो निराभासो यथा ब्रह्मघने तथा।।२२।।

Know the nature of Brahma to be as inscrutable, as the face of the universe is discernible, in the darkness of the chaotic state at the end of a Yuga age; when there was no appearance of anything, nor distinction of conduct and manners.

(See Manu's institutes I. 2).

अभ्रोदरे भ्रमाङ्गानां स्पन्दास्पन्दमयी यथा।
स्वसंविदात्मिका सत्ता भूतानामीश्वरी तथा।।२३।।

And the elements of production existing in the consciousness of divine nature, were in their quiescent agitation in the divine spirit; as the movements of flimsy vapours amidst the darkness of an immovable and wide spreading cloud. (So are the fickle thoughts of the firm mind, and the moving engines of the fixed machine).

जलस्यान्तर्जलांशानां द्वैताद्वैतमयो यथा।
स्वसंविदात्मा सुस्पन्दस्तथा ब्रह्मणि भूतदृक्।।२४।।

And as the particles of water are in motion, in a still pond and in the standing pool; so are the changing thoughts of the changeless soul, and so the motions of the element bodies in unchanging essence and nature of God.

यथाम्बरेऽम्बरांशानां द्वैताद्वैतकृतात्मनि।
अनन्या सृष्टिराभाति तथानवयवे शिवे।।२५।।

As the universal and undivided sky and space, take the names of the different sides of heaven (without having any name or side of its own); so the undivided and partless Brahma, being one and same with the creation, is understood as distinct and different from it.

जगतोऽन्तरहंरूपमहंरूपान्तरे जगत्।
स्थितमन्योन्यवलितं कदलीदलपीठवत्।।२६।।

The world contains the egoism, as the *ego* contains the world in it; they contain the one within the other, as the coats of the plantain tree contain and are contained under one another.

रूपालोकमनस्कारै रन्ध्रैर्बहिरिव स्थितम्।
सृष्टिं पश्यति जीवोऽन्तः सरसीमिव पर्वतः।।२७।।

The living soul or *jīva* being possessed of its egoism, sees its internal world (which lies in its egoism), through the pores of the organs of sense, as lying without it; in the same manner, as the mountains look upon the lakes issuing out of its caverns, as if they outward things altogether. (So the mental and internal world appears as a visibly external phenomenon).

जीवो जगत्तयात्मानं पश्यत्ययमकारणम्।
हेमेव कटकादित्वं तदपश्यन्न पश्यति।।२८।।

So when the living soul sees itself by mistake, to any thing in the world (*i.e.* in the light of an object); it is the same as one takes a ball or bar of gold, for an ornament which was or is to be made of it. (So the soul residing in any body at anytime, is not that body itself but the indwelling power thereof).

जीवन्तोऽपि न जीवन्ति म्रियन्ते न मृता अपि।
सन्तोपि च न सन्तीव पारावारविदः शुभाः।।२९।।

Hence they that are acquainted with the soul, and are liberated in their life time (or become *jīvanmukta*; never think themselves to be born or living or dying at any time; (though they are thought and looked upon as such by others. The soul being eternal and unchangeable).

प्रबुद्धः सर्वकर्माणि कुर्वन्नपि न पश्यति।
गृहकर्माणि गेहस्थो गोष्ठभाण्डमना इव।।३०।।

Those that are awakened to the sight of the soul, are employed in the actions of life without looking at them; (without taking heed of them in their hearts); just as a house-holder discharges his domestic duties, while his mind is fixed at the milk pot in the cow-stall.

विराड् हृदि यथा चन्द्रः प्रतिदेहं यथा स्थितः।
जीवो हिमकणाकारः स्थूले स्थूलो लघौ लघुः।।३१।।

As the God Virāṭ is situated with his moon like appearance, in the heart of the universal

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frame, so does the living soul reside in the heart of every individual body like a little or large dew drop, according to the smallness or bigness of the corporeal body.

अहमात्मा त्रिकोणत्वमुपगच्छति कल्पनम्।
असदेव सदाभासं मन्यते चेतनाद्वपुः।।३२।।

This false and frail body believed to be a solid reality, on account of its tripartite figure; and is mistaken for the *ego* and soul, owing to the intelligence that is displayed and dwells in it.

कर्मकोशे त्रिकोणे च शुक्रसारेऽवतिष्ठते।
देहे जीवोहमित्यात्मा स्वामोदः कुसुमे यथा।।३३।।

The living soul is confined like a silkworm, in the cell of its own making *Karma-Koṣa*, by acts of its past life, and resides with its egoism in the seem of its parents, as the floral fragrance dwells in the honey cups of flowers.

अहमित्येव शुक्रस्था संविदापादस्तकम्।
विसरत्यखिले ज्योत्स्ना यथा ब्रह्माण्डमण्डपे।।३४।।

The egoism residing in the seminal seed, spreads its intelligence throughout the body from head to foot; as the moon-beams are scattered throughout the circumference of the whole universe.

अक्षरन्ध्रप्रणालेन विसृतं वेदनोदकम्।
व्याप्नोति त्रिजगद्धूमो वियन्मेघतया यथा।।३५।।

The soul stretches out the fluid of its intelligence, through the opening of its organs of sense; and this being carried to a sides through the medium of air, extends all over the three worlds, as the vapour and smoke fill and cover the face of the sky.

देहे यद्यप्यशेषेऽस्मिन्बहिरन्तश्च वेदनम्।
विद्यते तत्तथाप्यत्र शुक्रेऽस्ति घनवासना।।३६।।

The body is full of sensibility, both in its inner as well as outer parts; but it is in the viscera of the heart, where our desires (vāsanā) and egoism (abhimāna) are deeply seated.

जीवः संकल्पमात्रात्मा यत्संकल्पोऽवतिष्ठते।
हृदि भूत्वा स एवाशु बहिः प्रसरति स्फुटम्।।३७।।

The living soul is composed of its desires only, and consists of and subsists under its hearty wishes alone, the same soon come out of themselves from within the heart, and appear on the outside in the outward conduct of the person. (Whatever is in the heart, the same appears also in action).

यथास्थितां च निश्चित्तां वर्जयित्वा स्थिरोपमाम्।
न कयाचिदपि स्थित्या शाम्यत्यहमिति भ्रमः।।३८।।

The error of egoism is never to be suppressed, by any other means whatsoever; save by one's unmindfulness (niścitta) of himself, and fullness of divine presence (Brahmaikarasya) in his calm and quiet soul.

चिन्तानुचिन्त्यमानापि भावनीयाम्बरोपमा।
अहंभावोपशमने शमनेन क्रमेण ते।।३९।।

Though dwelling on your present thoughts, yet you must rely in your reflection of the vacuous Brahma; by suppression of your egoism by degrees and your self-control betimes.

तज्ज्ञा व्यवहरन्तीह भाव्यभावनवर्जितम्।
अरूपालोकमननं मौनं दारुनरा इव।।४०।।

They who have known the soul, manage themselves here without fostering their earthly thoughts anymore; and remain as silent images of wood, without looking at or thinking of any thing at all.

अकिंचिद्भावनो यः स्यात्स मुक्त इति कथ्यते।
जीवन्नाकाशविशदो बन्धशून्य इव स्फुटम्।।४१।।

He who has less of earthly thoughts in him, is said to be liberated in the world and though living in it, he is as clear and free in his mind as the open air; (no earthly affections, tie down his rising soul).

अहमित्येव शुक्रस्था संविदापादमस्तकम्।
विसरत्यखिले देहे ब्रह्माण्डेऽर्कप्रभा यथा।।४२।।

The egoism which is bred in the pith, grows into intelligence extending from head to foot; and circulates throughout the whole body, as the sun-beams pervade all over the sphere of heaven.

दृङेत्रं स्वदनं जिह्वा श्रुतिः श्रोत्रं भवत्यसौ।
इत्याद्या वासनाः पञ्च बद्ध्वा तासु निमज्जति।।४३।।

It becomes the sight of the eyes, the taste of the tongue and hearing in the ears; then the five senses being fastened to the desires in the heart, plunge the *ego* into the sea of sensuality.

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चिद्भावोऽक्षतयोदेति मनो भूत्वैकदेशतः।
सर्वगोऽपि रसो भूमौ यथाङ्कुरतया मधौ।।४४।।

Thus the omnipresent intellect, becomes the mind after losing its purity; and is employed with one or other of the senses, as the common moisture of the earth, grows the sprout to in the vernal season.

यो भावयति भावेषु नेह रूढेष्वभावताम्।
तस्यायत्नवतो दुःखमनन्तं नोपशाम्यति।।४५।।

He who thinks on the various objects of the senses, without knowing their unreality and the reality of the only one; and does not endeavour for his liberation here, has no end of his troubles in life. (Because sensible objects, afford no intellectual or spiritual happiness).

येन केनचिदाच्छन्नो येन केनचिदाशितः।
यत्र क्वचनशायीह स सम्राडीव राजते।।४६।।

That man reigns as an emperor, who is content with any kind of food and raiment; and with any sort of bedstead at any place. (And is not confined to any particular mode of life).

वासनाभिरुपेतोऽपि समग्राभिरवासनः।
अन्तःशून्योऽप्यशून्यात्मा खमिव श्वसनान्वितः।।४७।।

Who with all his desires of the heart, is indifferent to all the outward objects of desire; who with his vacant mind is full with his soul, and being as empty vacuum is filled with the breath of life.

आसने शयने याने स्थितो यत्नैर्न बोध्यते।
निद्रालुरिव निर्वाणमनोमननिर्वृतः।।४८।।

Who whether he is sitting or sleeping, or going anywhere or remaining unmoved, continues as quiet as in his sleeping state; and though stirred by any one, he is not awakened from his slumber of *nirvāṇa*, in which his mind and its thoughts, are all drowned and have become extinct. (This is the state of the sixth stage of Yoga meditation).

संविन्मात्रं हि पुरुषः सर्वगोऽपि स तिष्ठति।
स्फुटसारे शरीरस्य यथा गन्धोऽनकेसरे।।४९।।

Consciousness though common to all, resides yet in each breasts, like fragrance in flowers and flavour in fruits.

संविन्मात्रं विदुर्जन्तुं तस्य प्रसरणं जगत्।
आत्मनिष्ठत्वमजगत्परमेत्युपदेशभूः।।५०।।

It is self-consciousness only, that makes an individual person, and its extinction is said to form the wide world all about; but being confined to the soul or one's self, it vanishes the sight of the world from view.

(*i.e.* The subjective consciousness is the soul or self, and its objectivity makes the world; and this is the abstract of this doctrine).

नीरसो भव भावेषु सर्वेषु विभवादिषु।
पाषाणं हृदयं कृत्वा यथा भवसि भूतये।।५१।।

Be unconscious of the objects on earth; and remain insensible of all your prosperity and affluence: make your heart as hard as impenetrable as stone, if you will be happy forever.

साधो हृदयसौषिर्यमसौषिर्यमिवास्तु ते।
अचित्त्ववपुषोऽचित्त्वादुपलस्येव राघव।।५२।।

O righteous Rāma! convert the feeling of your heart to unfeelingness, and make your body and mind as insensible as the hardest stone (upala or opal).

तज्ज्ञाज्ञयोरशेषेषु भावाभावेषु कर्मसु।
ऋते निर्वासनत्वात्तु न विशेषोऽस्ति कश्चन।।५३।।

Of all the positive and negative acts, of the wise and unwise sets of men, there is nothing that makes such a marked difference between them, as those proceeding from the desire of the one, and those from want of the desire of the other.

सत्तैवैषा विदो यत्सा भवत्युन्मिषिता जगत्।
परं तत्त्वं निमिषता दृगिवानामकं ततम्।।५४।।

The result of the desired actions of the unwise, is their stretching out of the world before them; while that of the acts done without desire by the wise, serves to put an end to the world before them.

(The acts of desire produce repeated births in the world, while the other puts and end to the future transmigrations of the soul).

दृश्यं विनश्यत्यखिल विनष्टं जायते पुनः।
यन्न नष्टं न चोत्पन्नं यत्सद्भवति तद्भवान्।।५५।।

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All visible are destructible, and those that are destroyed come to be renewed to life; but that which is neither destroyed nor resuscitated, is yourself-your very soul.

भावज्ञप्तिर्हि निर्मूला भावितापि न विद्यते।
सलिलं मृगतृष्णेव न ददाति भवाङ्कुरम्।।५६।।

The knowledge of existence (of the world), is without its foundation; and though it is thought to be existent, it is not fond to be so in reality; it is as the water in the mirage, which does not grow the germ of the world.

यथा भूतार्थसंदर्शच्छिन्नाऽहमिति भावना।
दृष्टापि न करोत्यन्तर्दग्धं बीजमिवाङ्कुरम्।।५७।।

The right knowledge of things, removes the thought of egoism from the mind; and though it may be thought if in the mind, yet it takes no deep root in the heart, as the burnt seed or grain does not sprout forth in the ground.

कर्म कुर्वन्नकुर्वन्वा वीतरागो निरामयः।
निर्मना नित्यनिर्वाणः पुमानात्मनि तिष्ठति।।५८।।

The man that does his duties or not, but remains passionless and thoughtless and free from frailty; has his rest in the soul, and his *nirvāṇa* is always attendant upon him.

चित्तोपशान्तौ संशान्ताः शान्ता ये भोगबन्धवः।
न स्वभावपरिक्षीणाश्चित्तमेषां किलाकरः।।५९।।

Those who are saintly calm and quiet by the control of their mind, and by suppression of the bonds (appetites) for enjoyments; but not having weakened (governed) their natures, have in their hearts a mine of evils.

अघनः केवलालोको बुधो जीवः परायते।
स एवान्योऽप्यनन्योऽन्तरपराह्ण इवातपः।।६०।।

The wise soul is full of light like the cloudless sky, and is distinguished from others by its brightness; but the same soul which is alike in all, appears as dim as the evening twilight in the ignorant.

एकदेशस्थितात्पुंसो दूरायातस्य चेतसः।
यद्रूपं सकलं मध्ये तद्रूपं परमात्मनः।।६१।।

As a man seated in this place, sees the light of heaven (heavenly bodies), was coming to him from a great distance, and filling the intermediate space; so the light of the Supreme soul fills and reaches to all.

चारुचिद्व्योमकर्पूरं यच्चमत्कुरुते स्वयम्।
अनन्तमन्तरव्यक्तं जगदित्येव वेत्ति तत्।।६२।।

The infinite and invisible intellect, which is as wondrous as the clear vacuum of the sky; conceives and displays this wonderful world, within the infinitude of its own vacuity.

गतभवभ्रमभासुरमक्षयं
शममुपेतमुपेक्षितदीपवत्।
स्थितमपीह जनं जगदीश्वरा-
दनुगतं ननु भाति मुदा च खे।।६३।।

The world appears to the learned and unerring, and those who have got rid of the error of the world, and rest in their everlasting tranquility, as a consumed and extinguished lamp; while it seems to all common people, to be placed in the air, by the will of God and for the enjoyment of all. (The two opposite views of the world with the learned and ignorant).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे सुखयोगोपदेशो नाम द्वाविंशः सर्गः।।२२।।

CHAPTER 23

STORY OF A PIOUS BRĀHMAṆA AND HIS NIRVĀNA EXTINCTION

Argument. Account of Vasiṣṭha's meeting hermit named monkey in a desert land; and their mutual conversation with regard to self-resignation and liberation.

विरागवासनापास्तसमस्तभाववासनः।
उत्थाय गच्छ प्रकृतेरस्या मङ्किरिवाङ्कितः।।१।।

Vasiṣṭha said: (I have delivered to you my lectures) on dispassionateness, inappetence and resignation of worldly desires; rise therefore and go beyond the material world after the example of one Maṅki: (as related herein— below).

मङ्किर्नामाभवत्पूर्वं ब्राह्मणः संशितव्रतः।
स कथं शृणु निर्वाणमाप्तवान्मद्विबोधितः।।२।।

There lived once on a time before a Brāhmaṇes named Maṅki, who was applauded for his devotion and steadfastness to holy vows.

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अहं कदाचिदाकाशकोशदवनिमागतः।
भवत्पितामहार्थेन केनाप्युमनिमन्त्रितः।।३।।

It happened at one time, that I was coming down from the vault of heaven, upon an invitation from your grandfather Aja on some particular occasion.

विहरन्भूतलं गच्छंस्त्वत्पितामहपत्तनम्।
प्राप्तोऽस्मि कामप्यदीर्घामरण्यानीं महातपाम्।।४।।

As I then came to wander on the surface of the earth, in order to reach at the realm of your grand-sire; I happened to meet before me a vast desert, with the burning sun-shine over it.

पांसुप्रतर्दनहतां प्रकचत्तप्तसैकताम्।
अदृष्टापारपर्यन्तां क्वचिद्राम किलाङ्किताम्।।५।।

It was a dreary waste without its boundary on any side, filled with burning sands and obscured by gray and fly dust over it; and marked by a few scattered hamlets here and there.

अक्षुब्धस्वानिलालोकजलभूशान्तिशालिनीम्।
ततां शून्यां महारम्भां ब्रह्मसत्तामिवामलाम्।।६।।

The extended waste appeared as the boundless and spotless immensity of Brahma, by its unrestricted vacuity, howling winds, burning heat and light, its seeming water in the sand, and untroddening ground resting in peace.

अविद्यामिव संमोहमृगतृष्णां गतां भ्रमात्।
जडतामाततां शून्यां दिङ्मोहमिहिकाकुलाम्।।७।।

It seemed as delusive as the appearance of avidyā or illusion itself; by the deceptive waters of mirage upon the sand, by its dullness and empty space and the mist overhanging on all sides of it.

अथ तस्यामरण्यान्यां यावत्प्रविहराम्यहम्।
तावत्पश्यामि पुरतो वदन्तं पथिकं श्रमात्।।८।।

As I was wandering along this hollow and sandy wilderness, I saw a wayfarer sauntering before me and muttering to himself in the travail of his wearisome journey.

पान्थ उवाच

अहो नु परिखेदाय प्रौढप्रायातपो रविः।
परितापाय पापोऽयं दुर्जनेनेव संगमः।।९।।

The traveller said: O the powerful sun! That afflicts me with his blazing beams, as much as the company of evil-minded men is for our annoyance.

सुगलन्तीव मर्माणि स्फुरतीवाग्निरातपे।
संकुचत्पल्लवापीडास्ताप्यन्ते वनराजयः।।१०।।

The sun-beams seen to pour down fire on earth, and melt down the pith and marrow of my body and bones; as they have been drying up the leaves and igniting the forest trees (for a conflagration).

तत्तावदेवमग्रस्थं ग्रामकं प्रविशाम्यहम्।
श्रममत्रापनीयाशु वहाम्यध्वानमाशुगः।।११।।

Therefore it behoves me to repair to yonder hamlet, to allay the weariness of my journey, and recover my strength and spirits for travelling onward. (So it is said— the shady bower invites the dry, and drives out the cooled).

इति संचिन्त्य सोऽग्रस्थं किरातग्रामकं यदा।
प्रवेष्टुमिच्छति तदा मया प्रोक्तमिदं वचः।।१२।।

So saying, he was about to proceed towards the village, which was an habitation of the low caste Kirātas. (The kerrhoids of Ptolemy, and the present Kerāntes of the Himālayas). When I interrupted him by saying:—

अपरिज्ञातनीरागमार्गमित्र शुभाकृते।
मरुमार्गमहाराण्यपान्थ स्वागतमस्तु ते।।१३।।

Vasiṣṭha said: I had you, O you passenger of the sandy desert, and may all be well with you, that art my fellow traveller on the way, and art so good looking and passionless—

चिरं मनुष्यदेशेऽस्मिन्निर्जनग्राममध्वनि।
अधराध्वग विश्रान्तिं विश्रान्तोपि न लप्स्यसे।।१४।।

O traveller of the lower earth! who have long lived in the habitations of men, and have not found your rest, how is it now that you expect to have it, in this solitary abode of this mean people?

ग्रामे विश्रमणं नैव वर्तते पामरास्पदे।
दृङ्वै लवणपानेन भूय एवाभिवर्धते।।१५।।

You can have no rest at the abode of the vile people in yonder village, which is mostly peopled by the Pāmarā villains; thirst is not appeased, but increased by a beverage of briny water.

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(So it is said— The unquenchable appetite of the greedy, is never quenched by nourishment, but it nourishes it the more, as the fuel and butter serve to kindle and feed the fire).

एते ग्रामैकशरणाः पल्ल्वाः स्पन्दभीरवः।
अयथापथसंचारा हरिणा इव जन्तवः।।१६।।

These huts and hamlets shelter the cowardly cow—herds (Pallava Gopas) under them, and them that are afraid to walk in the paths of men, as the timid deer are averse to rove beyond their own track. (So these solitary swains are as the savage beasts of the forests).

न स्फुरन्ति विचारेषु प्रज्वलन्त्यनुभूतिषु।
न त्रस्यन्ति दुराचारादश्मयन्त्रमया इव।।१७।।

They have no stir or agitation of reason, nor any flash of understanding or mental faculties in them; they are not afraid of or averse to base actions, but remain and move on as stone-mills and wheels:—

कामार्थरागसद्वेषपरिनिष्ठितपौरुषाः।
कर्मण्यापातमधुरे रमन्ते दग्धबुद्धयः।।१८।।

Their manliness consists in the emotions of their passions and affections, and in exhibitions of the signs of their cupidity and aversion, and they delight mostly in actions, that appear pleasant at the time being or present moment. (They are occupied with the present only, being forgetful of the past and careless of the future).

आभिजात्याततोदारा शीतला रसशालिनी।
नेह विश्वसिति प्रज्ञा मेघमाला मराविव।।१९।।

As there is no appearance of a body of rainy clouds, over the dry and parched lands of the desert, so there is no shadow of pure and cooling knowledge ever stretched out on the minds of these people. (*i.e.* They have never come under the benign influence of civilization).

वरमन्धगुहाहित्वं शिलान्तःकीटता वरम्।
वरं मरौ पङ्गुमृगो न ग्राम्यजनसंगमः।।२०।।

Rather dwell in a dark cave as a snake, or remain as a blind worm in the bosom of a stone; or limp about as a lame stag in the barren desert, than mix in company of these village of people.

निमेषास्वादमधुराः क्षणान्तरविरागिणः।
मारणैकान्तनिरता ग्राम्या विषकणा इव।।२१।।

These rude rustics resemble the potions of poison, that are mixed with honey; they are sweet to taste for a moment, but prove deadly at last. (Such are the robbers of deserts and woods).

वान्ति भस्मकणाकीर्णा जीर्णाः संशीर्णसद्मसु।
तृणपर्णवनव्यग्रा ग्राम्याधार्मिकवायवः।।२२।।

Again these villainous villagers are as rude as the rough winds, which are blowing with gusts of dust amidst the shattered huts, built with grassy turfs and tufts of the dried leaves of trees. (The word *tṛṇa* means straw also or a straw built hut).

एवमुक्तेन तेनाहमिदमुक्तस्ततोऽनघ।
मद्वाक्येन समाश्वास्य स्नातेनेवामृताम्भसा।।२३।।

Being thus spoken unto by me, the traveller felt himself as glad, as if he was bathed in ambrosial showers.

पान्थ उवाच

भगवन्कोऽसि पूर्णात्मा महात्मा कथमात्मवान्।
पश्यस्यनाकुलो लोकं ग्रामयात्रामिवाध्वगः।।२४।।

The passenger said: Who are you sir, with your magnanimous soul, that seems to me to be full and perfect in yourself, and full of Divine spirit in your soul. You look at the bustle of the bustle of the world, as a passer is unconcerned with the commotion of the villages beside his way.

किं त्वया पीतममृतं किं त्वं सम्राड्विराडथ।
सर्वार्थरिक्तोऽपि चिरं संपूर्ण इव राजसे।।२५।।

Have you sir, drunk the ambrosial draught of the gods, that gave you your Divine knowledge? and art infused with the spirit of the Sovereign Virāṭ, that is quite apart from the plenum it fills, and is quite full with its entire voidness: (stretches through all, and unmixed with any).

शून्योऽसि परिपूर्णोऽसि घूर्णोऽसीव स्थिरोऽसि च।
न सर्वमपि सर्वं च न किंचित्किंचिदेव च।।२६।।

I see your soul to be as void and yet as full as his, and as still and yet as moving as the Divine spirit; it is all and not all what exists, and something yet nothing itself.

उपशान्तं च कान्तं च दीप्तमप्रतिघाति च।
निवृत्तं चोर्जितं तादृग्रूपं किमिति ते मुने।।२७।।

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It is quiet and comely, shining and yet unseen; it is inert and yet full of force and energy, it is inactive with all its activity and action; and such soul is yours.

(These antithetic attributes of the Divine soul, are applied objectively to that of Vasiṣṭha in the second person, as they are subjectively put to one's ownself in the first person in may other places. Thus in the Bhagavad Gīta where Kṛṣṇa assumes to himself the title of Brhamā and says "Resort to Me alone" so says the safi Mansur "I am the true one" so says Hastamulaka in his celebrated rhapsody. "I am that eternal that is conceived by every one".)

भूसंस्थोऽपि समस्तानां लोकानामुपरीव खे।
संस्थितोऽसि निरास्थोऽसि घनास्थोऽसीव लक्ष्यसे।।

Though now journeying on earth, you seem to range far above the skies; you are supportless, though supported on a sound basis (of the body or Brahma).

(*i.e.* The spirit and mind range freely every where, though they appear to be confined within the limits of the body, or to proceed from and rest in the eternal essence of Brahma).

प्रसृतं न पदार्थेषु न पदार्थात्मनास्ति वै।
तवेन्दोरिव शुद्धस्य मनोऽमृतमयं स्थितम्।।२९।।

You are not stretched over the objects, and yet no object subsists without you; your pure mind like the beauteous orb of the moon, is full of the nectarous beams of immortality. (The moon is called the lord of medicinal plants, having the virtues of conferring life and health to the body).

कलावानकलङ्कोऽन्तः शीतलो भास्वरः समः।
रसायनभरापूर्णः पूर्णेन्दुरिव राजसे।।३०।।

You shinest as the full-moon, without any of her digits or blackish spots in you; you are cooling as the moon-beams, and full of ambrosial juice as the disk of that watery planet.

त्वदिच्छायां तु सदसद्भावं पश्यामि ते चिति।
संसारमण्डलमिदं स्थितं फलमिवाङ्कुरे।।३१।।

I see the existence and non-existence of the world, depend upon your will, and your intellect contains in it the revolving world, as the germ of a tree contains within it the would be fruit.

अहं तावदयं विप्र शाण्डिल्यकुलसंभवः।
मङ्किर्नाम महाभाग तीर्थयात्राप्रसङ्गतः।।३२।।

Know me sir, as a Brāhmaṇa sprung from the sage Śāṇḍilya's race; my name is Maṅki and am bent on visiting places of pilgrimage.

गत्वा सुदूरमध्वानं दृष्ट्वा तीर्थानि संप्रति।
चिरकालेन सदनमात्मीयं गन्तुमुद्यतः।।३३।।

I have made very long journeys, and seen many holy places in my peregrinations all about; and have now after long bent my course to revisit my native home.

(The toils being over, the traveller returns home, and there to die. Goldsmith).

न च मे गन्तुमुद्योगो विरक्तमनसो गृहम्।
दृष्ट्वा तडित्सकाशानि भूतानि भुवनोदरे।।३४।।

But my mind is so sick of and averse to the world, that I hesitate to return to my home, after having seen the lives of men passing away as flashes of lightening from this world.

भगवन्सत्यमात्मानं कथयेहानुकम्पया।
गम्भीराणि प्रसन्नानि साधुचेतःसरांसि हि।।३५।।

Deign now sir, to give me a true account of yourself, as the minds of holy-men are as deep and clear as limpid lakes.

दर्शनादेव मित्रत्वं कुर्वतां महतां पुरः।
कमलानीव भूतानि विकसन्त्याश्वसन्ति च।।३६।।

When great men like yourself show their kindness, to one as mean as myself at the first sight of him, his heart is sure to glow with love and gratitude to them, as the lotus buds are blown (by the premature gleams of the rising sun), and are led to be hopeful of their favour towards him.

ममेदं च मनो मोहात्संसारभ्रमसंभवम्।
मन्ये हातुं न समर्थं स त्वं बोधानुकम्पितैः।।३७।।

Hence I hope sir, that you will kindly remove the error, which is bred in me my ignorance of the delusions of this tempting world. (Lit. I believe you are able to do so etc.).

वसिष्ठ उवाच

वसिष्ठोऽस्मि महाबुद्धे मुनिरस्मि नभोगृहः।
केनाप्यर्थेन राजर्षेरिमं मार्गमुपस्थितः।।३८।।

Vasiṣṭha replied: Know me, O wise man, to be Vasiṣṭha-the sage and saint, and an inhabitant

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of the ethereal region; and am bound to this way, on some errand of the sagely king (Aja by name).

मागा विषादं पन्थानमागतोऽसि मनीषिणाम्।
प्रायः प्राप्तोसि संसारसागरस्य परं तटम्।।३९।।

I tell you sir, not to be disheartened at your ignorance, as you have already come to the path of wisdom, and very nearly got over the ocean of the world, and arrived at the coast of transcendental knowledge.

वैराग्यविभवोदारा मतिरुक्तिरपीदृशी।
आकृतिः शान्तरूपा च न भवत्यमहात्मनः।।४०।।

I see you have come to the possession of the invaluable treasure, of your indifference to worldly matters; for this kind of speech and sentiments, and the sedateness of disposition which you have displayed, can never proceed from a worldling, and bespeak your high-mindedness.

मणिर्मधुरकाषेण यथैति विमलात्मताम्।
तथा कषायपाकेन चित्तमेति विवेकिताम्।।४१।।

Know that as a precious stone is polished, by gentle abrasion of its rubbish; so the mind comes to its reasoning, by the rubbing off of the dross of its prejudice.

किं ज्ञातुमिच्छसि कथं संसारं हातुमिच्छसि।
उपदिष्टमहं मन्ये संपादयति कर्मभिः।।४२।।

Tell me what you desire to know, and how you want to abandon the world; it is in my opinion done by practice of what one is taught by his preceptor, or by interrogatories of what he does not know or understand.

विमलवासन उत्तममानसः
परिविविक्तमतिर्जनतेजसा।
पदमशोकमलं खलु युज्यते।
जनितितीर्षुमतेरिदमुच्यते।।४३।।

It is said that whosoever has a mind, to go across the doom of future birth or transmigration of his soul, should be possessed of good and pure desires in his mind, and an understanding inclined to reasoning under the direction of his spiritual guide. Such a person is verily entitled to attain to the state, which is free from future sorrow and misery.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० मङ्क्युपाख्याने मङ्किनिर्वाणं नाम त्रयोविंशः सर्गः।।२३।।

CHAPTER 24

INDIFFERENCE OR INSOUCIANCE OF MANKI TO WORLDLINESS

Argument:— Manki's relation of the miseries of his life and of this world, together with the evils attendant on Human body and its senses and understanding.

वसिष्ठ उवाच

ममेत्युक्तवतो मङ्किर्विनिपत्य स पादयोः।
उवाचानन्दपूर्णाक्षमिदं मार्गे वहन्वचः।।१।।

Vasiṣṭha said: Being thus accosted by me, Manki fell at my feet (in salutation); and then shedding the tears of joy from both his eyes, spoke to me on our way, with due respect (to my rank).

मङ्किरुवाच

भगवन्भूरिशो भ्रान्ता दिशो दश दृशो यथा।
मया न तु पुनः साधुर्लब्धः संशयनाशकृत्।।२।।

Maṅki said: O venerable sir, I have been long travelling in all the ten sides of the earth; but I have never met a holy man like yourself, who could remove the doubts arising in my mind.

समस्तदेहसाराणां सारस्याद्य फलं मया।
खिन्नोस्मि भगवन्पश्यन्दशाः संसारदोषदाः।।३।।

Sir, I have gained today the knowledge which is the chief good of the body of a Brāhmaṇa, whose sacred person is more venerable and far more superior in birth and dignity, than the bodies of all other beings in heaven and on earth; but sir am sorry at heart, at seeing the evils of this nether world.

पुनर्जातं पुनर्नष्टं सुखदुःखभ्रमः सदा।
अवश्यंभाविपर्यन्तदुःखत्वात्सकलान्यपि।।४।।

Repeated births and deaths, and the continued rotations of pleasure and pain, are all to be accounted as painful, on account of their

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terminating in pain. (Pain is pain, and pleasure too ends in pain).

सुखान्येवातिदुःखानि वरं दुःखान्यतो मुने।
दृढदुःखवदन्तत्वाहुःखयन्ति सुखानि माम्।।५।।

And because pleasure leads to greater pain (at its want), it is better, O sage, to continue in one's pain (which becomes a pleasure by long habit). The sequence of fleeting pleasure being but lasting pain, it is to be accounted as such even as long as it lasts.

तथा राम यथा दुःखमेव मे सुखतां गतम्।
वयोदशनलोमान्त्रैः सह जर्जरतां गतम्।।६।।

O friend! all pleasures are as painful to me, as my pains have become pleasurable at this advanced age of mine; when my teeth and the hairs of my body, are falling off with the decay and wearing out of my internal parts also.

उच्चैःपदे पातपरा बुद्धिर्नाध्यवसायिनी।
सुप्रवालं कुसंकल्पाद्गहनं न प्रकाशते।।७।।

My mind is continually a spring to higher stations in life, and is not persevering in its holy course; and the germ of my salvation, is choked by the thorns and thistles of my evil and worldly desires.

मनः पिप्पलपल्यूलैरिव कुग्रामकोटरम्।
वासनाङ्गवहैर्गृध्रैर्नित्यं पापीयसी स्थितिः।।८।।

My mind is situated amidst its passions and affections, within the covert of my body, as the banian tree stands amidst its falling leaves in the interior of a rustic village; and the desires are flying like hungry vultures all over its body, in search of their abominable sustenance.

कण्टकद्रुमवल्लीव करालकुटिला मतिः।
आयुरायासशालिन्या यामिन्येव तमोन्धया।।९।।

My wicked and crooked thoughts are as the brambles of creeping and thorny plants, and my life is a weary and dreary maze, as a dark and dismal night, (where and when we are blind-folded to descry our right way).

अक्षीवानागतालोकं क्षीणं संततचिन्तया।
न किंचिद्रसमादत्ते नष्टैवापि न नश्यति।।१०।।

The world with all its people, being parched and dried up like withered plants, without the moisture of true knowledge, and decaying day by day with incessant cares, is fast advancing towards its dissolution, without being destroyed all at once.

न पुष्पिता न फलिता तृष्णा शुष्कलतेव नः।
कर्म कर्मणि निर्मग्नं वासनाख्यमकर्मणे।।११।।

All our present acts are drowned in those of our past lives, and like withered trees bear no flower or fruit in our present life; and actions done with desire, terminate with the gain of their transitory objects. (Therefore no action nor meritorious deeds of religion, can ever tend to our salvation. (Which is had by our faith alone).

जीवितं च जने जीर्णं नैवोत्तीर्णो भवार्णवः।
दिनानुदिनमुच्छूना भोगाशा भयदायिनी।।१२।।

Our lives are wasted in our attachment to family and dependents, and never employed to lead our souls across the ocean of the world; the desire of earthly enjoyments are decaying day by day, and a dreadful eternity awaits before us.

पूर्णापूर्णात्मनि क्षीणाः श्वभ्रकण्टकवृक्षवत्।
चिन्ताज्वरविकारिण्यो लक्ष्म्याः खलु महापदः।।१३।।

Our prosperity and possessions, whether they are more or less, are as noxious to our souls, as the thorny and poisonous plants growing in the hollow caves of earth; again they are attended with thoughts and cares causing fever heat in the soul, and emaciating the body.

संपन्नमक्षतं सापि विप्रलम्भेन जृम्भते।
अन्तः स्फुरितरत्नेहं भास्वरं बान्धकोटरम्।।१४।।

Fortune makes the brave and fortunate people, fall sometimes in the hands of foes; as the man ardent with the desire of gems in his mind, is tempted to catch the gemming serpents, lying in dark caves; (and lose his life in attempting to seize the treasure).

कल्लोलकलिलं शून्यं चेतः शुष्काब्धिदुर्भगम्।
मामिन्द्रियार्थैक परं न स्पृशन्ति विवेकिनः।।१५।।

I being entirely inclined or given up to the objects of sense, am abandoned by the wise (who hate to touch the vile); and my mind which is polluted by worldly desires, and is all hollow within, is shunned by them as a dead sea with its troubled and turbid waters.

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सकण्टकममेध्यस्थं श्लेष्मातकमिव द्रुमम्।
असदेव महारम्भं चलदर्जुनवातवत्।।१६।।

As a tree of Arjuna of impure place and having thorns, my mind is turning also about false vanities, as the rheumatic pains all about the body.

मनो मरणमप्राप्तं शून्यं दुःखाय वल्गति।
शास्त्रसज्जनसंपर्कचन्द्रतारकधारिणी।।१७।।

And I am also even with my innumerable deaths hunting after desired vacuity for sorrow, though my mind is purged from the dross of ignorance by reading śāstra and associating good men; as the moon and stars which with its power of removing darkness, stand good in vacuity.

अहंभावोल्लसद्यक्षा क्षीणा नाज्ञानयामिनी।
अज्ञानध्वान्तमत्तेभसिंहः कर्मतृणानलः।।१८।।

There is no end of the dark night of my ignorance, when the gloomy spectre of my egoism is playing its part; and I have not the knowledge, which like a lion may destroy the furious elephant of my ignorance and burn down as fire the straws of my actions.

उदितो न विकारार्को वासनारजनीक्षयः।
अवस्तु वस्तुवद्बुद्धं मत्तश्चित्तमतंगजः।।१९।।

The dark night of my earthly desire or cupidity is not yet over, and the sun of my disgust of the world is not risen as yet; I still believe the unreal as real, and mind is roving about as an elephant.

इन्द्रियाणि निकृन्तन्ति न जाने किं भवष्यति।
शास्त्रदृष्टिरपि प्राज्ञैर्नाश्रिता तरणाय या।।२०।।

My senses have been continually tempting me, and I know not what will be the end of these temptations, which prevent even the wise people, from observing precepts of the śāstras.

साप्यदृष्टिरिवान्ध्याय वासनावेशकारिणी।
तदेवमतिसंमोहे यत्कार्यमिह दारुणे।
उदर्कश्रेयसे तात तन्मे कथय पृच्छते।।२१।।

This want of sight or disregard of the śāstras, leads to our blindness by kindling our desires, and by blinding our understanding—

शाम्यन्ति मोहमिहिकाः शरदीव साधो
प्राप्ते भवन्ति विमलाश्च तथखिलाशाः।
सत्येति वाग्भवतु साधुजनोपगीता
मद्बोधनेन भवता भवशान्तिदेन।।२२।।

Therefore tell me sir, what am I to do in this difficulty, and what is that my conduce to my chief good, that I am asking you to relate.

It is said that, the mist of our ignorance flies like the clouds, at the sight of wise men and purification of our desires; now sir, verify the truth of this saying of wise men, by your enlightening my understanding and giving peace to my mind.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उत्तरार्धे मङ्कुच० मङ्किवैराग्यं नाम चतुर्विंशः सर्गः।।२४।।

CHAPTER 25

VASIṢṬHA'S ADMONITION TO MANKI

Argument. The *avarana sakti* or all-enfolding power of God is called ignorance, his *vikṣepa śakti* or delusive power is the cause of error, and the combination of both cause the world.

वसिष्ठ उवाच

संवेदनं भावनं च वासना कलनेति च।
अनर्थायेह शब्दार्थे विगतार्थो विजृम्भते।।१।।

Vasiṣṭha said: Consciousness (of the objects of perception), their reflection, the desire of having them and their imagination, are the four roots of evil in this world; and though these words are meaningless, yet considerable sense is attached to them (as categories of some schools of false philosophy); as the four sources of knowledge.

वेदनं भावनं विद्धि सर्वदोषसमाश्रयम्।
तस्मिन्नेवापदः सन्ति लता मधुरसे यथा।।२।।

Know that knowledge (of externals) is their reflexion also, which is the seat (or root) of all evils; and all our calamities proceed therefrom, as thickly as vegetation springs out of the vernal juice (or breath of spring).

संसारमार्गे गहने वासनावेशवाहिनः।
उपयाति विचित्रौघैर्वृत्तवृत्तान्तसंततिः।।३।।

Men garbed in the robes of their desires, walk in the dreary paths of this world, with very many

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varieties of their actions (both temporal and ritual), as there are circles drawn under a circles (*i.e.* one circle of duty enclosing many others under it).

विवेकिनो वासनया सह संसारसंभ्रमः।
क्षीयते माधवस्यान्ते शनैरिव धरारसः।।४।।

But these aberrations and wanderings over the earth, are at an end to the wise together with their desires; as the moisture of the ground, is dried up and diminishes at the end of the vernal season.

अस्याः संसारसल्लकया वासनोत्सेधकारिणी।
कदल्या वनजालिन्या रसलेखेव माधवी।।५।।

Our various desires, are the growers of the very many thorny plants and brambles in the world; as he vernal moisture is the cause of growing the thick clumps of *kadalī* or plantain trees.

संसारान्ध्यतयोदेति वासनात्मा रसश्चितौ।
यथा वनतया तस्थौ मधुमासरसः क्षितौ।।६।।

The world appears as a dark maze to the mind, that is cloyed in the serum of its likerish appetites; as the ground is shaded under the bushy trees, by the sap supplied by the vernal season.

चिन्मात्रादमलाच्छून्यादृते किंचिन्न विद्यते।
नान्यत्किंचिदापर्यन्ते खे शून्यत्वेतरद्यथा।।७।।

There is nothing in existence except the clear and vacuous intellect, as there is nothing in the boundless sky, beside the hollow vacuity of the air. (This is another passage of the vacuistic theory of Vasiṣṭha).

वेदनात्मा न सोऽस्त्यन्य इति या प्रतिभा स्थिरा।
एषाऽविद्या भ्रमस्त्वेष स च संसार आततः।।८।।

There is no intelligent soul beside this one, and all else is the everlasting reflexion of this one alone; This it is which is styled ignorance and error, and the world also.

अनालोकनसंसिद्ध आलोकेनैव नश्यति।
असदात्मा सदाभासो बालवेतालवत्क्षणात्।।९।।

He is seen without being seen, and is lost upon being seen, (that is, the Lord is seen in the spirit and not by the visual sight). On looking to it an unreal or evil spirit appears to sight instead of the true and holy spirit, like ghosts and goblins appearing before children. (Whoever wishes to the spirit of God, sees the spirit of the devil only).

सर्वदृश्यदृशो बाधे बोधसारतयैकताम्।
यान्त्यशेषमहीपीठसरित्पूरा इवार्णवे।।१०।।

It is by rejecting all visible sights, the understanding views the one essence of all, and all things dwindle into it, as all the rivers on earth, run and fall into one universal ocean. (The one invisible unity is the essence of multiplicity).

मृन्मयं तु यथा भाण्डं मृच्छून्यं नोपलभ्यते।
चिन्मयादितया चेत्यं चिच्छून्यं नोपलभ्यते।।११।।

As an earthen were cannot be without its earth; so all intelligent beings, are never devoid of their intelligence or the intellect.

(This couplet corroborates the eight verse, where it is said that, there is nothing except the intellect).

बोधावबुद्धं यद्वस्तु बोध एव तदुच्यते।
नाबोधं बुध्यते बोधो वैरूप्यात्तेन नान्यता।।१२।।

Whatever is known by the understanding, is said to be our knowledge; but the understanding has no knowledge of the unknowable, nor want of understanding can have any knowledge, owing to their opposite natures. (Because understanding and knowledge are of the same nature, but understanding and unknowable are contraries, and want of understanding and the knowable are sub-contraries.)

(The plain meaning is that the under- standing knows the knowable and not the unknowable; while want of understanding knows neither the one nor the other).

द्रष्टृदर्शनदृश्येषु प्रत्येकं बोधमात्रता।
सारस्तेन तदन्यत्वं नास्ति किंचित्खपुष्पवत्।।१३।।

As there is the same relation of knowledge between the looker, his seeing and sight; (*i.e.* the subject, act, and object of seeing); so it is omniscience of Brahma which is the only essence. (*Sāraikarasyam*), all else is as null as an aerial flower (*Kha-puṣpa*) which never exists.

सजातीयः सजातीयेनैकतामनुगच्छति।
अन्योन्यानुभवस्तेन भवत्वेकत्वनिश्चयः।।१४।।

Things of the same kind bear an affinity to one another, and readily unite in one (as water

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with water etc.); so the world being alike to its notion, and all notions being alike to the eternal ideas in the mind of God, the world and the divine mind, are certainly the same thing and no other.

यदि काष्ठोपलादीनां न भवेद्बोधरूपता।
तत्सदानुपलम्भः स्यादेतेषामसतामिव।।१५।।

If there be no knowledge or notion of wood and stone on us, then they would be the same as the non-existent things of which we have no notion:— (such as the horns of a hare or a flower in the air).

यदा त्वेषा नु दृश्यश्रीर्बोधमात्रैकरूपिणी।
तदान्येवाप्यनन्यैव सती बोधेन बोध्यते।।१६।।

When the outward and visible features of things, are so exactly similar to the notions and knowledge of them that we have in our minds; therefore they appear to be no other than our notions or knowledge of them. (Because things agreeing in all respects with one another, must be the same and very thing).

सर्वं जगद्गतं दृश्यं बोधमात्रमिदं ततम्।
स्पन्दमात्रं यथा वायुर्जलमात्रं यथार्णवः।।१७।।

All visible appearances in the universe, are only the outstretched reflexions of our inner ideas; their fluctuation is as that of the winds, as their motion is as that of the waters in the ocean.

मिश्रीभूता अपि ह्येते जतुकाष्ठादयो यथा।
मिथोऽननुभवे मिश्रा ऐक्यं ह्यनुभवे मिथः।।१८।।

All things are mixed up with the omnipresent spirit, as a log of wood is covered over by lac-dye; both of which appear to the mixed together to the unthinking, but both are taken for the one and same thing by the thinking part of mankind; (who believe the spirit to exhibit itself in all shapes.).

अन्योन्यानुभवो ह्यैक्यमैक्यं त्वन्योन्यवेदनम्।
यथाम्भसोः क्षीरयोर्वा न काष्ठजतुनोरिव।।१९।।

The idea of reciprocity is unity, and the knowledge of mutuality is union also; such as the interchange of water and milk, and so the correlation of vision and visible; and not as the union of the wood and lac-dye with one another.

(This means unity to consist in the interchangeableness and interdependence of two things as of the spirit and matter, and not as sticking the lac-dye upon wood, but as fire inhering in every particle of the wood, as it is expressed in the aforesaid cited śruti)—

अहमित्येव बन्धाय नाहमित्येव मुक्तये।
एतावन्मात्रके बन्धे स्वायत्ते किमशक्तता।।२०।।

The knowledge of one's egoism is his bondage, and that of his unegoism is his emancipation from it; thus one's imprisonment in and enfranchisement from the confines of his body and the world; being both under his subjection, why is it that he should be slack to sit himself at freedom from his perceptual tharldom?

चन्द्रद्वयप्रत्ययवन्मृगतृष्णाम्बुबुद्धिवत्।
किमनुत्थित एवायमसदेवाहमुत्थितः।।२१।।

Like our sight of two moons in the sky, and our belief of water in the mirage, we believe in the reality of our egoism, which is altogether an unreality. (Lit. We think it present without its presence).

ममेदमिति बन्धाय नाहमित्येव मुक्तये।
एतावन्मात्रके वस्तुन्यात्मायत्ते किमज्ञता।।२२।।

The disbelief in one's self or his egoism, removes his meity (*māmatā)* or selfishness also; and it being possible to everyone to get rid of them, how is it that he should be ignorant of it?

यः कुण्डबदरन्यायो या घटाकाशयोः स्थितिः।
स संबन्धोऽपि नैवान्यमैक्यं ह्यन्योन्यवेदनम्।।२३।।

Why do you maintain your egoism only, to be confined in the cell of your body, like a plum drowned in a cup of water, or like the air confined in a pot? Your relation to god is to be no other but like himself and to be one with him, is to have the reciprocal knowledge of yourself in the likeness of God (*i.e.* to be like the image of god in perfection).

अन्योन्यावेदनं त्वैक्यं भागशो गतमप्यलम्।
अजडं वा जडं वापि नैकं रूपं विमुञ्चति।।२४।।

It is said that the want of reciprocal knowledge, makes the union of two things into one (*i.e.* the entire commingling of two things together makes them one); but this is wrong in

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both ways, because neither does any dull material thing or any spiritual substance, lose its own form (however mixed up with one or the other).

नाजडं जडतामेति स्वभावा ह्यनपायिनः।
यच्चाजडं जडं दृष्टं द्वैति तत्रास्ति नैकता।।२५।।

Neither is force converted into inertness (*i.e.* the spirit never becomes matter), from the indestructibility of their nature, and whenever the spiritual is seen or considered as the material, it becomes as duality, and there is no unity in this view of the two.

(Hence there is no union or entire assimilation either of the spirituals or materials).

वासनावेशवलिताः कुविकारशतात्मभिः।
व्रजन्त्यधोधो धावन्तं शिलाः शैलच्युता इव।।२६।।

Thus men being under the influence of their desires, and beset by their vanities of various kinds (altogether) are going on downward still, as a stone torn from the head of a cliff, falls from precipice to precipice headlong to the ground.

व्यूढानां वासनावातैर्नृतृणानाभितस्ततः।
तान्यापतन्ति दुःखानि तत्र वक्तुं न पार्यते।।२७।।

Men are as straws carried here and there by the current of their desire, and whirled about in its eddy; they are overtaken by and overwhelmed in an endless series of difficulties which impossible form to enumerate..

भ्रान्त्वा भृशं करतलाहतकन्दुकाभं
लोकाः पतन्ति निरयेषु रसेन रक्ताः।
क्लेशेन तत्र परिजर्जरतां प्रयाताः
कालान्तरेण पुनरन्यनिभा भवन्ति।।२८।।

Men being cast like a ball flung from the palm of fate, are hurried onward by their ardent desires till they are hurled headlong into the depth of hell; where being worried and worn-out with hell torments, they take other forms and shapes after lapses of long periods, (to undergo fresh toils and troubles on earth).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उ० मं० मङ्किबोधनं नाम पञ्चविंशः सर्गः।।२५।।

CHAPTER 26

MANKI'S ATTAINMENT OF FINAL EXTINCTION OR NIRVĀṆA

Argument. The vanity of Human wishes, and the Tranquility of Rational and spiritual speculation.

वसिष्ठ उवाच

संसारमार्गगहने पतितस्यापतन्ति हि।
वृत्तवृत्तान्तलक्षाणि कीटा इव घनागमे।।१।।

Vasiṣṭha said: Thus the living soul, being let all in the mazy path of his world, is encompassed by calamities and accident as countless as the animalcules, which are generated in the rainy season.

सर्व एव त्विमे भावाः परस्परमसङ्गिनः।
अटव्यामुपलानीव भावनैतेषु शृङ्खला।।२।।

All these accidents though unconnected with one another, follow yet so fast and closely upon each other, as the detached stone lying scattered and close together in the rocky desert, and linked in a lengthening chain of thought in the mind of man.

चित्तमान्ध्याय वृत्तान्तद्रुमैर्गहनवत्स्थितम्।
रसरञ्जनया लोके वसन्त इव काननम्।।३।।

The mind blinded of its reason, becomes a wilderness overgrown with the arbor of its calamities, and yet appearing to be smiling as a vernal grove before men, by its feigned merriment and good humour. (Merth and sorrow are both of them the effects of unreasonableness).

अहो वत विचित्राणि वासनावशतोऽवशैः।
भूतकैरनुभूयन्ते सुखदुःखानि जन्मसु।।४।।

O how pitiable are all those beings ! Who being bound to their subjection to hope, are subjected to divers states of pain and pleasure, in their repeated births in various forms on earth.

अहो बतातिविषमा वासना यद्वशाज्जनैः।
अविद्यमानैरेवायं भ्रमोऽन्तरनुभूयते।।५।।

Alas for those strange and abnormal desires, which subjects the minds of men, to the triple error of taking the non-existent to b actually present before them.

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(The triple error (*Tripuṭi bhrama*) consists in the belief of the visible, their vision and the viewer of them, that is, in the subject, act and objects of sight, which are all viewed as unreal in the light of Vedānta).

आह्लादिनो मृतवतः शुद्धस्यालोककारिणः।
शीतलस्याखिलार्थेषु ज्ञस्येन्दोश्च किमन्तरम्।।६।।

Those who have known the truth, are delighted in themselves, they are immortal in their mortal life, and are diffusers of pure light all about them. What then is the difference between the sapient sage who is cold-hearted in all respects, and the cooling moon (who cools and enlivens and enlightens the world with her ambrosial beams?)

पूर्वापरमनालोच्य यत्किंचिदभिवाञ्छतः।
निर्मर्यादस्य मूढस्य बालस्य च किमन्तरम्।।७।।

And what is difference between a whimsical boy and a covetous fool, who covets anything whatever at hand without any consideration of the past and future (good or evil which attends upon it).

लब्धमाप्राणपर्यन्तं शुभाशुभमनुच्झतोः।
आमिषं को विशेषोऽस्ति वद माकरमूढयोः।।८।।

What is the difference between the greedy fool and voracious fish or whale, that devour the alluring bait of pleasure or pain; and will not give up the line until they are sure to give up their lives for the same. (All seeming pleasure is real pain, and bain of both the body and soul of men).

सर्व एव त्विमे भावा देहदारधनादयः।
क्षिप्रमाशुष्कसिकताशरावविशरारवः।।९।।

All our earthly possessions whether of our bodies or lives, our wives, friends and properties, are as frail as a brittle plate made of sand, which no sooner it is dried and tried than it spurts and breaks to pieces.

आब्रह्मस्तम्बपर्यन्तमपि योनिशतेषु ते।
आकल्पं भ्रमतश्चित्तशान्तिर्नास्ति शमादृते।।१०।।

O my soul! You mayst forever wander, in hundred of bodies of various forms in repeated births; and pass from the heaven of Brahma to the empyrean of Brahma; yet you canst never your tranquility, unless you attainest the even insouciance of your mind. (The stoic impassivity is the highest felicity).

पर्यालोचनामात्रेण बन्धगन्धो न बाधते।
गच्छतो मार्गवैषम्यमिवालोकनकारिणः।।११।।

The ties and bondage of the world, are dispersed by mature introspection into the nature of things; as the uneven ruggedness of the road, does not retard the course of the wayfarer walking with his open eyes.

तव नावहितं चित्तं कामः कवलयिष्यति।
सावधानस्य बुद्धस्य पिशाचः किं करिष्यति।।१२।।

The negligent soul becomes a prey to concupiscence and unruly passions, as the heedless passenger in caught in the clutches of demons; but the well-guarded spirit is free from their fright.

यथेक्षणप्रसरणं रूपालोकनमात्रकम्।
संवित्प्रसृतिमात्रात्म तथा साहं जगत्स्थितम्।।१३।।

As the opening of the eyes, presents the visible to sight; so does the waking consciousness introduce the ego and phenomenal world into the mind. (*i.e.* Consciousness is the cause of both the subjective and objective).

यथाक्षिसंवृतिः सर्वरूपालोकशमोऽरिहन्।
संवित्संवरणं नाम सर्वदृश्यशमस्तथा।।१४।।

And as the shutting of the eye-lids, shuts out the view of the visible objects from sight; so, O destroyer of enemies, the closing of consciousness, puts out the appearance of all sights and thoughts from your eyes and mind; (and this unmindfulness of everything besides, prepares the soul for the sight of the most high).

असदेव जगत्साहं शुद्धा संवित्तनोति खे।
ईषत्प्रसरणेनाशु स्पन्दनं पवनो यथा।।१५।।

The sense of the existence of the external world, together with that of one's ego or self-existence, is all unreal and inane, it is consciousness alone that shows everything in itself and by the fluctuation of its erroneous; as the motion of winds displays the variegated clouds in the empty air. (It is the imaginative faculty of the mind, that creates and presents these phantoms before it).

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सदिवासत्यमेवेदमकुर्वत्यन्यमेधते।
मृदा हेम्नेव कुम्भत्वमपृथग्लभ्यमात्मगम्।।१६।।

It is the divine consciousness only, which exhibits the unreal phenomenal as real in itself, without creating anything apart or separate from its own essence; in the same manner as earth or any metal produces a pot or a jar out of itself, and which is no wise distinct or separate from its substance.

शून्यमात्रं यथा व्योम स्पन्दमात्रं यथानिलः।
जलमात्रं यथोर्म्यादि संविन्मात्रं तथा जगत्।।१७।।

As the sky is only a vacuity, and the wind is a mere fluctuation of air; and as the waves are composed of nothing but water; so the world is no other than a phenomenon of consciousness: (because we have no knowledge of it without our consciousness of it).

अव्यवच्छिन्ननिर्भागसंविन्मात्रं जगत्त्रयम्।
विद्धि शान्तं तथा व्योम यथा वारिणि पर्वतम्।।१८।।

The world subsists undivided in the bas-relief of consciousness, and without a separate existence of its own apart or disjoined in any part, from its substance or substratum of the conscious soul, which is as calm and clear as the empty air, and the world resembles the shadow of a mountain in the bosom of water, or a surge or wave rising on the surface of the sea.

निर्वाणस्योपशान्तस्य ज्ञस्य सोदेति शीतता।
अन्तर्यत्रेन्दवोऽप्येते दीप्तज्वलनबिन्दवः।।१९।।

There rises a calm coolness in the souls of wise and in-excitable sages, when the shining worlds appear as the cooling moon-beams falling on the internal mirror of their minds.

किं केन कथमेकान्तशान्ततशिवात्मनि।
निरालोकोऽपरालोकः शून्ये जगति जन्यते।।२०।।

How is it and by what means and in what manner, is this invisible supreme light, produced in the calm and quiet and all pervading auspicious soul, amidst the empty expanse of the universe.

(Here is a double question of the production of uncreated light in creation and of the manifestation of divine and spiritual light in the quiet soul).

या सत्ता ब्रह्मशब्दाख्या रूपं सर्वस्य तन्निजम्।
न यत्र काचिद्बाधास्ति सर्वं तन्मयमव्ययम्।।२१।।

That essence which is expressed by the term Brahma, forms the essential nature and form of everything besides; and the same is permeated throughout all nature, except where it is abstracted by some preventive cause or other—*bādhā*.

यदिदं तु पदार्थत्वं यत्र बाधानुभूयते।
यद्यच्च बाधनं प्रेक्ष्य तन्न विद्यः खपुष्पवत्।।२२।।

Anything which presents a hindrance to this, and whatever is preventive of the pervasion of divine essence, is a nullity in nature like a sky flower-*ākāśa puṣpa*, which is nothing at all *in nubibus*.

ज्ञ एवापगतस्वान्तं शान्तमास्वं महाश्मवत्।
असौ न मननं मानमनन्तमजमव्ययम्।।२३।।

The wise man sits quietly like a stone, without the action of even his inner and mental faculties; because the lord is without the reflection or sensation of anything, and without birth or decay at anytime.

(Here the mind and its workings, are explained as *vikalpana* or changing thoughts, which are wanting in the eternal mind).

आकाशकल्पे स्वे भावे तिष्ठतोऽङ्गानिवेदनम्।
भवत्यभ्यासदाढर्येन विना स्वप्नविकारवत्।।२४।।

He who remains insensible and unconsciousness of every thing, like the empty state of the open sky; arrives by his constant practice to his state of sound sleep or hypnotism without the disturbance of dreams.

निरुपादानसंभारमभित्तावेव चेतति।
ब्राह्मं कर्तृ जगच्चित्रं न कश्चिद्वा न किंचन।।२५।।

But how is it to be known that the world is the mere thought or will of the Divine mind? where to it is said). It is the creative power of Brahma, (called Brahma or Hiraṇyagarbha– the demiurgus), thought of forming the wondrous world in his mind, (as it were he pictured it in himself), without the aid of any tool, or instrument or means or ground for its construction; hence (it is plain), the world is merely ideal and nothing real, nor is there any cause or creator of it whatsoever.

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तनोति यत्तदात्मैव तस्य तत्र तथा स्थितम्।
दृश्याभावादसद्दृश्यं तेन कः कव करोति किम्।।२६।।

As the lord stretches out the world in his thought, he or it instantly becomes the same; and as the lord is without any visible form, so this seeming world has no visible nor material form whatever; nor is there any framer of what is simply ideal.

अहं सुखीति सुखिता अहं दुःखीति दुःखिता।
सर्व एव स्वरूपस्था व्योमात्मानोऽपि पार्थिवाः।।२७।।

So all men are happy or unhappy, as they think themselves to be one or the other in their minds; they all abide in the same universal soul, which is common to all; and yet believe themselves every one of his own kind in his mind.

सर्वेषामेव भावानां चिदाकाशात्मनामपि।
मिथ्यैव स्वप्नशीलानामिव पार्थिवता स्थिता।।२८।।

Therefore it is as vain to view anything, or any intellectual being, in the light of an earthly substance, as it is false to take the visionary hills of one's dream, in the light of their being real rocks situated on earth.

अहंत्वोल्लेखतः सत्ता भ्रमभावविकारिणी।
तदभावात्स्वभावैकनिष्ठता शमशालिनी।।२९।।

By assigning egoism to one's self, he becomes subject to error and change; but the want of egoism, places the soul to its invariable identity an tranquility. (*i.e.* The sense of one's personality, subjects him to change and misery).

हेम्नः कटकशब्दार्थो व्यतिरिक्तो यथास्ति ते।
व्यतिरिक्ता तथा सत्या नाहन्तास्ति शमात्मनः।।३०।।

As the meaning of the word bracelet, is nothing different from the gold (of which it is made); so the sense of your false egoism, is no other than that of the tranquil soul. (The soul, self, and ego are all the one and same thing).

निर्वाणो निर्मना मौनी कर्ताऽकर्ता च शीतलः।
ज्ञ एव शान्त एवास्ते शून्य एवाभिपूरितः।।३१।।

The anaesthetic sage, that is cold-blooded and sober minded as a silent muni, is no voluntary actor of any act, although he may be physically employed in his active duties; and the quiet saint carries with him an empty and careless mind, although it my be full of learning and wisdom (Lit. the knower of god is as quiet, as the calm vacuum of heaven).

निर्वासनास्पन्दपरो यन्त्रपुत्रकगात्रवत्।
स यथास्थितमेवास्ते ज्ञः संव्यवहरन्नपि।।३२।।

The wise man manages himself as a mechanical figure or puppet, never moving of its own motion but moving as it is moved, and having no impulse of his desire within him, he sits as quiet as a doll without its mobility.

यथा मञ्चकसंस्थस्य स्पन्दते नैव वा शिशोः।
अङ्गानि स्वानुसंधानं विनैवंविदितात्मनः।।३३।।

The wise man that knows the soul, is as quiet as a babe sleeping in a swinging cradle, and which is moved without moving itself; or he moves the members of his body like a baby, without having any cause for his doing so.

निःसंबोधैकबोधस्य निराशेहैषणाशिषः।
शान्तानन्तात्मरूपत्वादनुसंधानता कुतः।।३४।।

The soul that is intent on the thought of the one (Supreme) only, and is as calm and quiet as the infinite spirit of god; becomes unconscious of itself and all other things, together with all its objects of desire, and expectations of its good and bliss.

अद्रष्टुरपदृश्यस्यादृग्रूपस्यापरूपिणः।
कुतः किलानुसंधानमनपेक्षस्य पश्यतः।।३५।।

He that is not the viewer himself, nor has the view before him, and is exempt from the triple condition (*tripuṭi bhāva*) of the subjective, objective and action; can have no object in his view; which is concentrated in the vision of the invisible one.

अपेक्षैव घनो बन्ध उपेक्षैव विमुक्तता।
सर्वशब्दान्विता तस्यां विश्रान्तेन किमीक्ष्यते।।३६।।

Our view or regard of the world, is our strict bondage, and disregard of it, is our perfect freedom; he who rests therefore in his disregard of (or indifference to) whatever is expressed by words, has nothing to look after or desire.

पार्थिवत्वे शरीरेऽस्मिन्स्वस्वप्रनाङ्ग इवासति।
भ्रममात्रात्मनि कुतः कव कस्य किमपेक्षणम्।।३७।।

Say, what is it that is worth our looking after, or worthy of our regard; when these material bodies of ours, are as evanescent as our dreams,

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and our self-existence is a mere delusion. (There is nothing therefore worthy of our inquiry beside the divine intellect gloss).

उपशान्तसमस्तेहं विगताखिलकौतुकम्।
निरस्तवेदनं ज्ञेन विदा केवलमास्यते।।३८।।

Therefore the wise man rests only in his knowledge of the true one, by subjection of all his efforts and desires, and quelling all his curiosity; and being devoid of all knowledge, save that of the knowable one.

मङ्किनेति श्रुतवता ततो मोहो महानपि।
अशेषेण परित्यक्तस्तत्रैव त्वगिवाहिना।।३९।।

Hearing all this, Maṅki was released from his great error; as a Snake gets loose from its slough by which it had been fast bound.

प्रवाहापतितं कार्यं कुर्वतापास्तवासनम्।
तेन वर्षशतस्यान्ते स्थितमद्रौ समाधिना।।४०।।

He retired from there to a mountain, on which he remained in his deep meditation for a century of years; and discharged the duties that occurred to him of their own accord, without his retaining any desire of any; (or expectation of fruition).

तत्राद्ययावत्पाषाणसमधर्मा स तिष्ठति।
सं शान्तकरणो योगी बोध्यमानः प्रबुध्यते।।४१।।

He resides there still, unmoved and insensible as a stone, quite callous in all his senses and feelings, and wakeful with his internal sensibility by the light of his yoga contemplation.

एतेन राघव विवेकपदेन शान्ति-
मासादयोदयवता मनसा विहर्तुम्।
मा दीनतां व्रजतु रागमयी मतिस्ते
क्षीणा क्षणादसलिलेव शरद्वनाली।।४२।।

Now Rāma, enjoy your peace of mind, by relying in your habit of reasoning and discrimination; do not deprave your understanding, under the fits of your passion; nor let your mind turn to its levity like a fleeting cloud, in the unrainy season of autumn.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उ० मङ्कुचपा० निर्वाणसमाप्तिर्नाम षड्विंशः सर्गः।।२६।।

CHAPTER 27

SERMON ON THE SUPERIOR SORT OF YOGA MEDITATION

Argument. Mistake of the action of the Intellect in the action of the mind, as the cause of the phenomenal world; and the removal of this error of the mind, as the cause of the intellectual peace and rest in its real state.

वसिष्ठ उवाच

निर्वाणो भव शान्तात्मा यथाप्राप्तानुवृत्तिमान्।
सन्नेवासत्समः सौम्य स्फटिकादिव निर्मितः।।१।।

Vasiṣṭha continued: Be dead to your sensibility, and retain the tranquility of your soul, by conforming with whatsoever you gettest or is meted out to your lot; or else the fair (order of nature and ordinance of God), will appear as foul, as a pure crystal shows itself as black in the shade.

एकस्मिन्नेव सर्वस्मिन्संस्थिते विततात्मनि।
नैकस्मिन्न च सर्वस्मिन्नानाताकलना कुतः।।२।।

All and everything being contained in the only one all extended soul, we cannot conceive how the conception of variety or multiplicity can rise from the unity. (To Him no high, no low, no great, no small; He fills, he bounds, connects, and equals all. Pope).

आद्यन्तरहितं सर्वं व्योम चित्तत्त्वनिर्भरम्।
शरीरोत्पत्तिनाशेषु का चित्तत्त्वस्य खण्डना।।३।।

The category of the intellect is entirely of a vacuous nature, and having neither its beginning nor end; and is neither produced nor destroyed, with the production and destruction of the body. (And though it is diffused all over the body and its various powers and senses, yet there is variation of its own essence. Gloss).

स्फुरन्ति हि जडक्रीडाश्चिच्चमत्कारचापलात्।
अचापलात्प्रतीयन्ते तरङ्गा इव वारिणि।।४।।

All insensible and material bodies, are moved by the miraculous power of the intellect or mind; which being unmoved of itself gives motion to bodies, as the still waters of the sea gives rise to the waves. (Here the intellect is explained as the mind in the gloss).

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यथा शुभ्राम्बुदे वस्त्रशङ्का न फलभागिनी।
देहोऽयमहमित्येषा तथा शङ्का न वास्तवी।।५।।

As it is an error to suppose a sheet of cloth in a cloud, so the supposition of egoism in the body, is altogether erroneous: (since one's personality consists in the soul and not in the person).

माऽवस्तुनि निमग्नस्त्वं भव भूरिभवप्रदे।
वस्त्वनन्तसुखायाद्यं भव्यं भावय भूतये।।६।।

Do not rely in the unreal body, which is of this world, and grows to perish in it; but depend on the real essence of the endless spirit, for your everlasting happiness (in both worlds).

चिद्व्योमानन्तमेवास्मिन्नेयत्तास्ति समात्मनः।
इत्येव परमं वस्तु वस्तु तत्परमस्तु ते।।७।।

The vacuous intellect, is the essential property of the immortal soul; this is the transcendent reality in nature, and may this super-excellent entity be your essence likewise.

एवं निश्चयवान्नाम त्वमेवासि निरञ्जनः।
ध्याता ध्येयं तता ध्यानं सत्यं चापि न किंचन।।८।।

If you are certain of this truth, you become as glorious as that essence also; because the deep meditator loses himself in the meditated object, in his intense meditation of the same.

(This assimilation of the *tripuṭi* or triple condition of the thinker and his act and object of thought in one, is the meaning and main end of the yoga meditation of union).

द्रष्टा दृश्यं दर्शनं च चित एव विभूतयः।
अतत्तत्संविदो नान्यदध्यानं ध्येयमस्ति च।।९।।

The triple condition of the viewer, view and act of viewing, are the three properties of the one and same intellect; and there is nothing which is any other than (or not the same with) the knowledge thereof, as there is no thought unlike the act of its thinking. (This shows the agreement of the cause, its causation and effect).

उद्यति प्रतिपच्चन्द्रे वहति प्रलयानिले।
आत्मतत्त्वं समं सौम्यं न क्षुभ्यति न शाम्यति।।१०।।

The soul is ever calm and clear and uniform in its nature, it does not rise and fall like the tides by the lunar influence, nor is it soiled like the sea waters by tempestuous winds. (The soul is ever unruffled at any event).

यथा नौयायिनः स्थाणुतरुशैलादिवेपनम्।
तथा शुक्तौ रजतधीस्तथा देहादि चेतसः।।११।।

As a passenger in a boat beholds the rocks and trees on the bank to be in motion, and as one thinks a shell or conch to be composed of silver; so the mind mistakes the body for reality, (which in truth is an unreal appearance).

यथा देहादि चित्तस्य तथा देहस्य चित्तकम्।
तथैव जीवः परमे पदे द्वैतमतः कुतः।।१२।।

As the sight of the material dismisses the view of the intellectual, so does intellectuality discard the belief of the material; and so the knowledge of the living soul being resolved in the supreme soul, there remains nothing at last, except the unity of the all pervading spirit.

सर्वमेकमिदं शान्तं ब्रह्म बृंहितवेदनात्।
न किंचिज्जगदाद्यस्ति भ्रान्तिरन्या न विद्यते।।१३।।

The knowledge that all this (world), is quite calm and quiet (in its nature); and the whole is an evolution of the divine spirit, takes away the belief in everything else, which is naught but the product of error and illusion.

न विद्यते यथा व्योम्नि वनं स्नेहश्च सैकते।
विद्युच्छशाङ्कबिम्बे च तथा देहादि चेतसि।।१४।।

As there is no forest in the sky, nor moisture in the sands; and as there is no fire in the disk of the moon, so there is no material body in the sight of the mind. (Mentally considered, there is no matter).

अविद्यमान एवास्मिन्मा बिभीहि जगद्भ्रमे।
एंतदेव परं सत्यं विद्धि सत्यविदांवर।।१५।।

Rāma fear not for this world-the mere creation of your error,, and without its real existence whatsoever, know this transcendent truth, O you best amongst the inquirers of truth, that this world is a nullity and void.

जगदस्ति न सत्तेति यासीद्भ्रान्तिस्तवाद्य सा।
शान्ता मदुपदेशेन किमन्यद्बन्धकारणम्।।१६।।

Your mistake of the existence of the visible world, and the disbelief which you fostered with regard to the entity of the invisible soul, must have been removed this day by my preaching, say now what other cause there may be of your bondage in this world.

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स्थाल्युदञ्चनकुम्भादि यथा मृन्मात्रकं तथा।
चित्तमात्रं जगदिदं क्षीणं तच्च विचारणात्।।१७।।

As a plate, water-pot and any other earthenware, is no more than the earth (of which it is made); so the outer world is no other than the inner thought of the mind, and it wears away under the power of reasoning.

आपत्सु संपत्सु भवाभवेषु
शान्तैषणाहर्षविषादसंवित्।
सौम्यादहंभावविदा विमुक्तो
यथास्थितं तिष्ठ विलीयमास्व।।१८।।

Whether expose to danger and difficulty, or placed in prosperity or adversity, or betided by affluence or penury; you must preserve, O Rāma, your even disposition amidst the consciousness (or knowledge) of your joy and grief; be gladly free from the knowledge of your egoism, and remain as you are sedate by your nature, and without your subjection in any state.

यथास्थितं वस्त्वधिगम्य राम
स्थितोऽसि चेद्वा स्वकुलाम्बरेन्दो।
तद्धर्षशोकैषणदूषणादि
विमुच्य वा तिष्ठ यथेच्छमास्व।।१९।।

Remain Rāma, as you are, like the moon in the sphere of your race, with your full knowledge of everything in nature; avoid your joy and grief at every occurrence, and give up your desire and disgust for anything in the world. Do so or as you may choose for yourself.

इत्यार्षे श्रीवासिष्ठमहारामायणे निर्वाणप्रकरणे उत्तरार्धे मुख्ययोगोपदेशो नाम सप्तविंशतिः सर्गः।।२७।।

CHAPTER 28

DEMONSTRATED CONCLUSION OF THE DOUBTFUL TRUTH

Argument. Act, actor and action are one the same, the word Daiva and its explanation; oscillation of intellect is the cause of creation.

श्रीराम उवाच

बीजाङ्कुराणां पुरुषकर्मणां जन्मकारिणाम्।
दैवशब्दार्थयुक्तानां तत्त्वं वद विभो पुनः।।१।।

Rāma said: Please sir, explain to me moreover regarding the acts of men, which become the causes of their repeated birth, as seeds are sources of the germs of future trees; and those to which the world daiva or divian is applied, imply the Divine dispensation, destiny or fate.

वसिष्ठ उवाच

दैवकर्मादिपर्यायं घटादि घटतावधि।
संवित्स्पन्दनमेवेदं लोके पुरुषतां गतम्।।२।।

Vasiṣṭha replied: The meaning of daiva or destiny, is as that of a potter in producing the pottery; it is the act of intelligence (samvid), and not of blind chance, nor of human effort or manliness.

संवित्स्पन्दादृते पुंस्त्वं कर्म वा कीदृशं भवेत्।
घटावटपटाद्यात्मा ह्येतेनैव जगत्कृतम्।।३।।

How is it possible for any action to be done by manly exertion only, without some effort of the understanding directing human energy to action; it is this intelligent power that makes the world and all what is contains.

प्रवर्तते जगल्लक्ष्मीः संवित्सपन्दात्सवासनात्।
निवर्तते हि संसारः संवित्स्पन्दादवासनात्।।४।।

The prosperity of the world depends on the understanding, exerting itself with a desire to bring about some certain end; and its ceases with the course of the course of the world, upon the exertion of the understanding to no purpose.

अवासनं हि संवित्तेः स्पन्दमस्पन्दनं विदुः।
सस्पन्दोऽप्यस्फुरत्स्पन्दो येनावर्तादिनोह्यते।।५।।

The insouciance or want of desire in the mind, is called its negative act, and the mind that merely moves on without engaging in any pursuit, is as a current stream without its undulation. (So mere living is no life without its action).

मनागपि न भेदोऽस्ति संवित्स्पन्दमयात्मनोः।
कल्पनांशादृते राम सृष्टौ पुरुषकर्मणोः।।६।।

There is no difference between a thinking and unthinking soul, unless the mind of one is actuated by its imagination, to the invention of some manly art or work.

जलवीच्योर्यथा द्वित्वं संकल्पोत्थं न वास्तवम्।
तथेह चित्परिस्पन्दरूपयोर्जन्तुकर्मणोः।।७।।

As there is no essential duality or difference in

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the water and its waves, and between desire and its result; so there is no distinction betwixt the intellect and its function, nor is there any difference in the actions from the person of their agent.

कर्मैव पुरुषो राम पुरुषस्यैव कर्मता।
एते ह्यभिन्ने विद्धि त्वं यथा तुहिनशीतते।।८।।

Know Rāma, the action as the agent, and the actor the same with his action; both these are quite alike as the ice and coldness. (*i.e.* Man is known by his act, and the actions bespoke the man).

हिमं यत्तद्यथा शैत्यं यच्छैत्यं तद्यथा हिमम्।
यत्कर्मासौ तथा जन्तुर्यो जन्तुः कर्म तत्तथा।।९।।

As the frost is cold and coldness the same with frost, so the deed is the same as its doer, and the doer is alike the deed done by him. (Every one is accountable for his deed, and the deed recurs to the doer of it).

संवित्स्पन्दरसस्यैव दैवकर्मनरादयः।
पर्यायशब्दा न पुनः पृथक्कर्मादयः स्थिताः।।१०।।

The vibration of the Intellect (*i.e.* the divine will), is the same as destiny which is also the agent of action; these are synonymous terms expressing the same thing, and destiny, deed and other words have no distinct meaning.

स्पन्दात्संविज्जगद्बीजमस्पन्दाद्यात्यबीजताम्।
अङ्कुरश्च तदेवान्तः स्थितत्वादङ्कुरश्रियः।।११।।

The oscillation of the germ is the cause of creation, as the seed is the source of the germ of a tree; want of this vibration is productive of nothing, wherefore intellectual activity contains in it the germinating seed of the whole world. (*i.e.* The action of the mind causes all things, and its inaction is the cause of total suspense).

चित्त्वं च क्वचिदस्पन्दं क्वचित्स्पन्दं स्वभावतः।
अनन्तमेकार्णववद्दिक्कालक्रमसंस्थितम्।।१२।।

The divine mind contains in its infinite expanse all the ample space of time and place; and is of its own nature sometimes in its fluctuation, and at others at a stand still like the vast ocean on earth.

संवित्स्पन्दो वासनावानिह बीजमकारणम्।
भूत्वा कारणतामेति देहादेरङ्कुरावलेः।।१३।।

The causeless and uncausing seed of the intellect, being moved by desire, becomes cause of the minutiae of material bones, as the seed becomes productive of its germs and sprouts.

तृणवल्लीलतागुल्मबीजान्तरगतेरपि।
बीजं संवित्स्पन्द एव तस्य बीजं न विद्यते।।१४।।

All vegetable productions as the grass and all sorts of plants and creepers, vegetate from within their particular seeds as their origin; and these seed originate from the pulsation of the divine mind, which is increate and without any for it. (The pulsation of the divine mind is its creative will, which is the seed or source of creation).

न बीजाङ्कुरयोर्भेदो विद्यतेऽग्न्यौष्ण्ययोरिव।
बीजमेवाङ्कुरं विद्धि विद्धि कर्मैव मानवम्।।१५।।

There is no difference between the seed and its sprout, as these is no distinction of the heat from fire; and as you find the identity of the seed and its sprout, so must you know the identity of man with his acts. (*i.e.* Actions make the man, and the man does his actions like himself).

चित्स्फुरन्ती भूमिकोशे करोति स्थावराङ्कुरम्।
स्थूलान्सूक्ष्मान्मृदुक्रूरान्पयोबुद्बुदकानिव।।१६।।

The divine Intellect exerts its power in the bosom of the earth, and grows the sprouts of the unmoving vegetable creation as from its seed; and these become great or small, straight or crooked as the waves of the sea as it would have them to be.

चिता विना धराकोशादत्यन्तपरिपेलवात्।
अङ्कुरान्वज्रसारांश्च क उल्लासयितुं क्षमः।।१७।।

What other power is there beside that of the intellect, to grow the sturdy oaks and arbors from the soft clay and humid moisture, which compose the bosom of the earth?

प्राणिवीर्यरसान्तस्था संविज्जंगममाततम्।
तनोति लतिकान्तस्थो रसः पुष्पफलं यथा।।१८।।

It is this Intellect that fills the seeds of living beings with the vital fluid, as the sappy juice abiding in the inside of plants, gives growth to the flowers and fruits on the outside.

यदि सर्वगता संविद्भवेन्नातिबलीयसी।
तत्क उल्लासने शक्तः स्याद्देवासुरभूभृताम्।।१९।।

If this all-pervering intellect, were not almighty

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also at the same time, say then what other power is there, that could produce the mighty gods and demigods in air, and the huge mountains on earth.

जंगमानां स्थावराणामेतदाद्यं च बीजकम्।
संविद्धिस्फुरणमात्रमस्य बीजं न विद्यते।।२०।।

The divine mind contains in it the seeds of all moving and unmoving beings, which have their being from the movement of this intellectual power, and form no other source whatever.

बीजाङ्कुरविकल्पानां क्रियापुरुषकर्मणाम्।
ऊर्मिवीचितरङ्गाणां नास्ति भेदो न वस्तुनि।।२१।।

As there is no difference in the alternate production of the seed and the germ or fruit from one another, so there is no difference in the commutual causation of man and his acts and the *vice versa*. In this manner also there is no shade of difference, betwixt the swelling waves and the sinking waters of the sea.

(Man is but a bubble of its own blowing in the vast ocean of Eternity).

द्वित्वं नृकर्मणोर्यस्य बीजाङ्कुरतया तयोः।
विपश्चित्पशवे तस्मै महतेऽस्तु सदा नमः।।२२।।

Fie to that silly and beastly being, who does not believe in the reciprocality of man and his action or of the agent and the act, by the law of *mutatis mutandis* inculcated in the Vedas.

संवित्तेर्जन्मबीजस्य योऽन्तस्थो वासनारसः।
स करोत्यङ्कुरोल्लासं तमसङ्गाग्निना दह।।२३।।

The prurience that is inherent in one's consciousness, is the embryonic seed of his resuscitation to life; in the manner of the germination of plants: it is therefore meet to render this seed abortive by frying it in the fire of inappetency.

कुर्वतोऽकुर्वतश्चैव मनसा यदमज्जनम्।
शुभाशुभेषु कार्येषु तदसङ्गं विदुर्बुधाः।।२४।।

The doing of a thing with listlessness, and the performance of an act whether good or bad without taking it to the mind, is what is called lukewarmness by the learned.

अथवा वासनोत्साद एवासङ्ग इति स्मृतः।
यया कयाचिद्युक्त्यान्तः संपादय तमेव हि।।२५।।

Or it is exemption from desire, that is said to loosen a man from all connection; therefore try by all means in your power, to create in your mind a total unconcern for every one, and indifference to all things whatsoever.

ययैव वेत्सि ततया युक्त्या पुरुषयत्नतः।
वासनाङ्कुरनिर्मूलमेतदेव परं शिवम्।।२६।।

In whatever manner you think it possible for you to rid of your lickerish desires, whether by means of your theoretical or practical yoga (the raja and haṭha yogas), or by means of your manly exertion; you must root every desire from your heart, in order to secure your best welfare and perfect felicity.

पौरुषेण प्रयत्नेन यथा जानासि वा तथा।
निवारयाहंभावांशमेषोऽसौ वासनाक्षयः।।२७।।

But then you must endeavour to the utmost of your manly power, to suppress some portion of your egoism, in order to prevent the rise of selfish passions and desires within your health.

नास्त्येव पौरुषादन्या संसारोत्तरणे गतिः।
निरहंभावरूपेऽस्मिन्वासनाक्षयनामानि।।२८।।

There is no other course of fording the unfordable expanse of the world, save by the exercise of our manly virtues; nor is there any other way of extinguishing our ardent desires, except by the extinction of egoism.

आद्यैव संविदस्तीह सोऽङ्कुरो बीजमस्ति तत्।
तत्कर्म तच्च पुरुषस्तद्दैवं तच्छुभाशुभम्।।२९।।

It is the inherent consciousness of the ever existent soul, which is both the prime seed as well as the first germ of the world; the same is the source both of action as also of its cause and effect of the person of man. It is that which is designated as destiny and the weal and woe of all.

न बीजमादावस्त्यन्यन्नाङ्कुरो न च वा नरः।
न कर्म न च दैवादि केवलं चिदुदेति हि।।३०।।

In the beginning there was no other seed nor its sprout, nor even any man nor his action; nor was there any such thing as destiny or doom or any other prime cause, but all that existed was the Supreme intellect which is all in all.

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नो बीजमस्ति न किलाङ्कुरकोपि वास्ति
नाप्यस्ति कर्म पुरुषश्च न वास्ति साधो।
एकं तु चित्त्वमुदितं ह्यनयाभिधान-
लक्ष्म्या नटः सुरनरासुरशोभयेव।।३१।।

There is neither any seed nor its germ in reality, nor is there any action or its active agent *defacte*; but there only one Supreme intellect in absolute and positive existence, and it is under the auspices of this hollowed name, that you see O sage! all these gods and demigods, and all men and women, are performing their respective parts as actors on the stage of the world.

इत्येव निश्चयमनामय भावयित्वा
त्यक्त्वा भृशं पुरुषकर्मविचाराशङ्काम्।
निर्वासनः सकलसंकलनाविमुक्तः
संविद्वपुर्ननु यथाभिमतेच्छमास्व।।३२।।

Knowing this certain truth, and thinking yourself as the imperishable one, be freed from your thoughts of the agent and action; give up all your desires and false imagination, and live to reflect with your body of self-consciousness alone. (Consider yourself as an intellectual being, and not the dull corporeal body).

प्रशान्तसर्वेच्छमशङ्कमच्छ-
चिन्मात्रसंस्थोऽखिलकार्यकारी।
आत्मैकरामः परिपूर्णकामो
भवाभयो राम शमाभिरामः।।३३।।

Remain fearless, O Rāma, and be more graceful with the calm composure of your mind. Allay all your desires and lay aside your fears with them. Rely on your clear intellect and continue to do your endless acts (by guidance of the same). Be full in yourself with the Supreme soul, and thus you shall have the fullness of your desires fulfilled in you.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाण० उत्तरार्धे शङ्कातत्त्वसिद्धान्तप्रतिपादनं नामाष्टाविंशतिः सर्गः।।२८।।

CHAPTER 29

SERMON ON HOLY MEDITATION

Argument. Necessity of discharging our social duties, as they occur unto us at any time: and that of conducting our contemplation in solitude.

वसिष्ठ उवाच

नित्यमन्तर्मुखस्तिष्ठ वीतरागो विवासनः।
चिन्मात्रममलं शान्तं कर्म सर्वत्र भावयन्।।१।।

Vasiṣṭha continued to say: Remain always to look inwardly in yourself, by being freed from the feelings of passion and desire, continue in the performance of your actions every where, but reflect always upon the quiet and spotless intellect within yourself.

आकाशविशदः प्राज्ञश्चिन्मात्रैकघनस्थितिः।
समः सौम्यः समानन्दः स ब्रह्मा बृंहिताशयः।।२।।

The mind which is as clear as the open sky, and is full of knowledge and settled in the divine intellect; which is ever even and graceful and replete with joy, is said to be highly favoured of heaven and expanded by Brahma.

शोकेष्वापत्सु घोरेषु संकटेष्ववटेषु च।
यथाप्राप्तेषु सर्वेषु खर्वेषून्नतिमत्सु च।।३।।

Whether be taken by pain and grief, or exposed to dangers and difficulties, or attended by pleasure or prosperity, in a greater or less degree.

यथाक्रमं यथादेशं कुरु दुःखमदुःखितः।
बाष्पकन्दादिपर्यन्तं द्वन्द्वयुक्तसुखानि च।।४।।

In whatever place and in whatsoever state you are placed, bear with your afflictions with an unsorrowful heart; and whether you weepest or criest, or becomest a play of opposite circumstances, be joyous in both for both are meant for your good.

समागमेषु कान्तानामुत्सवेषूदयेषु च।
आनन्दं भज सौम्यात्मा वासनाक्रान्तमूढवत्।।५।।

You are delighted in the company of your consorts, and feel joyous at the approach of festivity and prosperity; and it is because you are tempted like ignorant people, by your fond desire of pleasure.

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भूतानि मृत्युकार्येषु संग्रामादिषु निर्दह।
दावानिलस्तृणानीव वासनाक्रान्तमूढवत्।।६।।

Fools that are allured by their greediness of gain, meet with their fate in hazardous exploits and warfare; and it is fit that they should burn with the fire of their desire, like straws consumed in a conflagration.

क्रमागतेष्वखिन्नोऽर्थं बकवच्चिन्तयार्जय।
अर्थोपार्जनकार्येषु वासनाक्रान्तमूढवत्।।७।।

Earn money by honest means and with the circumspection of a crane, in whatever chance presents itself before you; and do not run in pursuit of gain, like the ignorant rabble.

बलाद्विदलयाशेषानरीनरिनिषूदन।
वातो रिक्तानिवाम्भोदान्वासनाक्रान्तमूढवत्।।८।।

O you destroyer of your foes, drive away by force all your desires as the greatest enemies, and as winds of heaven drive afar the rainless and empty clouds of the sky.

जनेषु करुणार्हेषु धैर्यं कुरु महात्मसु।
आत्माराममना मौनी वासनाक्रान्तमूढवत्।।९।।

Be tolerant, O Rāma, towards the ignorant people, that are led away by their desires and deserve the pity; be reverent of high-minded men, and delighted in yourself by observing the taciturnity of your speech, and without being misled by your desires likes the ignorant mob.

मुदितो भव हर्षेषुः दुःखेषु भव दुःखितः।
करुणां कुरु दीनेषु भव वीरेषु वीर्यवान्।।१०।।

Congratulate with joy and sympathize with sorrow, (whether of yourself or others); pity the sorrows of the poor, and be valiant among the brave.

अन्तर्मुखः सदानन्दः स्वात्मारामतयान्वितः।
यः करोति शमोदारस्तत्र कर्तासि नानघ।।११।।

Turn your eyes into your heart, and be always joyous by communing with yourself (or soul); and then whatever you do with a liberal mind, you are not to answer for the same as its agent.

आत्मभावनया साधो नित्यमन्तर्मुखस्थितेः।
वज्रधारापि ते राम पतिता याति कुण्ठताम्।।१२।।

By remaining fixed in the meditation of your soul, and by having your eyes always turned within yourself; you shall be invulnerable even at the stroke of a thunderbolt (darted by the hand of Indra). So saith the śruti— The Gods have no power to hurt the holy. *Tasya hana devāsca nā bhūtya ishate.*

संकल्पकलनोन्मुक्ते स्वसंविन्मात्रकोटरे।
यस्तिष्ठत्यात्मनि स्वैरमात्मारामो महेश्वरः।।१३।।

He is said to be master of himself, who is freed from the delusion of desire, and lives retired in the cave of his consciousness; who is attached to his own soul and acts at his own will, and has his delight in his very self. (Because says the śruti—Whosoever goes out of himself, loses his very self).

न तं भिन्दन्ति शस्त्राणि न दहन्ति हुताशनाः।
न क्लेदयन्ति वारीणि शोषयन्ति न मारुताः।।१४।।

No weapon can wound the self-possest man, nor fire can chafe his soul; no moisture can damp the spirit, nor the hot winds can dry it up. (No elemental influence can prevail on the spiritual soul).

सुस्तम्भामजमालिङ्ग्य स्वात्मानमजरामरम्।
तिष्ठावष्टभ्य धीरात्मा सुस्तम्भमिव मन्दिरम्।।१५।।

Lay hold on the firm pillar of your soul, which is unborn or increate, undecaying and immortal; adhere steadfastly to your soul, as one clings to the prop or column of his house.

जगद्वृक्षपदार्थौघपुष्पामोदश्रियं पराम्।
संविदं संविदः स्वस्थामास्वान्तर्मुखमच्युतम्।।१६।।

The world is an arbor, and all things in it are as the flowers of this tree; our knowledge of all things, is as the fragrance of these flowers; but our self-consciousness is the essence of them all; therefore look internally to this inward essence before you mind the externals.

अन्तर्मुखतया नित्यं कार्यमाहरतां बहिः।
जीवतामपि नोदेति वासना दृषदामिव।।१७।।

All outward affairs, are brought about by their inward reflection in the mind; but is as hard to bring about a desire into being, as to raise a stone to life.

पुनः प्रसरणोन्मुक्तमन्तःसुप्तं मनः कुरु।
कुर्वन्सर्वाणि कर्माणि कूर्माङ्गवदवृत्तिमान्।।१८।।

Get rid of your bodily exertions and lull your

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mind to sleep; be doing all your duties, as a tortoise with its contracted limbs. (*i.e.* Act with indifference, and without being moved).

अन्तर्वृत्तिविहीनेन बहिर्वृत्तिमतेव च।
सुप्तप्रबुद्धप्रायेण कार्यमाचर चेतसा।।१९।।

Manage yours affairs with a half-sleeping and half awakened mind, (like a waking sleeper); and do your outward functions, without the exertion of your mental faculties).

बालमूकादिविज्ञानवदन्तस्त्यक्तवासनम्।
भवतः कुर्वतः कार्यं खवच्चित्तं न लिप्यते।।२०।।

As babes are possessed of their innate knowledge, and dumb creatures are endowed with their instinct, without the feeling of any desire rising in them; so they live and act with their minds unattached to anything, and as vacant as the empty air.

वृत्तित्यागविलीनेन किंचित्प्रसरता बहिः।
अन्तरत्यन्तसुप्तेन चेतसा तिष्ठ विज्वरः।।२१।।

Remain untroubled and free from care, with entirely sleepy and comatose mind within yourself; a mind devoid of all its functions and quite absorbed in itself, and slightly acting on the members of the body.

असंकल्पकलङ्कायां ज्ञानाच्चित्तक्षयोदये।
शुद्धायां संविदि स्थित्वा कुरु मा कुरु वानघ।।२२।।

You may continue to discharge or dispense with your duties altogether, by impairing your mind with knowledge, and resting quietly in your pure consciousness, after it is purged from the stain of appetance.

सुषुप्तसमया वृत्त्या जाग्रद्व्यवहरन्व्रजन्।
गृहाण मा किंचिदपि मा वा किंचित्परित्यज।।२३।।

Go on managing your outward affairs in your waking state, as if your faculties were dormant in sleep; and never hanker to have anything nor let go aught that presents itself to you.

जाग्रत्यपि सुषुप्तश्चेज्जागर्षि च सुषुप्तके।
जाग्रत्सुषुप्तयोरैक्यात्तदस्त्यसि निरामयः।।२४।।

If you are dormant when waking, by your inattention to all about you; so are you awake when sleeping by your trance in the bosom of the Supreme soul; and when you are in the condition of the union of the two, you attain to the state of perfect consummation.

एवमाद्यन्तरहितमभ्यासेन शनैःशनैः।
पदमासादयातद्वन्द्वमतीतं सर्ववस्तुतः।।२५।।

Thus by your gradual practice of this habit of *insouciance*, you reach to that state of unity, which has neither its beginning nor end, and which is beyond all other things.

न च द्वैतं न चैवैक्यं जगदित्येव निश्चयी।
परमामेहि विश्रान्तिमाकाशविशदाशयः।।२६।।

The world is certainly neither a unity nor duality (but is composed of a plurality in its totality, or the one in many *A han Bahuśaym*), leaving therefore the inquiry into its endless varieties, resort to your Supreme bliss, with a mind as clear as the translucent sphere of empty air.

श्रीराम उवाच

यद्येवं मुनिशार्दूल तदहंप्रत्ययात्मकः।
भवानेवेह किं तावद्विसष्ठाख्यः स्थितो वद।।२७।।

Rāma rejoined: If it be so, O great sage! (That there is no ego or tu as you say, then tell me, why are we conscious of ourselves, and how are you sitting here under the name of the sage Vasiṣṭha.

वाल्मीकिरुवाच

राघवे गदति त्वेवं वसिष्ठो वदतां वरः।
तूष्णीमेव मुहूर्तार्धमतिष्ठत्स्पष्टचेष्टितः।।२८।।

Vālmīki said: Being thus interrogated by Rāma, Vasiṣṭha the best of speakers, remained silent for a moment, pondering on the answer he should make.

तस्मिंस्तूष्णीं स्थिते किं स्यादिति सभ्ये महाजने।
पतिते संशयाम्भोधौ रामः पुनरुवाच ह।।२९।।

This silence of his created some anxiety in the royal audience, and Rāma too being perplexed in his mind, repeated his question to the sage and said—

किमर्थं भगवंस्तूष्णीं भवानहमिव स्थितः।
न सोऽस्ति जगतां न्यायः सतां यो नोत्तरक्षमः।।३०।।

Why sir, are you silent like myself? I see there is no such argument in the world, which sages like yourself are unable to solve and expound:—

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वसिष्ठ उवाच

न मे वक्तुमशक्तत्वाद्युक्तिक्षय उपस्थितः।

किंतु प्रश्नस्य कोट्यास्य तूष्णीमेवानघोत्तरम्।।३१।।

Vasiṣṭha said: It is not owing to my inability to speak, nor want of argument on my part that made me hold my tongue; but it is the wide scope of your question that withheld me from giving its answer. (Or from answering to it).

द्विविधो भवति प्रष्टा तत्त्वज्ञोऽज्ञोऽथवापि च।

अज्ञस्याज्ञतया देयो ज्ञस्य तु ज्ञतयोत्तरः।।३२।।

Rāma! There are two kinds of querists, namely, the ignorant inquisitor and the intelligent investigator; and so there are two modes of argumentation also for them respectively: the simple mode for simpletons, and the rational form for intelligent and reasonable men.

एतावन्तमभूत्कालं भवानज्ञाततत्पदः।

भाजनं सविकल्पानामुत्तराणां महामते।।३३।।

You had been so long, Rāma, ignorant of superior knowledge, and fit to be taught in ordinary equivocal language.

तत्त्वज्ञस्त्वधुना जातो विश्रान्तः परमे पदे।

योग्यो न सविकल्पानामुत्तराणामसि स्फुटम्।।३४।।

But now you have become a connoisseur of superior truth, and found your rest in the state of supreme felicity; and are no longer to benefit by the ambiguous language of common speech.

यावान्कश्चित्किलोल्लेखो वाङ्मयो वदतां वर।

सूक्ष्मार्थः परमार्थो वा बहुरल्पतरोऽपि वा।।३५।।

Whenever a good speaker wishes to deliver an eloquent speech, whether it be a long or short one, or relate to some abstruse or spiritual subject; (he must satisfy himself first).

प्रतियोगिव्यवच्छेदसंख्यातीतादिभिभ्रमैः।

स च सर्वोऽन्वितः साधो भा इव त्रसरेणुभिः।।३६।।

The ego being the counterpart or privation of all representation, is inexpressible by representative sounds and words; and being beyond the predicaments of number and other categories, is not predicable by any of them or other fiction of fancy. It is the totality of all, as light is composed of innumerable particles of ray.

उत्तरं सकलङ्कं च तज्ज्ञो नार्हति सुन्दर।

नाकलङ्का च वागस्ति त्वं च तज्ज्ञतरः स्थितः।।३७।।

It is not right, O Rāma, that one who has known the truth (the Gnostic), should give an imperfect or defective answer to a question (proposed to him). But what can he do, when no language is perfect or free from defect, as you know it well.

यथाभूतं च वक्तव्यं ज्ञस्यान्तेवासिनो मया।

यथाभूतं विदुः काष्ठमौनमन्तविवर्जितम्।।३८।।

It is right, O Rāma, that I who know the truth, should declare it as it is to my pupils; and the knower of abstract truth is known to remain as mute as a block of wood, and the soundness of whose mind is hard to sound.

अविचारात्ससंकल्पं मौनमाहुः परं पदम्।

तदेव तव तज्ज्ञस्य दत्तः सुन्दर उत्तरः।।३९।।

It is want of self-cogitation that causes one to speak, (*i.e.* unsoundness of thought sounds in high sounding words); but they hold their silence who know the Supreme excellence; and this is the best answer that is given your inquiry into this truth.

यन्मयो हि भवत्यङ्ग पुरुषो वक्ति तादृशम्।

ज्ञेयमात्रमयश्चाहं वागतीते पदे स्थितः।।४०।।

Every man, O Rāma, speaks of himself as he is (or thinks himself to be); but I am only my conscious self, which is unspeakable in its nature, and appertains to the unspeakable one.

वागतीतपदस्थो हि कथं गृह्णाति वाङ्मलम्।

अवाच्यं वच्मि नो तेन वाग्घि संकल्पनाङ्किता।।४१।।

How can that thing admit the application of a definite term to give it expression, which is inexpressible by words (and beyond our conceptim); I cannot therefore express the inexpressible by words. I have already said, all are but fictitious signs: (representative of our certain ideas).

श्रीराम उवाच

वाचि ये ये प्रवर्तन्ते तानानादृत्य दोषकान्।

प्रतियोगिव्यवच्छेदिपूर्वकान्वद को भवान्।।४२।।

Rāma rejoined: You sir, that disregard every thing that is expressed by words, and regard

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these as imperfect and defective symbols of their originals; must tell me now, what you mean by your "privation of representation" and what you are your.*

(*Note— The logical term 'pratiyogi vyava-cheda is explained as *pratiyogi nirūpaka vyāvṛtti*, which means that egoism being an abstract term, does not point out any particular person or thing, and the ego being a discrete word conveys no sense of a concrete noun. Moreover it is indeterminate and signifies no determinate number, nor is it predicated by any of the predicables which is not applicable to it.)

वसिष्ठ उवाच

एवं स्थिते राघव हे यथाभूतमिदं शृणु।
कस्त्वं कोऽहं जगद्वा किमिति तत्त्वविदां वर।।४३।।

Vasiṣṭha replied: It being so, (that there no determinate person expressed by the word egoism); hear me to tell you now, O Rāma, that art the best among the inquirers of truth, what you are and what am I in truth, and what is world in reality.

अहं तावदयं तात चिदाकाशो निरामयः।
चेत्यसंवेद्यरहितः सर्वसंकल्पनातिगः।।४४।।

This Ego, my boy, is the empty intellect and imperishable in its nature; it is neither conceivable nor knowable, and is beyond all imagination.

स्वच्छं चिदाकाशमहं भवानाकाशमेव च।
जगच्चाकाशमखिलं सर्वमाकाशमात्रकम्।।४५।।

I am the clear air of the intellect, and so are you the empty sky also; the whole world is an entire vacuity, and there is nothing else except an everlasting and infinite vacuum (beom) everywhere.

शुद्धज्ञानैकरूपात्मा शुद्धज्ञानमयात्मनि।
अन्यसंविद्दृशोन्मुक्तः स्वान्यद्वक्तुं न वेद्म्यहम्।।४६।।

The soul is identic with pure knowledge, it is free from sensational knowledge, and beyond the conscious knowledge of others. I cannot call it anything otherwise than the self or soul.

स्वपक्षोद्भावनपरा अहन्तात्मैकवर्धनम्।
मोक्षार्थमप्युद्यमिनो नयन्ति शतशाखताम्।।४७।।

Yet it is the fashion of disputants in order to maintain their own ground, or for the salvation of their pupils to multiply the egoism of the one soul, and to distribute it into a thousand branches.

जीवतोऽप्युपशान्तस्य व्यवहारवतोऽपि च।
शववद्यदवस्थानं तदाहुः परमं पदम्।।४८।।

When a living soul remains calm and quiet notwithstanding the management of its worldly affairs; and is as motionless as a living carcass, it is said to have attained its perfect state.

अबहिःसाधनं शान्तमनन्तःसाधनं समम्।
न सुखं नासुखं नाहं नान्यदित्यादि तं शिवम्।।४९।।

This state of perfection consists in refraining from external exercise and devotion, and persistence in continual meditation; feeling no sensation of pain or pleasure, and being unconscious of one's self-existence and the co-existence of all others besides.

मुक्तताया अहन्तेयमभावो भावनं क्व च।
तयैवान्विष्यते सेति जात्यन्धश्चित्रमीक्षते।।५०।।

Freedom from egoism and the consciousness of all other existence, brings on the idea of a total in-existence and emptiness, which is altogether beyond thought and meditation. (For none can think of a nothing). All attempt to grasp a nullity, is as vain as blind man's desire to see a picture.

स्पन्दनेऽस्पन्दने चैव यत्पाषाणवदासितम्।
अजडस्यैव तद्विद्धि निर्वाणमजरं पदम्।।५१।।

The posture of sitting unmoved as a stone, at the shocks and turn backs (or drakes and ducks) of fortune; is verily the state of *nirvāṇa* or deathless coma of a sensible being. (The figures of saints are as unmoved as statues).

तच्च नान्यो विजानाति स्वयमेवानुभूयते।
लोकैषणाविरक्तेन ज्ञेन ज्ञत्वमिवात्मनि।।५२।।

This state of saintly anaesthesia is not marked by others, nor perceived by the saint himself; because the knowing sage shuns the society of men in disgust, and is enlightened with his spiritual knowledge within himself.

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तत्राहन्ता न च त्वत्ता नानहन्ता न चान्यता।
केवलं केवलीभावो निर्वाणममलं शिवम्।।५३।।

In this state of spiritual light, the sage loses sight of his egoism and tuism and all others and beholds the only one unity, in which he is extinct and absorbed in pure and unsullied felicity.

चेत्योन्मुखत्वमेवाहुश्चेतनस्यास्य चेतनम्।
एष एव च संसारो बन्धः क्लेशाय भूयसे।।५४।।

It is the intellection of the intellect, that is said to be conversant with the intelligible; (or the operation of the subjective soul on the objective); this is the cause of the creation of the world, which is the cause of our bondage and continual woes (in our repeated births and deaths).

चेतनस्याचेतनत्वमचेत्योन्मुखतात्मकम्।
मोक्षं विद्धि परं शान्तं पदमव्ययमेव च।।५५।।

It is said to be the dormancy or insensibility of intellection, when it is not employed about the intelligible objects; it is then called the supremely calm and quiet state of liberation (both for thought and action); and is free from decay.

दिक्कालद्यनवच्छिन्ने शान्ते शान्तात्मनि स्थिते।
चेत्यं न संभवत्येव कः किं चेतयते कथम्।।५६।।

The soul being in its state of peaceful tranquility, its ideas of space and time fly from it like clouds in autumn; and then it has no thought of anything else for want of its power of thinking.

संकल्पः स्वप्नदृश्येऽन्तः संविन्मात्रात्मतां विना।
यथान्यवद्भवेद्रूपास्तथैवास्मिन्बहिर्गते।।५७।।

When the sight of the soul is turned inwards (*antar mukha*) as in sleep, it sees the world of its desires rising before its consciousness in their aerial forms; but O ye princes, the sight of the soul being directed to the outside (*bahir mukha*), as in its waking state, it views the inward objects of his desire, presented before its sight in the gross forms of the outer world.

(This passage shows the contrariety of the spiritual philosophy to the material; the former maintaining the material world to be a shadow of the ideal and the latter asserting the intellectual as a representation of the visible world).

मनोबुद्ध्यादयश्चैते संविन्मात्रानुरूपिणः।
मनोबुद्ध्यादिशब्दार्थभावितास्तु जडात्मकाः।।५८।।

The mind, understanding and the other faculties, depend upon the consciousness of the soul, and are of the same nature at the intellect; but being considered in their intimate relation with external objects *bahir-mukhatā*, they are represented as grossly material. (In the doctrines of materialist-the sānkhy and others).

संविन्मात्रे समे स्वच्छे सबाह्याभ्यन्तरे तते।
अभिन्ने भेदबुद्धिर्वा किमनर्थाय जृम्भते।।५९।।

The self-same intellect being spread over our consciousness, of all internal and external feelings and perceptions; it is in vain to differentiate this one and undivided power, by the several names (of spiritual, mental, and bodily faculties).

संविन्मात्रस्य शुद्धस्य शून्यस्य च किमन्तरम्।
यच्चान्तरं तद्विबुधा विदन्त्येति न वाग्गतिम्।।६०।।

There is nothing which is set apart, from the percipience of the conscious intellect; which is as pure and all-pervading as the empty vacuum, and which is said by the learned to be undefinable by words. (So says the śruti:— No speech can approach to it).

सदसद्रूप आभासो यथा किमपि लक्ष्यते।
तमसीक्षितयत्नेन ब्रह्मणीदं तथा जगत्।।६१।।

Being seen very acutely, the world appears as hazy in the divine essence, as it were something between a reality and unreality; and so do you appear to sight, as something real and unreal at the sametime.

(All things appear as evanescent shadows in the clear mirror of the Divine Mind).

अयमाकाशमेवाहं यदि शाम्याम्यवासनम्।
वासनां तु न बहनासि स्थित एवासि चिन्नभः।।६२।।

So am I the empty air, if can be free from desire; and so also are you the pure intellect, if you canst but restrain your desires.

इति निश्चयवानन्तस्तज्ज्ञोऽज्ञ इव संज्ञया।
चिद्वपुर्विद्यमानोऽपि शाम्यत्यसदिव स्वयम्।।६३।।

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He who is certain of this truth (that he is the intellect), knows himself in reality; but whose thinks himself as somebody under a certain appellation, is far from knowing the truth. Again anyone remaining in his unreal body, but relying in his intellectuality, is sure to have his tranquility and salvation. (So the śruti:— Anyone awakened to truth is sure to be saved, whether he is a God, Ṛṣi or sages, or a vile man).

जीवानां ज्ञप्तिगुप्तेन ज्वलन्नज्ञानवायुना।
अविद्याग्निः प्रबुद्धानां पुनस्तेनैव शाम्यति।।६४।।

Man's exercise of the intellectual faculty, ameliorates the love of union with the original intellect by removing the ignorance; as heat of the fire mixes with the primitive heat, when wind ceases to blow.

अजडानां यदज्ञानं स्थाणूनामिव शाम्यताम्।
तमाहुर्मोक्षमक्षुब्धमासितं पदमक्षयम्।।६५।।

Living being who are converted to the state of patient trees and stones, by *insouciance* or insensibility of themselves, are said to have attained their liberation which is free from disturbance, and to be situated in their state of undecayableness.

ज्ञत्वेन ज्ञत्वमासाद्य मुनिर्भवति मानवः।
अज्ञत्वादज्ञतामेत्य प्रयाति पशुवृक्षताम्।।६६।।

A man having obtained his wisdom by means of his knowledge; is said to have become a *muni* or sage, but growing an ignoramus owing to his ignorance, he becomes a brute creature, or degraded even lower to some vegetable life.

अहं ब्रह्म जगच्चेदमित्यविद्यामयो भ्रमः।
असत्यः प्रेक्षया ध्वान्तं दीपेनेव न लभ्यते।।६७।।

The knowledge that "I am Brahma" (because I am a man) and this other is the world (because it is inanimate) is a gross error proceeding from gross ignorance; but all untruth flies away before investigation, as darkness vanishes before the advance of light.

समग्रकरणग्रामोऽप्यसंकल्पो विवेदनः।
न किंचिदप्यनुभवत्यन्तर्बाह्ये च शान्तधीः।।६८।।

He is wise who with the perception and actions of his outward organs, is simply devoid of his inward desires; who does not think or feel about anything in his mind, and remains quite calm and composed in his outward appearance.

सुषुप्तत्व इव स्वप्नः समाधौ प्रविलीयते।
दृश्यं सर्वं ज्ञबोधेऽन्तः पुनः स्वात्मैव लक्ष्यते।।६९।।

The samādhi-trance of a wise man, is as his sound sleep uninfested by a dream; and wherein the visible are all buried within himself, and when he sees naught but his self or soul.

नीलत्वं च यथा व्योम्नि तथा पृथ्व्यादिता शिवे।
भ्रान्तिमात्रदृते नान्यद्यथा व्योम तथा शिवः।।७०।।

As the blueness of the sky is a false conception of the brain, so the appearance of the world is a fallacy of the silent soul; they are no more than mists of error, that obscure the clear and vacuous sphere of the soul.

वासनाभिरुपेतोऽपि समस्ताभिरवासनः।
भवत्यसावसत्सर्वमिदमित्येव यस्य धीः।।७१।।

He is the true sage who though surrounded by the objects of wish, is still undesirous of any; and knows them all as mere unrealities and false vanities.

संकल्पेष्वद्भुतं भव्य स्वप्नायेन्द्रजालकम्।
यद्वत्संसृतयस्तद्वद्दृष्टेप्यास्था किमत्र वै।।७२।।

Know, O intelligent Rāma, that all objects of desire in this world, are as marvellous as those seen in our imagination, dream and in the magic of jugglers; such also are all the objects of our vision, on which you can place no trust no reliance.

न दुःखमस्ति न सुखं न पुण्यं न च पातकम्।
न किंचित्कस्यचिन्नष्टं कर्तुर्भोक्तुरसंभवात्।।७३।।

Know also, there is no pain or pleasure, nor any act of merit or demerit (*i.e.* any moral virtue and vice); nor anything which anybody, owing to the impossibility of there being any agent or patient; (*i.e.* any active or passive agent).

सर्वं शून्यं निरालम्बं ममताप्रत्ययोऽप्ययम्।
द्विचन्द्रस्वप्नपुरवद्यस्यासौ सोऽपि नास्ति नः।।७४।।

The whole (universe) is a vacuum and without any support at all; it appears as a secondary moon in the sky or a city in one's dream or imagination, none of which has its reality in nature.

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केवलो व्यवहारस्थः काष्ठमौनगतोऽथ वा।
काष्ठपाषाणतिष्ठन्ब्रह्मतामधिगच्छति।।७५।।

Abide only by the rules of the community, or observe strictly your mute taciturnity; and by remaining as a block of wood or stone, be absolved in the Supreme.

शान्तत्वे चित्तत्वे नानानानात्मनीह शिवे।
अवयविनोऽवयवित्वे त्विह युक्तिर्विद्यते नान्या।।७६।।

The tranquility and intellectuality of the Supreme deity, do not admit of any diversity in his nature; and his incorporeality does not admit of the attribution, of a body or any of its parts unto him.

अर्थागतस्वभावस्य च नैव च संभवादमले।
एतस्मिन्सर्वगते ब्रह्मणि नास्ति स्वभावोक्तिः।।७७।।

There can be no nature whatever, whereof we have any conception, that can be attributed to the pure spirit, (which is free from all stain, and foulness); and this Divine spirit being inherent in all bodies, there can be no body for its nature ever imputed to him.

न च नास्तिकोपलम्भात्संवित्तेरस्तिता च नैवाजे।
ग्राह्यग्राहकदृष्टेरसंभवादस्ति किंचिदपि।।७८।।

The existence of consciousness in the uncreated spirit, or in other words, the existence of a self-conscious eternal Intellect, cannot be denied of God; according to sophistry of Atheists; for though our knowledge of recipient and received (*i.e.* of the container and contained) is very imperfect, yet there is some one at the bottom that ever perfect.

शममममलमहार्यमार्यजुष्टं
शिवमजमक्षयमासितं समं यत्।
तदवितथपदं तदास्व शान्तं
पिब लल भुङ्क्ष्व भवानयं हि नास्ति।।७९।।

O Rāma! do you rely in that increate and indestructible Supreme being, which is ever the same and pure, irrefutable and adored by the wise and good; it is the irrefutable (*i.e.* demonstrable) verity, on which you should quietly depend from your liberation. And though you may eat and drink and play about like all others, yet you must know that all this is nothing.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे भावनाप्रतिपादनं नामैकोनत्रिंशः सर्गः।।२९।।

CHAPTER 30

SERMON ON SPIRITUALITY

Argument. Removal of the Error of plurality arising from the conviction of Egoism, and inoculation of spiritual knowledge for Reunion of the soul with the Divine Spirit.

वसिष्ठ उवाच

अहन्तैव पराऽविद्या निर्वाणपदरोधिनी।
तयैवान्विष्यते मूढैस्तदित्युन्मत्तचेष्टितम्।।१।।

Vasiṣṭha continued: Egoism is the greatest ignorance, and an insuperable barrier in the way of our ultimate extinction; and yet are foolish people seen to pursue fondly after their final felicity their egoistic efforts, which is no better than the attempt of madman.

अहन्तैवालमज्ञानादज्ञत्वस्य निदर्शनम्।
न हि तज्ज्ञस्य शान्तस्य ममाहमिति विद्यते।।२।।

Egoism is the sure indicator of the ignorance of unwise people, and no coolheaded and knowing man is ever known in his ego-ship or the persuasion of his self-egency. (But this an article of the Christian creed).

अहन्तामलमुत्सृज्य निर्वाणः खमिवामलः।
सदेहमपदेहं वा ज्ञस्तिष्ठति गतज्वरः।।३।।

The wise and knowing man, whether he is embodied or liberated state, renounces the dross of his egotism, and relies in the utter extinction or nullity of himself, which is as pure and clear as the empty vacuity of heaven, and free from trouble and anxiety (which await on self-knowledge and selfish activities in general).

न तथा शरदाकाशं न तथा स्तिमितोऽर्णवः।
पूर्णेन्दुमध्यं न तथा यथा ज्ञः परिराजते।।४।।

The autumnal sky is serene and clear, and so are the waters of the calm and unperturbed sea; the disk of the full-moon is fair and bright; but none of these is so cool and calm and full of

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light, as the face of the wise and knowing sage, (shining with the radiance of truth and holy light).

चित्रसंगरयुद्धस्य सैन्यस्याक्षुब्धता यथा।
तथैव समता ज्ञस्य व्यवहारवतोपि च।।५।।

The features of the sage and wise, are ever as sedate and steady, even in the midst of business and trifle; as the figures of warriors in battle array in a painting, even when engaged in the bustle of warfare and fury of fight.

निर्वाणैकतया ज्ञस्य वासनैव न वासना।
लेखादामोपमा त्वब्धेरूर्म्यादि न जलेतरत्।।६।।

All worldly thoughts and desires are nothing to the anaesthetic spirit of the self-extinct sage (in his *nirvāṇa*); they are as imperceptible as the slender lines in a painting and as lean as the rippling curls on the surface of the sea, which are not distinct and disjoined from its waters.

तरत्तरङ्गो जलधिर्जलमेव यथाखिलम्।
दृश्योच्छूनमपि ब्रह्म तथा ब्रह्मैव नेतरत्।।७।।

As the rolling waves of the sea, are no other than its heaving water, so the visible phenomena in the world, are no other than the spirit of Brahma disporting in itself.

अन्तरस्तेरङ्गतोऽक्षुब्धो बहिरस्तंगतः शमी।
विद्यते चोदितो यस्य स मुक्त इति कथ्यते।।८।।

Hence the soul that is undisturbed by the wave like perturbations, and is calm and quiet both in the inside and outside of it as the still ocean, and which is raised above temporal matters in its holy devotion, is said to be freed from all worldliness.

अहन्त्वसर्गरूपेण संवित्संविन्मये परे।
स्फुरत्यम्भोम्भसीवातो नानातेयं किमात्मिका।।९।।

The ego rises of itself as an uncreated thing, and in the form of consciousness in the all comprehensive intellect of God, just as the waves rise and fall in the waters of the deep, and have no difference in their nature.

धूमस्य स्फुरतो व्योम्नि यथा गजरथादयः।
व्यूहा धूमान्न ते भिन्नास्तथा सर्गाः परे पदे।।१०।।

As the rising smoke exhibits in the sky, the various forms of forts, war-car and elephants; and as none of them, is any other than the self-same smoke; so are all these phenomena and notions, no way different from the nature of their Divine origin; (but mere evolutions or *vibartarūpas* of the same).

संविद्भ्रान्तिविचारेण भ्रान्त्यलाभविलोसिनः।
विजयध्वं विषादंमागता ज्ञास्तज्ज्ञता हि वः।।११।।

By considering the fallacy of your consciousness (of the ego), you will, O ye my royal hearers, get rid of your error; and then you will exult in your knowledge of truth, and be victorious over yourself). Do not despair, for ye are wise enough to know the truth.

अङ्कुरोऽनुभवत्यन्तर्वृक्षपत्रफलं यथा।
तथा जगदहन्त्वे ज्ञः स्वात्मा स्वात्मखमप्यलम्।।१२।।

As the growing sprout conceives in it, the would be tree with all its future flowers and fruits; so the ignorant man conceives in his vacant mind, the false ideas of himself-his soul, his ego and of everything else according to it fancy.

रूपालोकमनःसत्ता ज्वालार्चिष्विव दण्डता।
सत्योपि च न सन्त्येता भ्रान्तेश्चित्ताबला इव।।१३।।

The conceptions of the mind are as false as the sight of things, such as the sight of a rod in a rising flame, (and that of a circle in the twirling of a lighted torch). And though the presiding soul is always true, yet these thoughts of the mind are as untrue as its fancy of fairies in the orb of the moon.

यथासुखं यथारम्भं यथा नाशं यथोदयम्।
यथा देशं यथा कालमजराः शान्तमास्यताम्।।१४।।

Now my royal hearers, do you continue to enjoy your peace, by considering at your pleasure, about the rise, end and continuance of the world; and remain from disease in all places and times.

इष्टानिष्टोपलम्भेषु शान्तो व्यवहरन्नपि।
शववन्नान्यतामन्तर्निर्वाणोऽनुभवत्यलम्।।१५।।

Conduct yourselves with calmness, in whatever turns to be favourable or unfavourable to you; for unless you deport yourselves as dead bodies, you cannot perceive the felicity of your final extinction- *nirvāṇa* or habitude. (Be as a dead man, in order to taste the bliss of your spiritual deadness).

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अमनोवासनाहन्ता धत्ते यच्च जगच्चिरम्।
जीवतोऽजीवतश्चैव चिज्जीवः स परं पदम्।।१६।।

He who lives long in this world, by giving up his egoism and egoistic desires from his mind; and renounces the animality of his life to live and lead an intellectual life, attains verily the state of Supreme felicity.

सत्तैव जडवाहेन दुःखभाराय केवलम्।
नृणां पाशावबद्धानां पोतकानामिवार्णवे।।१७।।

Living the animal life (for the gratification of carnal appetites), leads only to the bearing of woes and misery; and men thus bound by the chain of their animal desires, are as big boats, burdened with loads of their ballast and cargo.

मोक्षसत्ता श्रयति तं नाज्ञानानुभवादिव।
मृतेन यत्किल प्राप्यं जीवन्प्राप्नोति तत्कथम्।।१८।।

They are never blest with liberation, who are strangers to reasoning and addicted to the gross thoughts of ignorance; for how is it possible to obtain in this life, what is attainable only by the deceased in the next world. (This means the disembodied liberation-*Bideha mukti*, which is to be had after one's death).

यद्यत्संकल्प्यते तत्तत्संकल्पादेव नाशभाक्।
न संभवति यत्रैतत्तत्सत्यं पदमक्षयम्।।१९।।

Whatever a man fancies in this life, and desires to have in the next, (as his hopes of heavenly rewards); he dies with the same and finds them in his future life; but where there is no such fancy, desire or hope, that is truly the state of everlasting bliss.

नान्यो न चाहमस्मीति भावनान्निर्भयो भव।
सत्यं युक्तं भवत्येतद्विषमप्यमृतं यथा।।२०।।

Therefore be fearless with the thought of there being no such thing, as yourself or any one else (that you may believe as a real entity); by knowing this truth, you fill find this poisonous world, turn to a paradise to you. (Think of nothing, and you will have no fear for anything).

जडं देहादि चित्तान्तं विचार्य सकलं वपुः।
लभ्यते नाहमस्मीति तस्मान्नास्मीति सत्यता।।२१।।

Examine your whole material body, as composed of your outer frame and the inner mind; and say in what part you find your egoism to be situated; if no where, then own the truth of your having no ego any where.

शान्ताशेषविशेषाणामहन्तान्ताविचारणात्।
केवलं मुक्ततोदेति न तु किंचिद्विनश्यति।।२२।।

Seeing all and every part of it up to the seat of your egoism, and finding it to be seated no where; you see only an open space (which identic with the soul), and whereof no part is ever lost or destroyed.

भोगत्यागविचारात्मपौरुषान्नान्यदत्र हि।
उपयुज्यत इत्यज्ञाः स्वात्मैवाशु प्रणम्यताम्।।२३।।

In this (attainment of liberation) you are required to do no more, than to exert your manliness in relinquishing your enjoyments, cultivating your reasoning powers, and governing yourself by subduing the members of your body and mind. Therefore, you ignorant men, that are desirous of your liberation, delay no longer to practice the government of yourselves, (by shunning everything that relates not to yourselves).

निर्वासनं मननमेवमुदाहरन्ति
मोक्षं विना भवति तन्न च जातु बोधात्।
सन्नो जगद्भ्रम इतीह परः प्रबोधो
न प्रत्ययोऽत्र यदतः सुचिराय बन्धः।।२४।।

The learned explain liberation to consist in the meditation of God, without any desire of the heart or duplicity in the mind; and this they say is not possible to do, without the assistance of spiritual knowledge. But the world being full of error, it is requisite to derive this knowledge from spiritual works *mokṣa śāstras* or else it is very likely to be entrapped in the very many snares, which are forever set all about this earth.

जगदहमसदित्यवेत्य सम्य-
ग्जनधनदारशरीरनिर्व्यपेक्षः।
भवति हि स च चेतनस्वरूपः
परिमितखं खलु नान्यथास्ति मुक्तिः।।२५।।

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Knowing full well the unreality of the world, and the uncertainty of one's self and body, and of his friends, family and wealth and possessions; whosoever is distrustful of them and identifies himself with his intelligence and pure vacuity, verily finds his liberation in this, and in no other state whatsoever.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे परमार्थोपन्यासयोगो नाम त्रिंशः सर्गः॥३०॥

CHAPTER 31

SERMON ON THE MEANS OF ATTAINING THE NIRVĀNA EXTINCTION

Argument. Refutation on the falsity of imagination, and the ideal creation of the world; establishing the true god, who is all in all, and who remains ever the same.

वसिष्ठ उवाच

सर्वात्मनि चिदाभासे तदेवाश्वनुभूयते।
संवेद्यते यदेवान्तरसत्यं वस्त्ववस्तु वा॥१॥

Vasiṣṭha said: He who has devoted his whole soul to the contemplation of the Intellect, and feels the same stirring within himself, and knows in his mind the vanity and unreality of all worldly things, (is the person whose soul is said to be extinct in the deity).

तदेवाभ्यासतः पूर्वं बाह्यार्थानुभवात्मना।
स्फुरतीव बहिष्ट्वेन स्वस्वप्नोऽत्र निदर्शनम्॥२॥

By habituating himself to this sort of meditation, and seeing the outward objects in his perceptive soul, he views the external world, as an appearance presenting before him in his dream.

चिद्रूपं सर्वमेतच्च चिदच्छा गगनादपि।
चिच्चिनोति चिदेवातो नैतत्किंचन कुत्रचित्॥३॥

All this is verily the form of the Intellect, represented in a different garb. The intellect is rarer then the pure air, but collects and condenses itself as the solid world, and recognizes itself as such; wherefore the world is not other than the consolidated intellect, and there is nothing beside this anywhere.

न नाशो नास्ति नानर्थो न जन्ममरणे न खम्।
न शून्यता न नानास्ति सर्वं ब्रह्मैव नैव च॥४॥

It has no dissolution or decay, nor it has its birth or death; it is neither vacuity nor solidity, it is neither extension nor tenuity, but it is all and the Supreme one and nothing in particular.

नाशे जगदहन्त्वादेर्न किंचिदपि नश्यति।
असतः किल नाशोऽपि स्वप्नादेः किं नु नश्यति॥५॥

Nothing is lost by the loss of egoism, and of this world also; the loss of an unreality in no loss at all, as the loss of anything in our dream, is attended with loss of nothing.

मिथ्यावभासे संकल्पनगरे कैव नष्टता।
तथा जगदहन्त्वादौ नाशो नासति विद्यते॥६॥

Nothing is lost at the loss of an imaginary city, which is altogether a falsity; so nothing is destroyed by the destruction of our egoism and this unreal world.

कुतो जगदुपालम्भ इति चेत्तदवस्तुनि।
न निर्णयः संभवति खपुष्पाणां किमुच्यते॥७॥

Whence is our perception of the world, but from a nullity; and if it is granted as such, then there is nothing that can be predicated of it, any more than that of a flower growing in the air (which is a nullity).

निर्णय एष एवात्र यदशेषमभावयन्।
यथास्थितं यदाचारं पाषाण इव तिष्ठसि॥८॥

The conclusion arrives at last after mature thought in respect to this is, that you must remain as you are and as firm as a rock in the state in which you are placed, and in the conduct appertaining to your own station in life.

जगत्संकल्पमात्रात्म तत्र तेऽर्थयुतं क्षणात्।
शाम्यत्यशेषेणेत्येव निर्णयः सर्गविभ्रमे॥९॥

The world is the creation of your fancy as you wishest it to be, and there are the peculiar duties attached to your station in all your wonderings through life; but all these cease at once at the moment (of your divine meditation), and this is the conclusion arrived at (by the joint verdict of the śāstras).

(Every one cuts his own course in life, which ceases no sooner he thinks of its nihility. So it is

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said:— do your duties till your death but the thought of your living in death, puts a stop to your course all at once. *sañcintya mṛtyuñca tamugra dantang, sarve prayatnā śithilā bhavanti*).

सर्गेऽनर्गल एवायं ब्रह्मात्मकतयाक्षयः।
अन्यथा तु न सर्गोऽयमस्ति नास्ति च सन्ति वा।।१०।।

All this is inevitable and unavoidable in life, and is avoided only by divine meditation; in which case the whole creation vanishes into nothing, and there is no more any trace of it left behind. (*i.e.* In a future life or transmigration).

येषां च विद्यते सर्गः स्वप्नपुंसामिवासताम्।
स सर्गः पुरुषास्ते च मृगतृष्णाम्बुवीचिवत्।।११।।

The unholy souls that view the creation, appearing before them like the dreams of sleeping men; are called sleeping souls, which behold the world rising before them, like the waving waters in a mirage.

असतामेव सद्भावमिव येषामुपेयुषाम्।
न वयं निर्णयं विद्मो बन्ध्यापुत्रगिरामिव।।१२।।

Those who consider the unreality (of the world) as a reality, we know not what to speak of them, than with regard to the offspring of barren women. (*i.e.* impossibility of the existence of either of them).

परिपूर्णार्णवप्रख्या काप्यपूर्वैव पूर्णता।
तज्ज्ञानां द्रष्टृदृश्यांशदृष्टौ न हि पतन्ति ते।।१३।।

The souls of those that have known the true god, are as full as the ocean with heavenly delight; because they do not look upon the visible objects, nor do the visible ever fall under sight or notice.

अचला इव निर्वाता दीपा इव समत्विषः।
साचारा वा निराचारास्तिष्ठन्ति स्वस्थमेव ते।।१४।।

They remain as calm as the still air, and as sedate as the unshaking flame of a lamp; and they continue to be quiet at ease both they are employed or unemployed in action.

आपूर्णैकार्णवप्रख्या काप्यन्तः पूर्णतोदिता।
अन्तःशीतलता ज्ञप्तिर्ज्ञस्यापूर्वैव लक्ष्यते।।१५।।

As a minute atom makes a mountain, so the atomic heart becomes full when it is employed in business; and yet the cold-heartedness of the wise seer, continues the same as ever before. (*i.e.* The mind of the wise man, is not ruffled by the bustle of business).

वासनैवेह पुरुषः प्रेक्षिता सा न विद्यते।
तां च न प्रेक्षते कश्चित्ततः संसार आगतः।।१६।।

The wish makes the man, though it is not seen by anyone; it is the cause of the world (worldly affairs), though it is nor perceived by any body. (The wish being master to the thought— the master of action).

अनालोकनसिद्धं यत्तदालोकान्न विद्यते।
कृष्णाद्यनुपलम्भोऽत्र दृष्टान्तः स्पष्टचेष्टितः।।१७।।

What is done by oversight or in ignorance, is undone or foiled by sight or knowledge of it; as for instance the thefts and other wicked acts, which are carried on in the darkness, disappear from sight before the blaze of daylight.

भूतानि देहमांसादि तच्चासद्विभ्रमो जडः।
बुद्ध्यहंकारचेतांसि तन्मयान्येव नेतरत्।।१८।।

All beings composed of the fleshy body and the five elemental substances, are altogether unreal as the gross productions of error only; and so are the understanding, mind, egoism and other mental faculties of the same nature and not otherwise.

भूतादिमयतां त्यक्त्वा बुद्ध्यहंकारचेतसाम्।
अत्यन्तं स्थितिरभ्येति यदि तन्मुक्ततोदिता।।१९।।

Leaving aside both the elemental and mental parts and properties of your body, you attain to the purely intellectual state of your soul, which is called to be your liberation.

चिच्छिलष्टा चेत्यनिष्ठत्वात्तादृश्येवात्र कास्तिता।
तस्मात्केव कुतः कुत्र वासना किंस्वरूपिणी।।२०।।

Attachment to the intellect and adherence to the intellectual thoughts, being once secured there will be end to the view of visible, and there will be no more any appearance of fancy in the mind, nor any desire or craving rising in the heart.

यस्य चैष भ्रमः सोऽसन्प्रेक्षयासन्न लक्ष्यते।
मृगतृष्णाम्बुवत्तेन संसारः कस्य कः कुतः।।२१।।

But who has fallen into the error of taking the visible for true, his sight of the unreal prevents his coming to the vie of the true reality; and he finds at the end, that the visible world is but a

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mirage, and is never faithful to any body at any place.

तदेवं तर्हि तस्य स्यादिति चित्तोदयो हि यः।
पुनः स एव संसारविभ्रमः संप्रवर्तते।।२२।।

So he finds the falsity of the world, whose soul has rise to its enlightenment within himself; but who ever happens to have the remembrance of the world in him, he comes to fall to the error of its reality again.

तस्मात्सर्वमनाश्रित्य व्योमवत्समुपास्यताम्।
अपुनःस्मरणं श्रेय इह विस्मरणं परम्।।२३।।

Therefore avoid your reliance in all worldly objects, and rely only on one who is simply as mere vacuum; and mind that is good you not to remember the world any more, and that your forgetfulness of it altogether is best for you.

नेह द्रष्टा न भोक्तास्ति नाऽस्तिता न च नास्तिता।
यथास्थितमिदं शान्तमेकं स्पन्दि सदाब्धिवत्।।२४।।

In your forgetfulness of the world you will find nothing to be seen or enjoyed in it, and nothing of its entity or nullity whatsoever; it is as well as it is all quite and still as the calm and unruffled ocean forever.

सर्वं दृश्यं जगद्ब्रह्म सदित्यवगते स्फुटम्।
जलशोषादिवोदेति बिम्बबिम्बिक्षये शिवम्।।२५।।

The whole visible world is Brahma himself, and as such, the ocean of it is to be understood as a positive reality; it is a bubble in His eternity, which is all quiet and calm after immersion of bubbles and waves.

शान्तताव्यवहारो वा रागद्वेषविवर्जितः।
विश्रान्तस्य परे तत्त्वे दृश्यते समदर्शिनः।।२६।।

Meek and tolerant men, are seen to be sedate and dispassionate in their worldly transaction; and to be resigned to the Supreme spirit in their souls. (Blessed are the meek, for they shall inherit the kingdom of heaven).

अथवा शान्ततैवास्य निर्वाणस्यावशिष्यते।
निर्वासनः किल मुनिः कथं व्यवहरत्वसौ।।२७।।

Or the saint whose soul is extinct in his god, has only his meekness remaining in him; and being devoid of all desire, he is unfit for all worldly concerns. (It his hard to attend equally to one's secular and spiritual concerns).

यावत्त्वस्य न निर्वाणं परिपोषमुपागतम्।
तावद्व्यवहरत्यस्तरागद्वेषभयोदयः।।२८।।

As long as one is not perfect in the extinction of his soul in the deity, he may be employed in the practice of his secular duties, by being devoid of passions, animosity and fear of any one. (This is enjoined for a devotee, till he reaches the seventh stage of his devotion).

वीतरागभयक्रोधो निर्वाणः शान्तमानसः।
शिलेवाप्यशिलीभूतो मुनिस्थिष्ठति नित्यशः।।२९।।

The saint being freed from his passions and feelings of anger and fear and other affections, and getting the tranquility of *nirvāṇa* extinction in his mind, become as frigid as snow and remains as a block of stone forever.

कोशेऽस्ति पद्मबीजस्य यथा सर्वानिनी तथा।
अनन्या स्वप्नविभ्रान्तिरात्मन्यस्ति न बाह्यता।।३०।।

As the pericarp contains the seed of the future flower in it, so the saint has all his thoughts and desires quite concealed in his inmost soul, and never gives any vent to them on the outside.

बाह्यताभावनाद्बाह्यमात्मैवात्मत्वभावनात्।
भवतीदं परे तत्त्वे भावनं तत्तदेव हि।।३१।।

The mind wanders on the outside by thinking about the outer world, and so is it confined within itself by its meditation on the inner soul; such is the contemplation of the Supreme being, either as he is thought of or seen in spirit in the inner soul, or viewed himself to be displayed in his works of creation in the outer world. (The spiritual and natural adoration of God).

यान्तः स्वप्नादिविभ्रान्तिः सैवेयं बाह्यतोदिता।
मनागप्यन्यता नात्र द्विभाण्डपयसोरिव।।३२।।

The outer world is no other than an external representation of the delusive dream, which is in the inside of ourselves; there is not the slightest difference between them, as there is none in the same milk, contained in two different pots only.

स्थैर्यास्थैर्ये तथैवात्र भ्रान्तिमात्रमये तते।
आधाराधेयते ते द्वे यथा जलतरङ्गते।।३३।।

The motion or inertness and the fickleness or steadiness of the one or other of them, are no more than the effects of our lengthened delusion;

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and the state of one being the container of the other, makes no difference in them, as there is none between the containing ocean and the waves it contains.

स्वप्नादावात्मनोऽन्यत्वज्ञानादन्यत्वरेदनम्।
अनन्यतावबोधे तु तदनन्यत्र चोदपि।।३४।।

The dreams that we see in sleep, are no other than operations of the mind, though they are supposed in our ignorance to be quite apart from ourselves.

कलनारहितं शान्तं यदूपं परमात्मनः।
भवत्यसौ तत्तद्भावादतद्भावान्न तद्भवेत्।।३५।।

He that remains in the manner of the Supreme soul, quite calm and tranquil and free from all fancy and desires, becomes (extinct in) the very soul, by thinking himself as such; but he never becomes so unless he thinks himself to be as so;

(Hence the formula of daily meditation '*soham*' 'I am he' *Atmān Brahmatvena sambhavan*).

स्वप्नादिज्ञानसंशान्तौ यदूपं शुद्धमैश्वरम्।
न तदस्ति न तत्रास्ति न वाग्गोचरमेव तत्।।३६।।

The divine state is that of the perfect stillness of the soul (as in sound sleep), when there is not even a dream stirring in the mind; but what that state or is not, is incomprehensible in the mind, and in expressible in words.

(It *is*, because we know it in our consciousness and it *is* not, because we know it not by the predicaments of space and time, and those of the container, contained, or any other category whatsoever).

आत्यन्तिकभ्रान्तिलये युक्त एवावगच्छति।
स्वरूपं नोपदेशस्य बिषयो विदुषो हि तत्।।३७।।

Yet is this state made intelligible to us by instructions of our preceptors, and by means of the entire removal of our error as well as by our intense meditation of it; else there is no body to tell us what it really is.

(The śāstras tell us, what it *is not*; by their dogmas *neti neti* and *tanna tanna*; but never say a word about its real nature as *idamasti*).

शान्तं निरस्तभयमानविषादलोभ-
मोहात्मदेहमननेन्द्रियचित्तजाड्यम्।
त्यक्त्वाहमक्षयमपास्तसमस्तभेदं
निर्वाणमेकमजमासितुमेव युक्तम्।।३८।।

It is therefore proper for you to remain entirely extinct in the external one and tranquil as the Divine spirit by giving up all your fear and pride, your griefs and sorrows, and your covetousness and all errors beside. You must forsake with these the dullness of your heart and mind, as also of your body and all its members, together with the sense of your egoism and the distinctions of things from the one perfect unity. (Knowing that "all are but parts of the one undivided whole").

इत्यार्षे श्रीवासिष्ठमहारामायणे निर्वाणप्रकरणे उत्तरार्धे निर्वाणयुक्त्युपदेशवर्णनं नाम एकत्रिंशत्तमः सर्गः।।३१।।

CHAPTER 32

SERMON INCULCATING THE KNOWLEDGE OF TRUTH

Argument. Liberation depends on self-exertion; and upon good company, study of good books, and the habit of reasoning.

वसिष्ठ उवाच

यदा चितिः प्रसरति तदाहन्ताजगद्भ्रमः।
असदेवाभ्युदेतीव स्पन्दादपि च वायुता।।१।।

Vasiṣṭha continued: Soon as intellection commences to act, it is immediately attended by egoism-the cause of the erroneous conception of the world; and this introduces a train of unrealities, as the stirring of air causes the blowing of winds.

(It means to say that being misguided by *avidyā* or ignorance, we are liable to fall into all sorts of error).

उदितोऽपि न खेदाय ब्रह्मरूपत्ववेदनात्।
परमाय त्वनर्थाय जगच्छब्दार्थभावनात्।।२।।

But when intellection is directed by *vidyā* or reason, its fallacy of the reality of the world, does not effect us in any manner, if we but reflect it as a display of Brahma himself, (that he is all in all); but we are liable to great error, by thinking the phenomenal world as distinct from Him.

रूपानुभवमादत्ते चक्षुःप्रसरणाद्यथा।
चितिः प्रसरणात्तद्वज्जगद्विभ्रममास्थिता।।३।।

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As the opening of the eyes receives the sight of external appearance, the opening of intellection does in like manner receive the erroneous notion of the reality of the phenomenal world.

यासौ प्रसरति व्यर्थं चेत्याभावान्न सा सती।
असत्कथं प्रसरति बन्ध्यापुत्रः क्व नृत्यति।।४।।

What appears on the outside, being quite distinct from the nature of the inner intellect, cannot be a reality as the other; and therefore this unreal show is no more, than the dancing of a barren woman's boy before one eyes. (Which is nothing).

अयं त्वनुभवादेव मुधैवानुभवन्स्थितः।
असदेवाननुभवन्स्वयमर्भकयक्षवत्।।५।।

The intellect is perceived by its conception of the notions of things, but when we consider the fallacy of its conceptions, and its notion of the unreal as real, it appears to us as a delusion like the appearance of a ghost to boys.

अहंभावोऽपि दुःखार्थमहमित्येव वेदनात्।
अवेदनान्नाहमतः स्वायत्ते बन्धमुक्तते।।६।।

Our egoism also is for our misery from the knowledge that "I am such an one;" but by ignoring (or the want of) this knowledge of myself, that I am not this or that, loosens me from my bondage to it. Therefore I say, that our bondage and liberation, are both dependent on our own option. (But as the innate consciousness of the self or ego is impossible to ignore, yet it is possible to every body, to ignore his being any particular person whatsoever).

तद्ध्यानं स समाधिर्वा यवेददनमासितम्।
अजडानां जडमिव समं शान्तमनामयम्।।७।।

Therefore the meditation which is accompanied with self-extinction and forgetfulness of one's self, and the remaining of the moving and quick in the manner of the quiet and dead, is the calm tranquility of holy saints, which ever the same, unaltered and without decay.

द्वैताद्वैतसमुद्भेदैर्वाक्यसंदर्भविभ्रमैः।
मा विषीदत दुःखाय विबुधा अबुधा इव।।८।।

Therefore, ye wise men, do not trouble yourself as the unwise with the discrimination of unity and duality, and the propriety or impropriety of speech, all which is wholly useless and painful frivolity.

असदाश्रयते दुःखं स्वप्नबद्धनवासनः।
रूपालोकमनस्कारान्संकल्परचितानिव।।९।।

The covetous man with his thickening desires, meets with a train of ideal troubles, gathering as thickly about him, as the thronging dreams assailing his head at night. These proceeding from his fondness or outward and visible objects, and from the fond desires inwardly cherished within his heart, grow as thickly upon him as the creation of his wild fancy.

दुःखं सदेव नाश्नाति सुप्तवत्तनुवासनः।
रूपालोकमनस्कारान्संकल्परहितानिव।।१०।।

But the meek man of moderate desire, remains dormant in his waking state (as a waking sleeper); and does not feel the pain or fear the pangs of his real evils, by being freed from his hankering after temporary objects.

अत्यन्ततनुतामेत्य वासनैवैति मुक्तताम्।
देशकालक्रियायोगात्पदार्थे भावनामिव।।११।।

Hence the desire being moderated and brought under proper bounds, bears resemblance even to our freedom from its bonds; as we get rid of our once intense thought of something, by our neglect of it in course of time and changing events.

अत्यन्ततनुतां याता वासनैवैति मुक्तताम्।
पराणुपरिणामेन खतां खेऽभ्रादिका यथा।।१२।।

The entire curtailment of desires, is sure to be attended with liberation; as the total disappearance of frost and clouds from the sky, leaves the empty vacuum to view.

अहंभावनया बोधे वासना घनतानवा।
निपश्चित्संगमाभ्यासात्पाण्डित्यमिव मूढता।।१३।।

The means of abating our desires, is the knowledge of ego as Brahma himself (and particular person or soul); and this knowledge leads to one's liberation, as study of science and association with the wise, serve to convert ignorant men to sapience and knowledge.

नाहमस्तीह मद्युक्त्या निश्चयोऽन्तः शमात्मकः।
जीवतोऽजीवतश्चास्ति रूढबोध इति स्मृतः।।१४।।

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In my belief there is no other ego but the one Supreme ego, and this belief is enough to bring men to the right understanding of themselves, and make their living souls quite calm and tranquil, and dead to the sense of their personality and self-existence.

वायौ द्वन्द्वमिवात्रेदं जगदादि च भासते।
कोऽहं कथमिदं चेति विचारेणैव शाम्यति।।१५।।

The world appears as a duality or something distinct from the unity of God, just as the motion of the wind seems to be something else beside the wind itself, or the breathing as another thing than the breath; but this fallacy of dualism will disappear upon reflection of "how I or any thing else could be something of itself," (and unless it proceeded from the One ever-lasting unity).

नाहमित्येव निर्वाणं किमेतावति मूढता।
सत्संगमविचाराभ्यामेतदाश्ववगम्यते।।१६।।

That I am nothing is what is meant by extinction, and why then remain ignorant (of this simple truth); go, associate with the wise and argue with them, and you will so come to learn it (*i.e.* this truth).

क्षीयते तत्त्ववित्सङ्गादहमित्येव बन्धनम्।
आलोकेनेव तिमिरं दिवसेनेव यामिनी।।१७।।

It is in the company of those who are acquainted with truth, that you loosen the bonds of your worldly errors; just as darkness is dispelled by light, and the night recedes from before the advancing of the day.

कोऽहं कथमिदं दृश्यं को जीवः किं च जीवनम्।
इति तत्त्वज्ञसंयोगाद्यावज्जीवं विचारयेत्।।१८।।

Make it the duty of your whole life, to argue with the learned, concerning such like topics, as "what am I," and what are these visible objects; what is life and what this living soul, and how and whence they come into existence.

जीवितं भुवनं भाति ततोऽहमिति नश्यति।
तत्वमेकेन तज्ज्ञार्कमेवनात्स निषेव्यताम्।।१९।।

The world is seen to be full of animal life, and I find my egoism is lost in it; the truth of all this is learnt in a moment in the society of the learned, therefore betake yourself to the company of those luminaries of truth.

यो यो बोधातिशयवांस्तं तं पृथगुपास्व भोः।
संगमे कथयोदेति तेषां वादपिशाचिका।।२०।।

Resort one by one to all those that are wiser than you in the knowledge of truth, and by investigation into their different doctrines, the spectre of your controversy (*i.e.* error), will disappear forever. (Because the maxim says, "as many heads so many minds, and as many mouths so many verdicts, therefore examine them all and glean the truth).

वादयक्षेप्यभ्युदिते बालस्येव विपश्चितः।
युक्तियुक्तमलं मुख्यमुदेत्यहमिति भ्रमः।।२१।।

As the spectre of controversy rises before the learned, in the manner of an apparition appearing before boys; so the error of egoism rises before them, in their attempt to maintain their respective arguments.

अतः प्रत्येकमेकान्ते प्राज्ञः सेवेत पण्डितम्।
एकीकृत्य तदुक्तांस्तानर्थान्बुद्ध्या विचारयेत्।।२२।।

Let therefore the diligent inquirer after truth, attend separately to the teaching of every professor of particular doctrines; and then taking them together, let him consider in his own mind, the purport of their several preachings.

विचारयेत्तदुक्त्यर्थं बुद्ध्या बुद्धिविवृद्धये।
सर्वसंकल्पमुक्तं यत्तत्सत्तन्मयतां व्रजेत्।।२३।।

Let him weigh well in his own mind, the meanings of their several sayings, for the sharpening of his own reasoning, and accept the doctrine which is free from the flights of imagination and all earthly views.

विपश्चित्संगमैर्बुद्धिं नीत्वा परमतीक्ष्णताम्।
अज्ञानलतिका सैका कणशः क्रियतामलम्।।२४।।

Having sharpened your understanding by associating with the wise, do you cut short the growth of the plant of your ignorance by degrees, and by little and little (lit-bit by bit).

एषोऽर्थः संभवत्येव तेनेदं कथयाम्यहम्।
स्वानुभूतं वयं बाला नासमञ्जसवादिनः।।२५।।

I tell you to do so, because I know it is possible to you to do so; we tell you boys, accordingly as we have well known anything, and never speak what is improper or impracticable to you.

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व्योम्नोऽम्बुवाहादिविजृम्भयेव
तरङ्गभङ्ग्येव महाजलस्य।
न युज्यते नापि च नश्यतीह
नाशोदयौ निर्मननस्य किंचित्।।२६।।

As the gathering or dispersion of the clouds in the sky, and the rising and sinking of the breakers in the sea, is no gain or loss to either, so the attainment or bereavement of any good whatever, is of no concern to the unconcerned sage or saint.

इदं हि सर्वं मृगतृष्णिकाम्बुव-
न्निरामये ब्रह्मणि शान्त आतते।
विचारिते नाहमितीह विद्यते
कुतः क्व कस्मान्मननादिविभ्रमः।।२७।।

All this is as false as the appearance of water in the mirage, while our reliance in the everlasting and all pervading One, is as firm, secure and certain (as our supportance on a solid rock). By reasoning rightly in yourself, you will discover your egoism to be nowhere; how and whence then do you beget this false phantom of your imagination.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे सत्यावबोधनोपदेशो नाम द्वात्रिंशः सर्गः।।३२।।

CHAPTER 33

SERMON ON THE TRUE SENSE OF TRUTH

Argument. Causes of erroneous conceptions and false Imagination, our hankering for the future world and its remedy.

वसिष्ठ उवाच

स्वपौरुषेण स्वधिया सत्संगमविकासया।
यदि ना नीयते ज्ञत्वं तदुपायोऽस्ति नेतरः।।१।।

Vasiṣṭha continued: Rāma, if a man will not gain his wisdom by his own exertion, by his own reasoning and by the development of his understanding in the company of good men, then there is no other way to it.

स्वं कल्पितं कल्पितं च प्रतिकल्पनया स्वया।
तदेवान्यत्वमादत्ते विषत्वममृतं यथा।।२।।

If one will try to remove his misapprehensions and the false creations of his imagination, by the prescribed remedies of the śāstras, he will succeed to change and rectify them himself, as they remove or remedy one poison by means of a counter poison.

कल्पना चाकल्पनान्ता मुक्तता यदकल्पनम्।
एतच्च भोगसंत्यागपूर्वं सिध्यति नान्यथा।।३।।

All fancies and desires are checked by unfancing them, and this unfancifulness or undesirousness is the cause of liberation, by relinquishment worldly enjoyment, which is the first step to it. (So says the śruti— Renunciation of enjoyments, is the leader to liberation).

वचसा मनसा चान्तः शब्दार्थाविविभावयन्।
य आस्ते वर्धते तस्य कल्पनोपशमः शनैः।।४।।

First consider well the meanings of wards, both in your mind and utterance of them; and all the habitual and growing misconceptions will slowly cease and subside of themselves.

वर्जयित्वाहमित्येव नाविद्यास्तीतरात्मिका।
शान्ते त्वभावनादिस्मिन्नान्यो मोक्षोऽस्ति कश्चन।।५।।

There is no greater error or ignorance in one's self, except the sense of his egoism; and this error having subsided by one's disregard of its accepted sense, it is not far from him to arrive at his liberation.

अहंभावमथादेहं किंचिच्छ्रयसि नश्यसि।
जगदादिरुचिस्तस्मिंस्त्यक्ते शाम्यसि सिध्यसि।।६।।

If you have the least reliance in your body and egoism, you surely lose the infinite joy of your unbounded soul; but by forsaking the feeling of your egoism or personality, you are freed from the bondage of your fondness for anything of this world, and become perfected in divine knowledge and blissfulness.

अचेतनादिदं सर्वं सदेवासदिव स्थितम्।
शान्तं यस्योपलस्येव नमस्तस्मै महात्मने।।७।।

It is from want of understanding, that all these unrealities appear as real to the ignorant; but we venerate and bow down to the sage, who remains unmoved as a stone at all this.

अचेतनादिदं सर्वमुपलस्येव शाम्यति।
शून्याख्यातः परालीनचित्तस्य चित्त्वभावनात्।।८।।

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Who from want of this sense of external objects, remains as cold as a stone, and being reclined in the Supreme spirit by the meditation of the Divine Mind in his own mind; sees but an empty void both within and all around himself. (This is called perfect liberation of the soul).

इदमस्त्वथवा मास्तु चेतितं दुःखवृद्धये।
अचेतितं सुखायान्तरचेतनमचेतनात्।।९।।

Whether there be or not be all these visible, they tend alike to our misery; it is our thoughtlessness of them alone that conduces to our happiness, wherefore it is better to remain in sensible of them, by shutting our senses against them. (Our happiness or misery does not depend on the presence or absence of things, but upon our disregard of or concern for them).

द्वौ व्याधी देहिनो घोरावयं लोकस्तथा परः।
याभ्यां घोराणि दुःखानि भुङ्क्ते सर्वैर्हि पीडितः।।१०।।

There are two very serious diseases waiting on mankind, in their cares for this as well as those of the next world; and both of these are attended with intolerable pains to the patients of both their temporal as well as spiritual maladies.

इहलोके यतन्ते ज्ञा व्याधौ भोगैर्दुरौषधैः।
आजीवितं यथाशक्ति चिकित्सा नापरामये।।११।।

In this world the intelligent are seen to try all their best medicines in vain, to remove their inveterate diseases of hunger and thirst, by means of their remedies of food and drink, during the whole period of their lives; but there is no remedy whatever for to heal their spiritual maladies of sin and vile, and avert their inevitable fate of death and rebirths in endless succession.

परलोकमहाव्याधौ प्रयतन्ते चिकित्सनम्।
शमसत्सङ्गबोधाकयैरमृतैः पुरुषोत्तमाः।।१२।।

The best sort of men are trying to heal their spiritual maladies, and avert their future fate, by means of the ambrosial medicines of dispassionateness, keeping good company and improvement of their understanding.

परलोकचितित्सायां सावधाना भवन्ति ये।
मोक्षमार्गमहेच्छायां शमशकत्या जयन्ति ते।।१३।।

Those who are careful to cure their spiritual complaint, become successful to get their riddance, by means of their desire of getting better, and by virtue of the best medicine of abstenence and refraining from evil. (Gloss. *apathya tyāga etc.*).

इहैव नरकव्याधेश्चेकित्सां न करोति यः।
गत्वा निरौषधं स्थानं सरुजः किं करिष्यति।।१४।।

Whoever does not heal even now his deadly disease of sin, which is his leader to hell fire on future; let him say what remedy is left for him to try, after he has gone to the next world, where there is no balsam to heal the sickly soul.

इहलोकचिकित्साभिर्जीवितं यातु मा क्षयम्।
आत्मज्ञानौषधैरज्ञाः परलोकश्चिकित्स्यताम्।।१५।।

Try all earthly medicines to preserve your life, from being wasted away by earthly diseases; and keep your souls entire for the next world, by the healing balm of spiritual knowledge in this life.

आयुर्वायुचलत्पत्रलवाम्बुकणभङ्गुरम्।
परलोकमहाव्याधिर्यत्नेनाशु चिकित्स्यताम्।।१६।।

This life is but a breath, alikens a tremulous dew drop, hanging at the end of a shaking leaf, and ready to fall down; but your future life is long, and enduring under all its variations, therefore heal it for the everlasting futurity.

परलोकमहाव्याधौ यत्नेनाशु चिकित्सिते।
इहलोकमयो व्याधिः स्वयमाशूपशाम्यति।।१७।।

By carefully attending to the treatment of spiritual diseases at present, you will not only be hale and holy in your soul in the next world, but evade all the diseases of this life, which will fly off afar from you.

संविन्मात्रं विदुर्जन्तुं तस्य प्रसरणं जगत्।
परमाणूदरेऽप्यस्ति तच्छैलशतविस्तरम्।।१८।।

Know your conscious soul as an animalcule, which evolves itself into the form of this vast world; just as an atom contains a huge mountain in it, which evolves from its bosom in time.

यत्संविदः प्रसरणं रूपालोकमनांसि तत्।
व्योमन्येवानुभूयन्ते नातः सत्यो जगद्भ्रमः।।१९।।

As the evolution of your consciousness, presents to your view the forms that you have in your mind (*i.e.* ideal); so does the phenomenon of the world appear in the womb of vacuum, and is no more real than a false fantasy.

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प्रलयेष्वपि दृष्टेषु जगद्दृश्याख्यविभ्रमः।
न नश्यति न जायेत भ्रान्तिमात्रैकरूपिणः।।२०।।

Notwithstanding the repeated deluge and destruction of the visible earth, there is no change nor end of the false phantom of our mind, where its figure is neither destroyed nor resuscitated, owing to its being a Phantasy only and no reality whatever. (It is possible to destroy the form of *a*, but not its idea in the mind).

भोगपङ्कार्णवे मग्न आत्मा नोत्तार्यते यदि।
स्वपौरुषचमत्कृत्या तदुपायोस्ति नेतरः।।२१।।

Should you like to lift up your soul, from the muddy pit of earthly pleasures and desires, wherein it drowned forever; you must put forth your manly virtues, as the only means to this end, and without which there is no other.

अजितात्मा जनो मूडो रूढो भोगैककर्दमे।
आपदां पात्रतामेति पयसामिव सागरः।।२२।।

The man of ungoverned mind and soul, is a dull-headed fool, and fallen in the miry pit of carnal desires; he becomes the receptacle of all kinds of danger and difficulty, as the bed of the sea is the reservoir of all the waters falling to it.

जीवितस्य यथा बाल्यं दृष्टं प्राथमकल्पिकम्।
निर्वाणस्य तथा भोगसंत्यागो रागशान्तिदः।।२३।।

As boyhood is the first stage of the life of a man, and introduces the other ages for perfection of human nature; so the first step to one's self-extinction, is the renunciation of his carnal enjoyments, conducing to the subjection of passions.

तज्ज्ञस्य जीवितनदी सकल्लोलाप्यसंभ्रमा।
समं वहति सौम्यैव चित्रसंस्थेव नीरसा।।२४।।

The stream of the life of a wise man, is ever flowing onward with the undulations of events, without over its banks or breaking its bounds; and resembles a river drawn in a picture, which is flowing without the current of its waters.

अज्ञजीवितनद्यास्तु रसनात्यन्तभीषणाः।
आवर्ता वृत्तिविक्षोभकल्लोलाः सहवाहिनः।।२५।।

The course of the lives of ignorant people, runs with tremendous noise, like the precipitate current of rivers; it rolls onward with dangerous whirlpools, and flows on with its rising and setting billows, (till it mixes with the sea of eternity).

सर्गवर्गाः प्रवल्गन्ति संवित्प्रसरलेशकाः।
द्विचन्द्रबालवेतालमृगाम्बुस्वप्नमोहवत्।।२६।।

Continuous creations and course of events, are transpiring with the succession of our thoughts; and appearing before us like the illusive train of our dreams, and the false appearance of two moons in the sky, and the delusion of mirage and apparitions rising to the sight of children.

संविद्वारितरङ्गौघा भान्ति सर्गाः सहस्रशः।
विचारितास्त्वसत्यास्ते सत्यास्त्वनुभवभ्रमात्।।२७।।

So the incessant waves raised by the undulating waters of our consciousness, appears as the endless chain of created objects, rising in reality to our view; but being taken into mature consideration, they will appear to be as false and unreal, as they seem true and real to our erroneous apprehension of them.

जगन्त्याकाशकोशेऽपि संवित्प्रसरणभ्रमात्।
सन्तीवाप्यनुभूयन्ते न तु सत्यानि तानि तु।।२८।।

It is said that are worlds and the cities of *Gandharvas* and Siddhas, contained in the concavity of the firmament, and it is supposed also that, the cavity of the sky is a reservoir of waters; but all these are but creations of the mind, and there no such things in reality.

संविद्विकासपयसो बुद्बुदः सर्गविभ्रमः।
अहमित्यादिसद्भावविकाराकाररूपवान्।।२९।।

The worlds are as bubbles of water, in the ocean of the conscious mind; they are only the productions of the fanciful mind, and no such things, as they are thought to be; and the idea of ego, is but forms of our varying thoughts.

संविन्निर्वाणमजगत्संविदुन्मीलनं जगत्।
नान्तर्न बाह्यं नासत्यं न सत्यं सर्वमेव तत्।।३०।।

The expansion of consciousness is the course of unfolding the world, and the closing of it conceals the phenomenal from view; therefore these appearances are neither in the inside nor outside of us; and they are neither realities, nor altogether unreal also: (but effects of the opening and shutting of our minds only).

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चिद्रूपमजरमव्यक्तमेकमव्ययमीश्वर।
स्वत्वभावत्वरहितं ब्रह्म शान्तात्मखादपि।।३१।।

There is one thing alone of the form of the intellect, which is unborn and unknown (in its true nature), and is the undecaying (*i.e.* everlasting) lord of all; it is devoid of substance and property, and is called Brahma or immensity, and tranquil spirit, which is as quiet and calm as the infinite void, are rarer than even the empty atmosphere.

ब्रह्मणो निःस्वभावस्य सर्गसंवेदने स्वतः।
स्पन्दने पवनस्येव कारणं नोपयुज्यते।।३२।।

There is no cause whatever, which can be reasonably assigned to the agitation, consciousness and creations of the spirit of Brahma; which being above nature is said to have no nature at all. Its agitation is as that of the air; whose cause is beyond all conception.

स्वप्नानुभववद्भ्रान्तिर्ब्रह्माब्धौ ब्रह्मवीचयः।
सर्गता वस्तुतस्त्वत्र न स्वप्नो न च सर्गता।।३३।।

Brahma has his thoughts rising in him, as waves in the ocean of himself, and as our conscious of the dreams rising in our soul; and the nature of this creation is in reality, neither as that of his dream, or the wave produced from his essence. (It is hard to say, whether this is a thought of himself as a dream, or a part of him like a wave).

एकमेव निराभासमचित्त्वमजडं समम्।
न सन्नासन्न सदसदिदमव्ययमद्वयम्।।३४।।

This much therefore can only be said of him that, there is only an unknowable unity, which is ever the same and never as quick as thought, nor even as dull as matter; it is not a reality or unreality, nor any thing this positive or negative. (In a ward, it is nothing that conceivable by the human mind).

यथास्थितस्यैव सतो यस्यासंवेदनात्मकम्।
संवित्प्रशमनं जातं तमाहुर्मुनिसत्तमम्।।३५।।

The Yogi that remains in this *insouciant* state of Brahma, and insensible of his own consciousness, (*i.e.* who is unexcitable both in his body and mind), such a person is said to be the best of sages and saints.

सतोऽपि मृन्मयस्येव यस्यासंवेदनात्मकम्।
साहं जगद्विगलितं तमाहुर्मुनिसत्तमम्।।३६।।

Who becomes inactive and inert as a clod of earth, even while he is alive; who becomes unconscious of himself and the outer world, and thinks of nothing (except the Supreme soul); he is said as the best of sages and saints.

यथा शाम्यत्यसंकल्पात्संकल्पनगरं तथा।
वेदनोत्थं जगदहं चिति शाम्यत्यवेदनात्।।३७।।

As we lose sight of wished for objects, by ceasing to wish for them, (such as the sights of fairy lands etc.); so we get rid of our knowledge of ourselves and the world, by our ceasing to think about them (by confining our thoughts in God alone).

स्वभाववर्जं शब्दार्थाः सर्व एव सहेतुकाः।
स्वभावस्य तु यो हेतुर्मुक्तिस्तदनुभावनम्।।३८।।

All things expressed, in words have certain causes assigned to them; but the cause of their nature remains inexplicable, (whence nature-*swabhāva* is said to be *avidyā* or hidden ignorance). It is the cause of this prime nature (*i.e.* God), whose knowledge alone conduces to our liberations (from ignorance).

न कस्यचित्पदार्थस्य स्वभावोऽस्तीह कश्चन।
महाचिदम्बुद्रवताः सर्वा एवानुभूतयः।।३९।।

Nothing whatever has its particular nature of itself, unless it were implanted in it by the intelligent of God, as it were by infusion of the moisture of divine intelligence.

महाचिदनिलस्पन्दा एता एवानुभूतयः।
एतास्ताः ब्रह्मगगनशून्यता इति बुध्यताम्।।४०।।

All our thoughts, are agitated by inspiration of the breath of the great intellect; know them therefore as proceeding from the vacuum of the entity of the supreme Brahma.

वातस्पन्दाविवाभिन्नौ ब्रह्मसर्गौ विभिन्नता।
तयोस्त्वसत्या स्वभ्रान्तौ स्वप्ने स्वमरणोपमा।।४१।।

There is no difference whatever, in the different nature of the creator and creation; except it be as that of the air and its agitation, which are the one and same-thing and of the same nature. The thought of their difference is as erroneous, as the sight of one's death in his dream.

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भ्रान्तिस्तु तावत्तत्त्वार्थविचारो यावदस्फुटः।
विचारे तु स्फुटे भ्रान्तिर्ब्रह्मतामेव गच्छति।।४२।।

An error continues so long, as the blunder does not become evident by the light of reasoning; when the error being cleared of its falsity, flies to and vanishes into the light and truth of Brahma.

भ्रान्तिस्त्वसत्या वस्त्वेव प्रेक्षयातो न लभ्यते।
शशशृङ्गवदत्यच्छमतो ब्रह्मैव शिष्यते।।४३।।

Error being the false representation of something, flies away before a critical insight into it; and all things being but productions of our error, like our conception of the horns of hare, they all vanish before the light of true knowledge, which leaves the entity of Brahma only at the end.

अनादिमध्यान्तमनन्तमच्छं
समं शिवं शाश्वतमेकमेव।
सर्वां जरामोहविकारभार-
भ्रान्तिं विमुच्याम्बरभावमेहि।।४४।।

Therefore give up all your errors and delusions, and thereby get rid of the burden of your diseases and decay; and meditate only on the One, that has no beginning, middle, or end, is always clear and the same, and full of bliss and felicity, and assimilate yourself to the nature of the clear firmament: (which according to Vasiṣṭha is the nature and form of God).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उ० सत्यार्थोपन्यासयोगो नाम त्रयस्त्रिंशः सर्गः।।३३।।

CHAPTER 34

SERMON OF THE PRACTICE OF SPIRITUAL YOGA OR INTELLECTUAL MEDITATION

Argument. Elucidation of the doctrine that, the best of avoiding worldly affairs is to refrain from mixing with them.

वसिष्ठ उवाच

प्राप्तेषु सुखदुःखेषु यो नश्यति स नश्यति।
यो न नश्यत्यनाशोऽसावलं शास्त्रोपदेशनैः।।१।।

Vasiṣṭha continued:— The man who is lost in the pleasure or under the pains, which fall to his share in this life, is lost for ever for the future; but he who is not thus lost (by keep his soul aloof from the vicissitudes of life), is pronounced to be imperishable by the verdict of the śāstras.

यस्य चेच्छोदयस्तस्य सन्त्यवश्यं सुखादयः।
ते चेत्सम्यक्चिकित्स्यन्ते पूर्वमिच्छैव मुच्यताम्।।२।।

He who has his desires always rising in his mind, is ever subject to the changes of his fortune; therefore it is proper to give up desire at first, in order to prevent the alternation of pain and pleasure.

अहं जगदिदं भ्रान्तिर्नास्त्येव परमे पदे।
इदं शान्तमनालम्बं सर्वं निर्वाणमव्ययम्।।३।।

The error that this is I and that the world, does not attach to immortal soul; which is tranquil and unsupported, quite dispassionate and undecaying in itself.

अहं ब्रह्म जगच्चेति शब्दसंभ्रमविभ्रमः।
सर्वस्मिञ्छान्त आकाशे केन नामोपकल्पितः।।४।।

That this is I, that is Brahma, and the other is the world, are verbal distinctions that breed error in the mind; by attributing different appellation, to one uniform and invariable void that is ever calm and quiet. (This is the eternal vacuum of Vasiṣṭha, beside which there is nothing else in existence).

नेहास्त्यहं न च जगन्न च ब्रह्मादिशब्दकाः।
शान्तस्यैकस्य सर्वत्वात्कर्ता भोक्तेह कः कुतः।।५।।

Here there is no ego nor world, nor the fictitious names of Brahma and others; the all pervading One being quite calm and all in all, there is no active or passive agent at all in this place (or vacuity).

उपदेश्यातिशायित्वात्सर्वापह्नव एव च।
कृतोऽयं स च सत्यात्मा त एवाहं विशिष्यते।।६।।

The multiplicity of doctrines and the plurality of epithets, which are used to explain the true spirit and inexplicable One, are null and refutable, and among them the word ego in particular, is altogether false and futile.

अग्रस्थसिद्धसंचारो ज्ञायते नापि दारुणः।
यथैकपार्श्वसंसुप्तनरः स्वप्नाभ्रगर्जितम्।।७।।

The man absorbed in meditation does not see

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the visible, as the thoughtless person has no perception of the ghost standing in his presence; and as one sleeping does not perceive the dreams; occurring to another sleeping by his side, nor hear the loud roar of clouds, in the insensible state of his sound sleep.

ज्ञप्तौ नास्ति यतस्तेन सिद्धाचारो न लक्ष्यते।
स्वभाव इति सर्वेण ज्ञप्तिस्थो ह्यनुभूयते।।८।।

In this manner the courses of the spirits are imperceptible to us, though they be continually moving all about us; because it is our nature to perceive what you know of, and never know anything, which is without or beyond our knowledge.

ज्ञप्तिरप्यात्मभूतैव सर्वं भाति हि तन्मयम्।
तस्मात्साहं जगत्सर्वमभिन्नं परमात्मनः।।९।।

Knowledge also being as our soul, shows all things like itself (*i.e.* as we have their ideas or representations of them in our mind); therefore our knowledge of the ego and the world beside, is not separate from the soul and the Supreme soul also.

ज्ञप्तिर्जगत्तया भाति संकल्पस्वप्नयोरिव।
अनानावयवोदेति जलमूर्मितया यथा।।१०।।

So our knowledge (idea or notion), manifests itself in the form of the world before us; in like manner as our dreams and desires (or imaginations), represent the same as true to us. These various manifestations of the inward soul, are no way different from it, as the waves and bubbles are no other than the water, whence they take their rise.

एकात्मैवोदये ज्ञप्तेर्नानातामिव चागतः।
अज्ञानात्सत्ववस्तुत्वात्प्रेक्षितो नोपलभ्यते।।११।।

Notwithstanding the identity of the soul, and its manifestations of knowledge, notion, ideas and others; they are considered as distinct things by ignorant thinkers, but the learned make no distinction whatever, between the manifestation and its manifesting principle.

यथा स्वावयवानेव सर्वानवयवी भवेत्।
नित्यानवयवं शान्तं ब्रह्मैवेदं तथा जगत्।।१२।।

As the integral soul becomes a component body, by its assuming to itself all its members and limbs; so the eternally undivided spirit of God, appears to be multiplied in all parts of the world, and various works of creation.

भाण्डलक्षाणि धत्तेऽन्तश्चिद्रूपकनकेष्टिका।
यदेव सा चेतयते जगदादीव वेत्ति तत्।।१३।।

So the intellect contains numberless thoughts in itself, as a tray holds a great many golden cups in it; and whenever this intellect is awake, it sees innumerable worlds appearing before it.

ब्रह्मैव कचतीवेदं सत्तयाच्छजगत्तया।
चिद्रूपत्वाद्द्रवात्मत्वात्तरङ्गादितयाब्धिवत्।।१४।।

It is Brahma himself that shines in his brightness, in the form of this fair creation; by being dissolved throughout the whole, in his liquefied form of the Intellect, as the sea shows itself in the changing forms of its waves.

यद्यच्चेतयतेऽन्तस्तु जगदादीव पश्यति।
अरूपमपि रूपं स्वं यन्न चेतयते न तत्।।१५।।

Whatever is thought of in the mind, the same (thought or idea) appears in the form of the world etc., and the formless thought takes a definite form; but what is not in the mind, never appears to view.

चेतनाचेतनत्वोक्ती तस्येशत्वात्स्वदेहगे।
उपदेशार्थमेवोक्ते न सद्विषयमर्थतः।।१६।।

The word intellection and want of thought, are both applied to the Supreme Intellect, from its almighty power to assume either of them to itself; this sort of expression is for the instruction of others, or else there are no such states, appertaining to the ever intelligent soul in reality.

न जगत्सन्न चैवासद्भासते चेतनाच्चिति।
अचेतनान्न कचति क इवार्थग्रहोऽत्र नः।।१७।।

The world is neither a reality nor unreality, but exhibits itself as such by intellection of the intellect; but as it does not appear in absence of intellection, the same is inculcated in this lecture. (*i.e.* Never think of the world or anything at all, and it will vanish of itself withal).

अचेतनं चेतनं च स्पन्दास्पन्दवदात्मनः।
स्वायत्ते न कदर्थस्थे स्वस्थपाषाणवत्स्थिते।।१८।।

Intellection and its absence, are as the agitation and stillness of the soul; and both of these being under your subjection, it is quite

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easy and never difficult for you to restrain yourself, by remaining as still as a piece of stone.

यत्येक्षितस्य नो सत्ता नाधारो न च कारणम्।
सोऽहमित्येव यो यक्षो न जाने कुत उत्थितः।।१९।।

An appearance which has neither its essence or substance, and any assignable cause for its existence, is the very nature of this egoism of ours, which we know not whence it has appeared as an apparition before us.

यस्याहमिति यक्षस्य सत्तैवास्ति न सत्यतः।
अहो नु चित्रं तेनेमे भवन्तो विवशीकृताः।।२०।।

It is very strange that this apparition of your ego, which has no entity in reality; should take such possession of your mind, as to make you insensible of yourself.

काकतालीयवद्भ्रान्तमहं ब्रह्मणि भासते।
स्वमेव रूपं दृग्भ्रान्तौ केशोण्ड्रकमिवाम्बरे।।२१।।

It is by accident that one happens to observe (or resolve) the ego, in the person of the impersonal Brahma; just as a man by deception of his eye sight, comes to descry an arbor in the sky.

ब्रह्मैवाहं जगच्चात्र कुतो नाशसमुद्भवौ।
अतो हर्षविषादानां किंत्वेव कथमास्पदम्।।२२।।

If my ego and the world are really the same with Brahma, then how and whence is it that come to have their production and dissolution, and what is the cause of our joy or sorrow in either of these cases.

सर्वेश्वरत्वादीशस्य विभातीदं प्रचेतितम्।
अचेतितं च नो भाति तेनाचेतितमस्तु ते।।२३।।

It is by the almighty power of God, that this world of thought (or the ideal world), comes to be visible to sight; but as the absence of thought of it, prevents its appearance into us; there be thoughtless of it in order to avoid its (repeated) sight (in repeated births).

काकतालीयवच्चित्त्वाज्जगतो भाति ब्रह्म खम्।
स्वप्नसंकल्पपुरवत्तत्तस्माद्भिद्यते कथम्।।२४।।

It is by mere accident that the vacuous (empty) mind of Brahma, exhibits the ideal world in itself; just as any man dreams a fairy city, or sees the objects of his desire and fancy in his mind. How then is it possible to separate the contained from the containing mind?

यथोर्म्यादि जले वृक्षे यथा वा शालभञ्जिका।
यथा घटादयो भूमौ तथा ब्रह्मणि सर्गता।।२५।।

The creation abides in the divine mind, in the same manner, as the waves appertain to the sea and statue inheres in the wood; and as the relation of pots and other things is with the earth, so do all things pertain to the nature of Brahma.

अनाकृतावसंस्थाने स्वच्छे यदनुभूयते।
तत्तदेवात उदितं किंनामाहं जगन्ति किम्।।२६।।

As all things appear in their formless (immaterial) state, in the unsubstantial and transparent vacuity of the mind; so does the ego and this world also appear in the divine mind: (in the same manner as the shapeless clouds appear in the clear and empty sky, and exhibit afterwards their various shapes).

मरुतः स्पन्दवैचित्र्यं सत्तयैव यथा तथा।
ब्रह्मणो निःस्वभावस्य जगदाद्यहमादि च।।२७।।

As the air by its natural inflation, breathes out in various sorts of breezes, so One whose nature is unknown, evolves himself in every form of the ego of each individual and of the world. (The breezes are said to be forty-nine in number. The nature of God is called *avidyā*-ignorance or what we know not). The meaning is that, as the formless and vacuous air produces all sorts of winds. So does God who is *niḥsvabhāva* without and beyond *svabhāva* nature produce all natures.

यथाभ्रे लक्ष्यते वृक्षगजवाजिमृगादिता।
असन्निवेशाकृतिनि सर्गाहन्ते तथापरे।।२८।।

As the formless smoke or vapour, presents the forms of elephants, horses, &c, in the empty clouds; so does the unsubstantial spirit of God, represent the formless ego, tu and all things beside in itself.

सर्गोऽवयववद्भाति सर्व एव परे शिवे।
एवं तदुपमां विद्धि कार्यकारणवद्यथा।।२९।।

The creation is a component part, of the unknown body of Brahma, as the leaves and branches are those of the tree; and it contains both its cause and effect of the other.

अन्तःशान्तमनायासमनुपाधि गतभ्रमम्।
जगत्यसंभवादेव व्योमवत्सममास्यताम्।।३०।।

Knowing the impossibility of the existence of

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the world, beside the self ever existent soul; remain at peace and without trouble within yourself. Be free from attributes and errors, and remain as free and detached as the free, open and void space.

न भवन्तो न च वयं न जगन्ति न खादयः।
सन्ति शान्तमशेषेण ब्रह्मेदं निर्भरं स्थितम्।।३१।।

Know that neither you nor ourselves, nor the worlds nor the open air and space, are ever in existence; and that Brahma alone is ever existent, in his eternal tranquility, calmness and fullness.

अशेषेष्वविशेषेषु शान्ताशेषविशेषता।
सत्या सैवाहमित्याशु त्यक्त्वा मोक्षाय भाव्यताम्।।३२

Seeing the endless particulars in the universe, do you remain free from all particularities as I, myself, you, yourself &c, and think yourself in the sole and Supreme One, if you shall have your liberation.

वेदनं बन्धनं विद्धि विद्धि मोक्षमवेदनम्।
यथास्थितं यथाचारं भव शान्तमवेदनम्।।३३।।

Know the knowledge of the particulars, is for your bondage alone to them, and your ignorance of them lends only to your liberation (form all these trammels). Sit as you are and doing your business, in your state of tranquility and total nescience of everything.

द्रष्टा न दृश्यतां याति चितिर्नायाति चेत्यताम्।
चेत्याभावादजगति कः किं चेतयते कथम्।।३४।।

Let not the visible attract your sight, nor allow their thoughts engross your mind; thus the world disappearing with your thoughtlessness of it, say what else have you to think about.

द्रष्टृदृश्यदशाभावाज्जाग्रत्येव सुषुप्तिवत्।
शरदाकाशकोशाभमसत्तोपममास्यताम्।।३५।।

The absence of the states of the visible and its looker *i.e.* of the subjective and objective, resembling the state of the waking sleeper, will make remain as void of thoughts, as the vault of the autumnal sky is devoid of clouds.

तथैकब्रह्मचिद्रूपे पवनस्पन्दने यथा।
अत्राचिद्बोधता सर्गो मोक्षो ब्रह्मैकबोधता।।३६।।

The Knowledge of the action of the divine Intellect, as distinct from the invariable of Brahma, is the cause of our making a distinction of the creating from its creator; just as our knowledge of the difference of the wind from air, causes us to think of their duality. It is therefore our want of this distinction, and the knowledge of the unity of Brahma, that leads us to our liberation.

चित्स्पन्दो ब्रह्ममरुतो यत्र सर्ग इति स्मृतः।
नात्र चित्स्पन्दनं यत्स्यान्निर्वाणं तदुदाहृतम्।।३७।।

The knowledge of the inflation of the divine spirit, is verily the cause of our knowledge of the world; whereas the absence of this knowledge, and want of our own intellection, is what is called our *nirvāna* or utter extinction of God.

बीजमन्तर्यथा वेत्ति स्वरूपं पल्लवादिकम्।
तथा महाचिदन्तस्थं स्वरूपं वेत्ति सर्गताम्।।३८।।

As the seed is conscious of the sprout growing out of it to be of its own kind, so the divine Intellect knows the world that is produced from it, to be self-same with itself.

पत्रादिवेदनाद्बीजं यथा पत्रादि तिष्ठति।
परा चित्सर्गसंवित्तिस्तथा भवति सर्गता।।३९।।

As the seed becomes the plant from its conception of the same in itself, so the divine Intellect becomes the creation itself from its concept of the same.

यथा भावविकाराभाश्चित्पराः सर्गतास्तथा।
सर्वे बीजानि दृष्टान्तास्तद्रूपा एव तन्मयाः।।४०।।

As the thoughts are but the various modifications of the mind, so the creation is a modality of the divine Intellect; and in this case all kinds of seeds serve as instances, of having their products of the same nature.

निर्विकारपरब्रह्ममयं सर्वमिदं जगत्।
निर्विकारमनाद्यन्तमेवं विद्धि निरामयम्।।४१।।

The world is the changeless form of the unchanging essence of One, and know to be as unchangeable and undecaying as One, himself, who is without beginning and end.

निजसंकल्पमात्रात्मा निजसंकल्पनात्क्षयी।
द्वैताद्वैतविकारोऽयं संकल्पनगरं यथा।।४२।।

The divine soul is replete with its innate will, whereby it produces and destroys the world out of and into itself; this form of unity and duality,

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is as the appearance and disappearance of an imaginary city.

शून्यत्वाकाशयोर्भेदो यादृशोऽवगतस्त्वया।
भेदं निरात्मकं विद्धि तादृशं ब्रह्मसर्गयोः।।४३।।

As you have no distinct idea of the things, expressed by the words sky and vacuum; so must you know the words Brahma and creation to bear no distinction in the divine spirit. (Creation being but the breathing or intuition of the spirit and inseparable from it).

महाचिद्रूपिणी शान्ता या सत्ता ब्रह्मणः पुरा।
स्वतः सेयमहंत्वं च मानवोऽस्मीत्यबोधतः।।४४।।

The great Intellect or omniscience, which is the sempiternal form of divine essence, has the knowledge of the ego co-eternal with itself, which men by ignorance assume to themselves.

ब्रह्मण्यस्मिगञ्जद्रूपे न किंचिदपि जायते।
जातमप्यथ नष्टं च न नश्यत्यम्बुवीचिवत्।।४५।।

There is nothing that ever grows or perishes in the mundane form of Brahma, but everything rises and falls in it like the undulation of the sea, to rise an fall in all way and never to be lost in any away.

पदार्थब्रह्मरूपेण ब्रह्मैवात्मनि तिष्ठति।
अवयवीवावयवे खे खं वारीव वारिणि।।४६।।

All things being of the form of Brahma, remain in the self-same Brahma; as all spaces remain in the infinite space and all waves and billows rise and fall in the same sea.

निमेषादर्धभागेन देशाद्देशान्तरस्थितौ।
यद्रूपं संविदो मध्ये स स्वभाव उपास्यताम्।।४७।।

Wherever you are placed and whenever you have time, attend but for a moment to the (subjective) nature of the soul in your consciousness, (without minding any of the objects), and you will perceive the true ego.

संक्षुब्धमक्षुब्धमिति द्विरूपं
संवित्स्वरूपं प्रवदन्ति सन्तः।
श्रेयः परं येन समीहसे त्वं
तदेकनिष्ठो भव माऽमतिर्भूः।।४८।।

The sages, O Rāma, have said of two states of our consciousness, namely its sensible and insensible states; now therefore be inclined to that which you thinkest to be attended with your best good, and never be forgetful of it. (*i.e.* Attach yourself to the subjective side of it, in disregard of the objective).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये निर्वाणप्रकरणे उत्तरार्धे परमार्थयोगोपदेशो नाम चतुस्त्रिंश सर्गः।।३४।।

CHAPTER 35

DESCRIPTION OF THE SUPREME BRAHMĀ

Argument. The One undivided Brahma with and without his attributes and his real and unreal forms.

वसिष्ठ उवाच

देशाद्देशान्तरं दूरं प्राप्तायाः संविदः क्षणात्।
यद्रूपममलं मध्ये परं तद्रूपमात्मनः।।१।।

Vasiṣṭha continued: The state of the soul is as placid, as that of the untroubled mind in the interval of one's journey from one place to another, when it is free from the cares of both places (of trouble).

गच्छञ्छृण्वन्स्पृशञ्जिघ्रन्नुन्मिषन्निमिषन्हसन्।
नूनं निरामयत्वाय नित्यमेतन्मयो भव।।२।।

Be therefore quite unconcerned in your mind in all states of your life, whether when you sit or walk or hear or see anything, for the purpose of securing your unalterable composure.

तत एव निराभासात्सत्यान्निर्वासनैषणात्।
यथास्थितं यथाचारमचलामरशैलवत्।।३।।

Being thus devoid of your desires, and undistinguished in society, continue as steadfast as a rock, in the particular conduct of your station in life.

एतद्रूपमविद्यायाः प्रेक्षिता यत्र लभ्यते।
प्रेक्षिता लभ्यते चेत्सा तद्विद्यैव पराभवत्।।४।।

Being placed in this manner beyond the reach of ignorance, one is blest with the light of knowledge in his mind.

अविद्यासंभवाच्चेत्यचित्त्वे संभवतः क्व किम्।
चेत्यते कथमेवान्तः शान्तिरेव बलोदिता।।५।।

After disappearance of ignorance from the mind, there can be no trace of any thought left in it; nor can the mind think of anything, when tranquility has got her ascendancy in it.

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सत्यं ब्रह्म जगच्चैकं स्थितमेकमनेकवत्।
सर्वं वाऽसर्ववद्भाति शुद्धं चाशुद्धवत्ततम्।।६।।

Brahma is verily one with the world, and the self-same one appearing as many to our ignorance; which represents the plenitude of Brahma as a multitude, and his pure spirit as extended matter.

अशून्यं शून्यमिव च शून्यं वाऽशून्यवत्स्फुटम्।
स्फारमस्फारमिव तदस्फारं स्फारमन्निभम्।।७।।

The plenum (of creation) appears as vacuum (of annihilation), and vacuity appearing as substantiality; brightness deemed by darkness, and what is obscure is brought to light.

अविकारं विकारीव समं शान्तमशान्तवत्।
सदेवासदिवादृश्यं तदेवातदिवोदितम्।।८।।

The unchangeable is seen as changing and the steady appearing as moving; the real appears as unreal, and the unreality as reality; so that seeming as otherwise, and so the vice versa also.

अविभागं विभागीय निर्जाड्यं जडवद्गतम्।
अचेत्यं चेत्यभावीव निरंशं सांशशोभनम्।।९।।

The indivisible appears as divided, and energy appearing as inertia; the unthinkable seems as the object of thought, and the unparted whole seeming to shine in innumerable parts.

अनहं सोऽहमिव तदनाशमिव नाशवत्।
अकलङ्कं कलङ्कीव निर्वेद्यं वेद्यवाहिवत्।।१०।।

The unego appears as the very ego, and the imperishable One appearing as perishable; the unstained see as tainted, and the unknowable known as the knowable all of the known world.

आलोकि ध्वान्तघनवन्नववच्च पुरातनम्।
परमाणोरपि तनु गर्भीकृतजगद्गणम्।।११।।

The luminous One appearing as deep darkness of chaos, and the oldest in time manifested as the new born creation; and the One minuter than an atom, bearing the boundless universe in its bosom.

सर्वात्मकमपि त्यक्तं दृष्टं कष्टेन भूयसा।
अजालमपि जालाढ्यं चाशेषवदनेकधा।।१२।।

He the soul of all, is yet unseen or dimly seen in all these his works; and though boundless and endless in Himself, he appears as bounded in the multitudinous works of his creation.

निर्मायमपि मायांशुमण्डलामलभास्करम्।
ब्रह्म विद्धि विदांनाथमपामिव महोदधिम्।।१३।।

Being beyond illusion, He binds the world in delusion; and being ineffable light, he centres his brightness in the dazzling sun. Know then, O best of inquirers, that Brahma resembles the endless expanse of the vast ocean.

जगद्रत्नमहाकोशं तुलायां तूलकाल्लघु।
मायामरीचिशशिनमपि नेक्षणगोचरम्।।१४।।

This immense treasure of the universe, so enormous in its bulk, appears yet as light as a feather, when put into balance with the immensity of Brahma; and the rays of his illusion, eluding the moon-beams in their transparency, are as invisible as the glare of the mirage.

अनन्तमपि निष्पारं न च क्वचिदपि स्थितम्।
आकाशे वनविन्यासनगनिर्माणतत्परम्।।१५।।

Brahma is boundless and unfordable (as the ocean), and is situated in no time nor place nor in the sky, where he has set the forests of the clusters of the stars, and the huge mountains of the orbs of planets.

अणीयसामणीयांसं स्थविष्ठं च स्थवीयसाम्।
गरीयसां गरिष्ठं च श्रेष्ठं श्रेयसामपि।।१६।।

He is minutest of the minute, (by his inhering in the bodies of the smallest minutiae); and the bulkest of the bulky. He is the greatest among the great, and the chiefest of the chief.

अकर्तृकर्मकरणमकारणमकारकम्।
अन्तःशून्यतयैवैतच्चिराय परिपूरितम्।।१७।।

He is neither the doer, deed nor instrument of doing anything; and neither is the cause of another, nor has he any cause for himself. (In Vedanta, all causality is denied of the all pervading Brahma). And being all empty within Brahma is full in Himself.

जगत्समुद्रकमपि नित्यं शून्यमरण्यवत्।
अनन्तशैलकठिनमप्याकाशलवान्मृदु।।१८।।

The world which is the great casket of its contents, is as void as a vast desert; and notwithstanding its containing the countless messy and stony mountains in it, it is the ductile as the plastic ether and as subtile as the rarefied air.

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प्रत्येकं प्रत्यहं प्रायः पुराणं पेलवं नवम्।
आलोकमन्धकाराभं तमस्त्वालोकमाततम्।।१९।।

All things however time worn appear a new every day; the light becomes dark by night, and darkness is changed to light again.

प्रत्यक्षमपि दुर्लक्ष्यं परोक्षमपि चाग्रगम्।
चिद्रूपमेव च जडं जडमेव चिदात्मकम्।।२०।।

Things present become invisible to sight, and objects at a distance present themselves to view, the intellectual changes to the material, and the material vanishes to the super physical (thought or spirit).

अहमेवानहंभावमनहं वाऽहमेव च।
अन्यदेव तदेवाहमहमेवान्यदेव तत्।।२१।।

The ego becomes the non-ego, and the non-ego changes to the ego; one becomes the ego or another, and that other and the ego, become as something other and different than the ego.

अस्य पूर्णार्णवस्यान्तरिमे त्रिभुवनोर्मयः।
स्फुरन्त इव तिष्ठन्ति स्वभावद्रवतात्मकाः।।२२।।

The full ocean of the bosom of Brahma, gives rise to the innumerable waves of world; and these waves like worlds evolve from and dissolve into the ocean of Brahma's breast, by their liquid like and plastic nature.

बिभर्ति सर्वमङ्गस्थं तुषारमिव शुक्लताम्।
भाति सर्वस्त्वनेनैव तुषारेणेव शुक्लता।।२३।।

the vacuous body of Brahma bears a snow white brightness over all its parts, whence the whole creations is full of a light as fair as snow and frost.

(Light is the first appearance or work of god, and envelopes the whole universe that was formed in and after it).

अदेशकालावयवोऽप्येष देवो दिवानिशम्।
असज्जगत्तनोतीव यथा वारितरङ्गकम्।।२४।।

This God being beyond the space of all time and place, and without all forms, figures, and shapes whatever; stretches out in space and all times of day and night, the unreal figures in the world like the unstable waves of the sea.

एतस्मिन्विकसन्तीमा विपुलाकाशकानने।
जगज्जरठमञ्जर्यः प्रसरत्पत्रपञ्चकाः।।२५।।

In this light there shines the bright filament of the worlds, in the ample space of the sky; appearing as so many ancient arbors standing in a long and large forest, and bearing the five elements as there pintapetalous leaves.

एष स्वप्रतिबिम्बस्य स्वयमालोकनेच्छया।
अत्यन्तनिर्मलाकारः स्वयं मुकुरतां गतः।।२६।।

The great God has spread out this light, as a clear mirror before his sight; in order as he wished to see the shadow of his own face represented in the pellucid twilight (which proceeded at first from him).

व्योमवृक्षफलस्यास्य स्वेच्छावयव उज्ज्वलाः।
सर्गोपलम्भ उद्यच्च चमत्कुर्वन्ति संविदि।।२७।।

The unbounded intellect of God, produced of its own free will the spacious firmament, wherein the lord planted the tree of his creation, which brought forth the luminous orbs as its fruits in different parts of it.

अन्तस्थेन बहिष्ठेन नानानानातयात्मनि।
एष सोऽन्तर्बहिर्भाति भावाभावविभावया।।२८।।

The lord created a great many varieties of things, both in the inside as well as outside of himself; which appear as internal thoughts in his intellect, and as all entities and non-entities in his outer or physical world.

एतद्रूपा पदार्थश्रीरेतस्मिन्नेतदिच्छया।
चमत्कारोत्येतदर्थं जिह्वेव स्वास्यकोटरे।।२९।।

In this manner, the divine mind exhibits the different forms of things, in itself and of its own will, as the tongue displays the varieties of speech within the cavity of the mouth.

अस्याम्भसो द्रवत्वं यत्तदिदं जगदुच्यते।
संवित्स्वादूपलम्भाङ्गं भुवनावर्तवृत्तिमत्।।३०।।

It is the flowing of the fluid of divine will, which forms the worlds; and it is the conception of pleasant sensations in the mind, that causes these torrents and whirlpools in the ocean of the world. (*i.e.* The will is the cause of creation, and the feelings and passions are as whirlwinds and whirlpools in the mind).

शाम्यत्यत्र पदार्थश्रीः सर्वासामेव भास्वति।
एतस्मादेव चोदेति स्वलोक इव तेजसः।।३१।।

It is from the divine mind that all things proceed, as the light issues from fire; as it is the

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lulling of the creative mind to rest, that the glow of all visible objects are extinguished and put out of sight.

इदमेव जगत्सर्वं शुक्लत्वं तुहिने यथा।
अत एताः प्रवर्तन्ते विद इन्दोरिवांशवः।।३२।।

All the worlds appertain to the divine intellect, as the property of whiteness adheres to the substance of snow; and all things proceeded from it, as the cooling moon-beams issue out of the lunar orb.

एतस्माद्रङ्गतोऽनङ्गाज्जगच्चित्रमिदं स्थितम्।
विद्व्यभावविकारादिशान्तमेतन्मयं ततम्।।३३।।

It is from flush of the hue of this bodiless intellect, that the picture of the world derives its variegated colouring; and it is this intellect alone which is to be known, as an infinite extension without its privation or variation at any time.

अस्माद्वनतरोरेताः स्वरूढा गगनाङ्गणे।
दृश्यशाखाः प्रवर्तन्ते जगज्जालगुलुच्छकाः।।३४।।

This stupendous Intellect, like the gigantic fig-tree (ficus religiosas) of the forest, stretches out its huge branches on the empty air of heaven, bearing the enormous bodies of orbs of worlds, like clusters of its fruits and flowers.

व्ययोदयवती नूनमत्र दृश्यतरङ्गिणी।
नानातानन्तकुसुमा वहत्यविचलाचले।।३५।।

Again this clossal intellect appears as a huge mountain, firmly fixed in the air, and letting down many a gushing and running stream, flowing with numberless flowers, falling from the mountain trees.

अस्मिन्व्योमात्मके रङ्गे भुवनाभिनयभ्रमैः।
नृत्यत्यविरतारम्भं वारैर्नियतिनर्तकी।।३६।।

In this spacious theatre of vacuum, the old actress of destiny, acts her part of the representation of worlds in their repeated rotations and succession.

जगत्कोटिमहाकल्पकल्पोन्मेषनिमेषणः।
विताने नाट्यते भूयो जन्यते कालबालकः।।३७।।

In this stage the player boy-time is also seen to play his part, of producing and destroying by turns an infinity of worlds, in the continued course of *Kalpa* and *Mahākalpa* ages, and in the rotation of the parts of time.

उद्यत्स्वपि जगत्स्वेष शान्तमेवावतिष्ठते।
अनिच्छ एव मुकुरः प्रतिबिम्बशतेष्विव।।३८।।

This playful time remains firm in his post, notwithstanding the repeated entrances and exists of worlds in the theatre of the universe; just as a fixed mirror ever remains the same, though shadows and appearance in it, are continually shifting and gliding through it.

भूतानां वर्तमानानां सर्गाणां संभविष्यताम्।
एषोऽकारणकं बीजं सर्गाणामिव कारणम्।।३९।।

The Lord God is the causal seed of the world, whether existing at present or to come into existence in future; just in the same manner as the five elemental principles are causes of the present creation. (Here Brahma is represented, as in all other passages, as the material cause of the world).

अस्योन्मेषो जगल्लक्ष्मीर्निमेषः प्रलयागमः।
अनुन्मेषनिमेषोऽसावात्मन्येवावतिष्ठते।।४०।।

The twinklings of his eye cause the appearance and disappearance of the world, with all its beauty and brightness; but the Supreme soul having no outward eye or its twinkling, is confined in his spirit only. (The physical actions which are attributed to God, are always taken in their figurative sense).

उद्यन्त्यमूनि सुबहूनि महामहान्ति
सर्गागमप्रलयजन्मदशा जगन्ति।
सर्वाणि तान्ययमपारस्वरूप एव
प्रस्पन्दनानि मरुदेव यथास्स्व शान्तम्।।४१।।

The very many great, and very great creations and dissolutions of worlds, and the incessant births and deaths of livings, which are continually going on in the course of the nature; are all the various forms of the One unvaried spirit, whose breath like the inflation of air, produces reduces all from and into itself. Know this and be quiet and still.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उ० परब्रह्मस्वरूपवर्णनं नाम पञ्चत्रिंशः सर्गः।।३५।।

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CHAPTER 36

SERMON ON THE SEED OR SOURCE OF THE WORLD

Argument. Description of Avarice as the great Bondage of life and harmlessness of the common blessing of life obtained without avarice. *i.e.* Prohibition of avariciousness and not of ordinary enjoyments.

वसिष्ठ उवाच

चमत्कुर्वन्त्यथानर्था आवर्ता इव वारिणि।
एकस्वभावाः सकला यथा वारितरङ्गकाः।।१।।

Vasiṣṭha continued: The false varieties of the world take us by surprise, as the eddies attract to them the passing vessels; but they are all found to be of the same nature, as the various waves of the sea. (As all the waves are but water, so all worldly appearances are mere enticing delusions).

सर्वस्यैवास्य विश्वस्य निर्ज्ञेयज्ञेयरूपिणी।
परमाकाशतारूपं परोपशमसंश्रया।।२।।

The nature of the whole world, is as unknowably known to us; as that of the universal vacuum which rests in god alone, is imperceptibly perceptible to our eyes. (All we see of the sky, is but a blank which is nothing).

बालचिन्ता पुरोव्योम्नि न किंचिदपि मे यथा।
तथेदं तत्त्वतो विश्वं सत्यं तु शिशुचेतसि।।३।।

As I find nothing in the fancied cities of boys in the air, (which they think to abound with ghosts ect); so does this really ideal world, appear to be in real existence to boys alone. (But the wise know it as unreal).

अरूपालोकमननं शिलापुत्रकसैन्यवत्।
रूपालोकमनस्कारा भान्ति केवात्र विश्वता।।४।।

The sight and thought of visible appearances, are as the visions and remembrances of objects in dream; and so is this world but an appearance to the sight, and a phantom and fantasy in the mind.

रूपालोकमनस्कारसारश्चिन्मात्रतां विना।
न लभ्यतेऽसावपरं व्योमेवात्र कव विश्वता।।५।।

The phenomenal and the fancy, have no pith nor place except in the intellect; beside which there is nothing to be had save an unbounded vacuity only. Where then is the substantiality of the world?

विदो वित्त्वं जगद्भ्रान्तिरवित्त्वं तु न विभ्रमः।
वित्त्वावित्त्वे त्वदायत्ते चित्ताचित्ते यथा तव।।६।।

The error of the world consists in the knower's knowledge of it, and it is the ignorance (of the existence) of the world, that is free from this error; and the knowing or ignoring of it is dependent to you, as the thinking or unthinking of a thing, is entirely in your power. (Every one is master of his thoughts).

परमाकाशरूपत्वाच्चिद्व्योम्नो विततकृतेः।
न स्वभावविपर्यासः कश्चित्संभवति कवचित्।।७।।

The vacuous intellect being of the form of the transcendent sky, is of the state of an extended space, to which it is impossible to impute any particular nature or quality whatsoever. (The gloss explains it by saying that, the intellect is neither any extended matter, nor entirely an empty vacuity, since it is the source of all intellectual powers and mental faculties).

तन्मयस्यास्य विश्वस्य न स्वभावविकारिता।
विद्यते प्रेक्ष्यमाणापि किमु सास्य भविष्यति।।८।।

The world also being of the form of the intellect (*i.e.* a formal representation of it); has no particular character or variable property assignable to it. It is seen to be existent, but having no particular feature of its own, it is not subject to any variation in its nature. (*i.e.* Being a formless thing, it can have *no vikāra* or change of form at all).

सर्वं चिद्व्योम चैवेदं न सत्त्वमहभित्यपि।
विकाराद्यस्ति न ज्ञप्तावज्ञप्तिं न लभेतकवचित्।।९।।

All this being a representation of the vacuous intellect, has no substantiality whatever in it; it is the substance and not the knowledge of a thing, that is subject to any change in its form, because knowledge appertains to the intellect, which is always unchangeable.

सर्वं शान्तं शिवं शुद्धं त्वमहन्तादिविभ्रमम्।
न किंचिदपि पश्यामि व्योमजं काननं यथा।।१०।।

I see all quiet and calm, and the pure spirit of God; I am without the error of ego, tu &c, and

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see nothing about me, in the same manner as we can never see a forest growing in the air.

संविदाकाशशून्यत्वं यत्तद्विद्धि वचो मम।
इदं त्वत्संविदाकाशे स्वयमात्मनि तिष्ठति।।११।।

Know this my voice to be the empty air as my conscious thought, and know also these words of mine to proceed from my empty consciousness, which resides in the empty spirit likewise. (*i.e.* Sound proceeds from the empty spirit and not from the material body), (as some would have it).

पदमाहुः परं सद्यदनिच्छोदयमासितम्।
पाषाणपुरुषस्येव चित्रस्थस्येव चासनम्।।१२।।

That which they designate the transcendent essence, is the eternal and involuntary state of rest of the Divine soul, and not what it assumes to itself of its own volition, (as that of the creative energy of Brahma-the Demiurge). That state resembles that of a slab of stone, with the figures naturally marked upon, or as the pictures drawn in a plate or chart.

स विश्रान्तमना मौनी यस्य प्रकृतकर्मसु।
स्पन्दो दारुनरस्येव विगतेच्छमनाकुलम्।।१३।।

The silent man (*muni* or *mouni*) whose mind is calm and quiet in the management of his ordinary business, remains unmoved as a wooden statue, and without the disturbance of any desire or anxiety.

अन्तःशून्यं बहिःशून्यं विरसं गतवासनम्।
जगद्वेणोरिव ज्ञस्य जीवतो भाति जीवनम्।।१४।।

The living wise and listless man sees all along his life time, the world resembling a hollow reed, all empty within and without it, and having no pith or juice in the inside of it. (The wise well know the vanity of the world).

यस्य न स्वदते दृश्यमदृश्यं स्वदते हृदि।
सबाह्याभ्यन्तरं शान्तः स वितीर्णो भवार्णवात्।।१५।।

He who is not delighted with the outer world, reaps the pleasure of his inner meditations; but he who is indifferent to both in his mind, is said to have gone over the ocean of the world (and set free from all his cares).

उच्यन्तां शब्दजालानि वंशवद्गतवासनम्।
रसेनानङ्गलग्नेन प्रकृतानन्यचोदनैः।।१६।।

Give out the words from your lungs, like a sounding reed from its hollow pipe; and clear your mind from its thoughts, by keeping your body intact from busy affairs, and employing no other member of it after them (except your tongue).

स्पृश्यन्तां स्पर्शनीयानि यथाप्राप्तान्यवासनम्।
कूटागारवदक्षुब्धमनिच्छममनोदयम्।।१७।।

Touch the tangibles as they come to you without your desiring them; and remain in your solitary cell without your wishing for or minding about them, or grieving at their want.

स्वाद्यन्तां रसजालानि विगतेच्छाभयैषणम्।
अपरागाभिलषणं यथाप्राप्तानि दर्विवत्।।१८।।

You may relish the various flavours, which are offered to you; and take them to your mouth in the manner of a spoon without wishing for or taking a delight in their sweet taste.

दृश्यन्तां रूपजालानि पुनः प्राप्तान्यवासनम्।
अरसं निर्मनोमानमगर्वं चित्रनेत्रवत्।।१९।।

You may see all sights, that appear before you; without your desiring for or delighting in them.

जिघ्र्यन्तां गन्धपुष्पाणि विगतेच्छमवासनम्।
स्पन्दबन्धोपलग्नानि त्यागाय वनवातवत्।।२०।।

You can smell the sweet perfumes and flowers, that fall in your way without your seeking them, take the scents only to breathe them out, as the odoriferous winds scatter the flowers all around.

इति चेद्विरसत्वेन बोधयित्वा चिकित्सिताः।
न भोगरोगास्तद्वच्च शान्त्यै नास्ति कथैव च।।२१।।

In this manner if you go on to enjoy the objects of sense with utter indifference to them, and neither longing after or indulging yourself in any; you shall in that case have nothing to disturb your peace and content at any time.

यः स्वादयन्भोगविषं रतिमेति दिने दिने।
सौऽग्नौ स्वमूर्तिं ज्वलिते कक्षमक्षयमुच्झति।।२२।।

But whose finds a zest for the poisonous pleasures of life, increasing in himself day by day; casts his body and mind to be consumed in their burning flame, and loses his endless felicity.

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निरिच्छत्वं समाधानमाहुरागमभूषणाः।
यथा शाम्येन्मनोऽनिच्छं नोपदेशशतैस्तथा।।२३।।

Want of desire in the heart, is said to constitute the obtuse insensibility of the soul, called *samadhāna* by dispassionate sages; and there is no other better lesson to secure the peace of mind, than the precept of contentment (lit. absence of desire).

इच्छोदयो यथा दुःखमिच्छाशान्तिर्यथा सुखम्।
तथा न नरके नापि ब्रह्मलोकेऽनुभूयते।।२४।।

The increasing desire is a painful, as one's habitation in hell fire; while the subsidence of desires in the mind, is as delight-some as his residence in heaven.

इच्छामात्रं विदुश्चित्तं तच्छान्तिर्मोक्ष उच्यते।
एतावन्त्येव शास्त्राणि तपांसि नियमा यमाः।।२५।।

It is desire alone, which constitutes the feelings of the heart and mind; and it is this, which actuates mankind to the practice of their austerities and penances, according to the śāstras.

यावती यावती जन्तोरिच्छोदेति यथा यथा।
तावती तावती दुःखबीजमुष्टिः प्ररोहति।।२६।।

Whenever a man allows his desire, to rise in any manner in his heart; even then he scatters a handful of the seeds of affliction, to sprout forth in the fair ground of his mind. (The more desire the more pain).

यथा यथेच्छा तनुतां याति जन्तोर्विवेकतः।
तथा तथोपशाम्यन्ति दुःखचिन्ताविषूचिकाः।।२७।।

As much as the craving of one is lessened by the dictates of this reason, so much do the pain of his a various thoughts cease to molest them. (Nothing to desire nothing to fear).

यथा यथेच्छा घनतां याति लोकस्य रागतः।
तथा तथा विवर्धन्ते दुःखचिन्ताविषोर्मयः।।२८।।

The more does a man cherish his fond desire in his mind, the more does it boil and rage and wave in his breast.

इच्छा चिकित्स्यते व्याधिर्न स्वयत्नौषधेन चेत्।
तदत्र बलवन्मन्ये विद्यते नौषधान्तरम्।।२९।।

If you do not heal the malady of your desire, by the medicine of your own efforts, then I think you will never find, a more powerful balsam to remedy this your inveterate disease.

इच्छोपशमनं कर्तुं यदि कृत्स्नं न शक्यते।
स्वल्पमप्यनुगन्तव्यं मार्गस्थो नावसीदति।।३०।।

Should you be unable to put a check to your desire altogether, you must still try to do it by degrees, as a passenger never fails to get his goal even by slow paces in time.

यस्त्विच्छातानवे यत्नं न करोति नराधमः।
सोऽन्धकूपे स्वमात्मानं दिनानुदिनमुच्छ्रति।।३१।।

He who does not try to diminish his desires day by day, is reckoned as the meanest of men, and is destined to dive in misery every day.

दुःखप्रसवशालिन्या बीजमिच्छैव संसृतेः।
सम्यग्ज्ञानाग्निदग्धा सा न भूयः परिरोहति।।३२।।

Our cupidity is the causal seed, of the crop of our misery in this world; and this seed being fried in the fire of our best reason, will no more vegetate in the ground of our breast.

इच्छामात्रं हि संसारो निर्वाणं तदवेदनम्।
इच्छानुत्पादने यत्नः क्रियतां किं वृथाभ्रमैः।।३३।।

The world is the field of our desires and the baneful sources of misery only, it is the extinction of them which is called *nirvāṇa*; therefore never be tempted by the delusion of desire of your utter destruction.

शास्त्रोपदेशगुरवः प्रेक्ष्यन्ते किमनर्थकम्।
किमिच्छाननुसंधानसमाधिर्नाधिगम्यते।।३४।।

Of what avail are the dictates of the śāstras, and the precepts of our preceptors; if we fail to understand that, our *samādhi* or final rest consists in the extinction of our temporary desires.

यस्येच्छाननुसंधानमात्रे दुःसाध्यता मतेः।
गुरूपदेशशास्त्रादि तस्य नूनं निरर्थकम्।।३५।।

He who finds the difficulty of checking his desires in his mind, it is hopeless for him to derive any good, from the instructions of his preceptors, or the teachings of the śāstras whatever.

इच्छाविषविकारिण्यामन्त एव नृणामलम्।
दुःखप्रसरकारिण्यां हरिण्या जन्म जङ्गले।।३६।।

It is the poison of avarice which proves the bane of human life, as the native forests of stage

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prove destructive to them, by being infested by hunts-men. (Hearts infested by avarice, are as detrimental to men; as forests infested by hunters are baneful to stags).

न बालीक्रियते त्वीषदात्मज्ञानाय चेदसौ।
इच्छोपशान्तिः क्रियतां तयालं तदवाप्यते।।३७।।

If one would not deal frivolously, with the acquisition of his self-knowledge (spirituality); he may but learn to extenuate his cravings, and he will thereby be led insensibly, to the acquirement of his spiritual knowledge.

निरिच्छतैव निर्वाणं सेच्छतैव हि बन्धनम्।
यथाशक्ति जयेदिच्छां किमेतावति दुष्करम्।।३८।।

Extinction of wish is the extirpation of anguish, and this is the sense of the nirvāna bliss; therefore try to curtail your desires, and thereby to cut off your bondage, which will not be difficult for you to do, if you will but try to do so.

जरामरणजन्मादि करञ्जखदिरावलेः।
बीजमिच्छा सदैवान्तर्दह्यतां शमवह्निना।।३९।।

The evils of death and decrepitude, and the weeds of continued woes, are the produce of secret seed of desire, which to be burnt betimes by the fires of equanimity and *insouciance*.

यतो यतो निरिच्छत्वं मुक्तैव ततस्ततः।
यावद्गति यथाप्राणं हन्यादिच्छां समुत्थिताम्।।४०।।

Wherever there is inappetency, the liberation from bondage is found to be even there also; therefore suppress always your rising desires, as you repress your fleeting breath (in the practice of *ajapā* or suppression of breathing).

यतो यतश्च सेच्छत्वं बन्धपाशास्ततस्ततः।
पुण्यपापमया दुःखराशयो विततार्तयः।।४१।।

Wherever there is appetence, even there is our bondage in this world; and all our acts of merit or demerit and all our distresses and diseases, are the invariable companions of our worldly wishes.

इच्छानिरासरहिते गते साधोः क्षणेऽपि च।
दस्युभिर्मुषितस्येव युक्तमाक्रन्दितुं चिरम्।।४२।।

The dominant desire being deprived of its province, and the indifferent saint being freed from its bondage; it is made to weep and wail, as when a man is robbed by a robber.

यथा यथास्य पुंसोऽन्तरिच्छा समुपशाम्यति।
तथा तथास्य कल्याणं मोक्षाय परिवर्धते।।४३।।

As much as a man's desire is decrease in his breast, so much so does his prosperity increase, leading him onward towards his liberation.

आत्मनो निर्विवेकस्य यदिच्छापरिपूरणम्।
संसारविषवृक्षस्य तदेव परिषेचनम्।।४४।।

A foolish man that is ignorant of himself (*i.e.* of his soul and spirit), and fosters his fond desire for anything; is as if he were watering at the root of the poisonous arbour of this world, only to bring his death by its baneful fruits.

हृद्वृक्षजाः स्वसुखदुःखकुबीजकोशौ
वैरादिवाश्रयकृतादशुभाच्छुभाच्च।
आसाद्य दुष्कृतकृशानुशिखाः शितान्ता
इच्छाच्छमच्छमिति पुंस्पशुमादहन्ति।।४५।।

There is the tree of desire growing in the human heart and yielding the two seeds (fruits) of happiness and miser (*i.e.* of good and evil); but the latter being fanned by the breeze of sin, bursts out in a flame which burns down the other and together with it its possessor also. (The evil desire superceedes the good one).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे संसारबीजकथनं नाम षट्त्रिंशः सर्गः।।३६।।

CHAPTER 37

A LECTURE ON THE VISIBLES AND VISIBLE WORLD

Argument. Arguments to show that the world is no production of Divine will or volition, but a reproduction of Brahma himself.

वसिष्ठ उवाच

इच्छाविषविकारस्य वियोगं योगनामकम्।
शान्तये शृणु भूयोऽपि पूर्वमुक्तमपि स्फुटम्।।१।।

Vasiṣṭha continued: Hear me explain to you more fully, O Rāma! what I have already told you in brief, regarding the treatment of the malady of desire, which forms also an article of the practice of yoga-asceticism.

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आत्मनो व्यतिरिक्तं चेद्विद्यते तदिहेच्छया।
इष्यतामसति त्वेतत्स्वात्मान्यत्वं किमिष्यते।।२।।

Tell me if the will is anything, beside the soul in which it subsists; and if it is nothing apart from the soul, how do you wish to attribute an agency to it, other than that of the soul?

निर्भागावयवा सूक्ष्मा व्योम्नः शून्यतरैव चित्।
सैवाहंजगदाकारा सती किं तत्तयेष्यते।।३।।

The divine intellect being a thing; more subtile in its nature than the rarity of open air, is consequently without any part, and indivisible into parts. It is of itself an integrant whole, and one with myself, yourself and the whole world itself.

सा व्योमरूपा व्योमैव व्योमात्मवेद्यवेदिका।
व्योमात्मजगदाभासमत्रेच्छाविषयोऽस्ति कः।।४।।

This intellect is of the nature of vacuum, and the infinite vacuum itself; it is the knower and the known or the subjective and objective world likewise. What then is that other you call the will?

ग्राह्यग्राहकसंबन्धः कुतश्चिदिति तन्न नः।
विद्यतेऽसौ प्रशान्तानां येषामस्ति न वेद्मि तान्।।५।।

There is no relation of the container and contained, or of the subject or object between it and ourselves; nor do we know those saintly men, who know it as any object of their knowledge.

ग्राह्यग्राहकसंबन्धः स्वनिष्ठोऽपि न लभ्यते।
असतस्तु कथं लाभः केन लब्धोऽसितः शशी।।६।।

We are at a loss of determine the relation, of the subjectivity and objectivity of our (as when I say, I am conscious of myself here "I am" is the subject of myself-the object). It is just as impossible to find out my egoism and meity, as it is to expect to see a potential black moon in the sky. (Here is a long note on the subjective and objective of my knowledge of myself).

एषैव ग्राहकादीनां सत्ता यन्नात्मनिष्ठता।
स्वभावावेक्षया सत्या न जाने क्व प्रयान्ति ते।।७।।

Such is the case with all the triple conditions of the subject, object and predicate (as the beholder, beholden and beholding); which having no existence of their own in the nature of things, I know not how they may subsist elsewhere except in the essence of the very soul.

एष एव स्वभावो यद्द्रष्टृदृश्यक्षयोऽखिलः।
ज्ञात्वाऽसत्या विनिर्वाणमहन्तात्मनि गच्छति।।८।।

In the nature of things, all unrealities are referred to the reality of the soul, as our egoism and tuism, the subjective, objective etc.; and so all things liable to destruction are said to become extinct in the self-existent and everlasting soul.

निर्वाणे नास्ति दृश्यादि दृश्यादौ नास्ति निर्वृतिः।
मिथोऽनयोरनुभवो न च्छायातपयोरिव।।९।।

In extinction there is no presence of anything, nor anything present is said to become extinct; the idea of the simultaneous presence and absence of a thing, is as absurd as the sight of light and darkness together in the same place at the same time.

उभे एते मिथोऽसत्ये असत्ये च न निर्वृतिः।
यतो निर्वाणमजरमदुःखमनुभूयते।।१०।।

Neither can these abide together, on account of the repugnance of their nature; nor can they both be extinct at the same, as we see the presence of the one and the absence of the other before you eyes. So there is no *nirvāṇa* in the living, because the one is a state of rest, and the other of pain and misery.

भ्रमभूतं च दृश्यादि नित्यं नात्र सुखप्रदम्।
असच्च तद्भाव्यतां मा निर्वाणे स्थीयतामजे।।११।।

The phenomenals are fallacies, and afford no real happiness; think them as unreal, and rely solely in the increate lord, by your nirvāṇa or extinction in him (through the medium of your devout meditation).

शुक्तिकारूप्यसदृशं प्रेक्षितं यन्न लभ्यते।
अर्थकार्यपि तन्नास्ति किमत्रापह्नवेन च।।१२।।

The pearl-shell looks like a silver, which is not likely to be realized from it; it is of no use or value, why then do you deceive yourself, with such like baubles of the world?

तत्सद्भावान्महद्दुःखसमद्भावान्महत्सुखम्।
अभावः सोपपत्तिस्तु दृढतां याति भावनात्।।१३।।

Therefore their presence or possession is full of misery, as their want or absence is fraught with felicity; want being had with the knowledge

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of the term, proves a substantive good in your thought *nididhyāsana* of it. (Want importing the absence both of good and evil, is a certain blessing. It may mean also want (of riches) with the gain of knowledge, is a certain good in the province of thought).

तत्किमात्मनि बन्धाय विदग्धं न मुधाधमाः।
स्पष्ट एवोपचयादेर्वस्तुन्यस्तमिताऽपदे।।१४।।

Why then the vile do not come to perceive their bondage in riches? and why is it that they slight to layhold on the treasure of their eternal welfare, which is even now offered before them?

कार्यकारणभावादि ब्रह्मैव सकलं यदा।
तदा तु ब्रह्मता ह्यस्मिन्संविन्मात्रात्मके तते।।१५।।

Knowing the causes, effects, and states of things, to be full of the presence of the One only; why do they fail to feel his immediate presence in their consciousness, which spreads alike through all?

मार्गयन्ति प्रबोधाय तैर्मृगैरलमस्तु नः।
व्योमरूपे किलैकस्मिन्सर्वात्मनि तते सति।।१६।।

Mistaken men like the stray deer, are seeking Brahma in the causes and states of things; not knowing that the all pervading spirit, spreads undivided and unspent throughout the whole vacuum of space (or throughout the infinite vacuity of space).

कार्यकारणताढ्यानामुक्तीनामेव कः क्रमः।
यो हेतुः स्पन्दने वायोर्द्रवत्वे सलिलस्य च।।१७।।

But what is end of the doctrine of causation, unless it to establish the cause as the primary source of all; but how can force which is the cause of ventilation, and fluidity the causal principle of liquid bodies, be accounted as the creator of wind and water? (In this case every cause becomes a separate Deity which is absurd).

शून्यत्वे नभसः सौम्य सर्गादित्वे चिदात्मनः।
कार्यकारणभावादि ब्रह्मैव सकलं यदा।।१८।।

It is absurdity to say that, vacuity is the cause of vacuum, and the creative power is the cause of creation, when One alone, is the cause, effect, state and all of every thing himself. (One-God is the primary formal and final cause of all).

तदा ब्रह्मणि सर्गाणां कारणार्था विलज्जता।
न दुःखमस्ति न सुखं शान्तं शिवमयं जगत्।।१९।।

It is therefore absurd to attribute the terms, importing causality and creativeness of creations to Brahma, who is identic with all nature, is unchangeable in his nature, and derives neither pleasure nor pain from his act of the creation of worlds. (What changed through all yet in all the same etc., and without the feelings of pleasure or pain).

नास्ति चिन्मात्रतान्यत्वमत इच्छोदयः कुतः।
मृद्वेहयोधसेनायां न मृन्मात्रेतरद्यथा।।२०।।

Brahma being no other than the intellect (or omniscience), can have no will or volition stirring in his nature; as a doll soldier or painted army, are no other than the mud or plate and without any motion or movement of them.

न सज्जगदहन्तादौ दृश्ये ब्रह्मेतरत्तथा।

श्रीराम उवाच

एवं चेत्तदुदेत्विच्छा मा वोदेतु मुनीश्वर।।२१।।

Rāma said: If there is no reality of the world, and our ego and tu are all unreal, and the phenomenal is no other than the noumenal Brahma; then it is the same-thing, whether there by any will stirring in the Divine mind or not, since god is always all in all.

सा तु ब्रह्मैव कोऽर्थः स्यादस्या विधिनिषेधने।

वसिष्ठ उवाच

ज्ञातायां संप्रबुद्धायामिच्छा ब्रह्मैव नेतरत्।।२२।।

Again if the rising will (to create) be identic with the nature of God, as the rising wave is the same as the sea water; then what mean the precepts of controlling the will, (such as the enforcing a good and restraining a bad desire?

यथा संबुद्धवान्राम तत्सत्यं किं त्विदं शृणु।
यदा यदा ज्ञतोदेति शाम्यतीच्छा तदा तदा।।२३।।

Vasiṣṭha replied: It is true, O Rāma, as you have understood it, that the divine will is no other than the divinity itself, in the knowledge of those, who are awakened to the light of truth. But hear me tell you further on this subject.

वस्तुस्वभावादुदयत्यादित्ये यामिनी यथा।
सामस्त्येन न तूदेति तथाविच्छादि तत्तथा।।२४।।

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Whenever a wish rises in the breast of the ignorant, it subsides of itself from their knowledge of the nature of the wished for object; just as the gloom of night, departs before the advance of sun-light.

यथा यथोदयो ज्ञप्तेर्द्वैतशान्तिस्तथा तथा।
वासनाविलयश्चैव कथमिच्छोदयो भवेत्।।२५।।

But the rising wish sets of itself in the heart of the wise man, as the doubt of duality vanishes from the minds of learned, upon the rise of the light of their under- standing.

तस्या विद्योपशान्तेयं निर्मला मुक्ततोदिता।
अशेषदृश्यवैरस्याद्यस्येच्छोदेति न क्वचित्।।२६।।

No one can wish for any thing, whose desires of all things are already dead within himself; and who is freed from his ignorance, and is set in the pure light of his liberation.

विरक्तास्य नो दृश्ये नोदेत्यत्रास्य रक्तता।
केवलं द्रष्टृदृश्यश्रीः स्वदते न स्वभावतः।।२७।।

The wise man is neither fond of, nor averse to the sight of the phenomenals; he views the beauties of nature (lit. of the visible), as they appear before him, without relishing (or delighting) in them of his own nature.

काकतालीययोगेन परप्रेरणयानया।
यदि किंचित्कदाचिच्च सम्यगिच्छति वा न वा।।२८।।

If any thing offer itself to him, by some or by means or causality of others; and if he find it right for him to take the same, he may then have the option, either to accept or refuse it, as he may like.

तदस्य सेच्छा नेच्छा वा ब्रह्मैवात्र न संशयः।
इच्छा न जायते ज्ञस्यावश्यमेवानु वा नवा।।२९।।

Verily the will or desire and the unwillingness of the wise, are actuated by and proceed from Brahma himself; they have no uncontrollable or inordinate desire, but pursue their own course, and have nothing new or inordinary to wish for. (Pleased with their simple living, they have nothing a new to wish for or accept).

ज्ञता चेदुदिता जन्तोस्तदिच्छास्योपशाम्यति।
नैतयोः स्थितिरेकत्र प्रकाशतमसोरिव।।३०।।

As wisdom rises on one side, so the wish sets down on the other (side); nor can they combine to dwell together, as there is no chance of their uniting in the mind of any body, as there is no possibility of light and darkness meeting at the same place.

प्रतिषेधविधीनां तु तज्ज्ञो न विषयः क्वचित्।
शान्तसर्वैषणेच्छस्य कोऽस्य किं वक्ति किंकृते।।३१।।

The wise man, is not in need of any exhortation or prohibition in any act; because his heart being quite cool in itself in all his desires, there is no body to tell him anything to any purpose.

एतदेव ज्ञताचिह्नं यदिच्छास्वतितानवम्।
ह्लादनं सर्वलोकानामथानुभव एव वा।।३२।।

This is the character of the wise man, that his desires are imperceptible in his heart, and while he is full of joy in himself, he is complacent to all others about him.

दृश्यं विरसतां यातं यदा न स्वदते क्वचित्।
तदा नेच्छा प्रसरति तदैव न विमुक्तता।।३३।।

There is also a shade of heavenly melancholy settled in the outward countenance, and a distaste or indifference to every thing in his mind; it is then that the current of desires ceases to flow in his heart, and his mind is elevated with the sense of his liberation.

बोधादनैक्यमद्वैतं यः शान्तमवतिष्ठते।
इच्छानिच्छादयः सर्वे भावास्तस्य शिवात्मकाः।।३४।।

Whose soul is serene, and his intellect unclouded by the doubts of unity and duality; his desires turned to indifference and all his thoughts concentrated in the Lord.

बोधादस्तमितद्वैतमद्वैतैक्यविवर्जितम्।
यः स्वच्छो विगतव्यग्रः शान्त आत्मन्यवस्थितः।।३५।।

Whose knowledge of duality, has entirely subsided in his intellect; and whose belief of unity is without the alloy of the union of any other thing (in the sole of and perfectly pure One); who is quite at ease and without any uneasiness, and resides calmly in the tranquility of the Supreme soul.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः।।३६।।

He has no object to gain by his acts, nor anything to loose by their omission; he has no

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concern whatever with any person or thing either for aught of his good or otherwise.

नानिच्छया नेच्छयाथ न सता नासता सदा।
नैवात्मना न चान्येन नैतैर्मरणजीवितैः।।३७।।

He is indifferent both to his desire as well as to his coolness, nor has he any care for the reality or unreality of things; he is not concerned about himself or others, nor is he in love with his life nor fear of death.

इच्छा च तस्य नोदेति निर्वाणस्य प्रबोधिनः।
यदि चोदेति तस्येच्छा ब्रह्म शाश्वतमेव सा।।३८।।

The self-extinguished soul of the enlightened, never feels any desire stirring in itself; and if ever any wish is felt to rise in his breast, it is only an agitation of Brahma in it.

न दुःखमस्ति न सुखं शान्तं शिवमजं जगत्।
इति योऽन्तः शिलेवास्ते तं प्रबुद्धं विदुर्बुधाः।।३९।।

To him there is on pleasure or pain, nor grief or joy; but he views the world as the quiet and increate soul of the Divinity manifest by itself; the man that goes on in this manner, like the course of a subterranean stream, is truly called the enlightened and awakened.

दुःखं सुखं भावनया कुर्वन्विषमिवामृतम्।
इति निश्चित्य धीरात्मा प्रबुद्ध इति कथ्यते।।४०।।

He who makes a pleasure of his pain in his thought, is as one who takes the bitter poison for his sweet nectar; the man who thus converts the evil to good, and thinks himself happy in his mind is said by the wise, to be awakened to his right sense: (to wit that all partial evil is universal good).

तत्स्थितं व्योमनि व्योम शान्ते शान्तं शिवे शिवम्।
शून्ये शून्यं सति च सद्यद्ब्रह्मणि जगत्स्थितम्।।४१।।

Thinking one's self as vacuity, with the vacuum of Brahma; and as quiet as the tranquility of the Divine spirit; and the thought of every thing resting in the spacious mind of God, is tantamount to the belief of the world as one with Brahma himself. (This is the doctrine of pantheism of vedānta and all mysticism).

असंवेदनसंवित्खे ततेऽविश्वमिति स्थिते।
सौम्ये समसमे शान्ते शिवेऽहंताभ्रमः क्षयी।।४२।।

In this manner all consciousness is lost in unconsciousness, and the knowledge of the world, is lost in the infinity of empty air. The error of our egoism is likewise drowned in the depth of the even and vast expanse of the Divine unity.

यदिदं दृश्यते किंचिज्जगत्स्थावरजंगमम्।
तत्सर्वं शान्तमाकाशं परचिन्तापुरोपमम्।।४३।।

All that is seen here in the forms of the moving and fixed bodies of the world, (the roving and fixed stars etc.); are all as quiet as quiescent empty sky which contains them, or as a visionary utopia of imagination.

परचिन्तापुरोमध्ये गतविघ्नं गमागमौ।
यथान्तस्त्व शून्यत्वात्तथैवास्मिञ्जगद्भ्रमे।।४४।।

As there is a free intercourse of the thoughts, of one person with those of another, and there is no interposition in their passage from one mind to another; in the same manner there is the same reflection of this shadowy world in the minds of all at once.

अब्धिद्यूर्वीनदीशैलशोभाशून्यतरात्मनि।
जृम्भते द्रष्टृकरणं गततृष्णाम्बुवीचिवत्।।४५।।

The earth, heaven and sea, with the hills and all other things, appear before our empty minds, exactly as the false sights of water etc., appear in a mirage to our eyes.

स्वप्ननिर्माणपुरवद्बालवेतालतालवत्।
यदिदं दृश्यते तत्र किं किलासत्यतेतरत्।।४६।।

The phantasmagoria of the world, appearing visibly before us, is as false as a vision in our dream, and as delusive as a spectre appearing in the imaginations of little boys.

असत्यमेवाहमिति भासते सत्यमेव च।
भ्रान्तिभाजं विनैवेयं भ्रान्तिः स्फुरति सा सती।।४७।।

Our egoism or conscious of ourselves, which seems as a reality unto us; is no other than a delirium of our brain, and an erroneous conception of the mind.

न सन्नासन्न सदसत्किमपीदमतीन्द्रियम्।
अवाच्यं जगदित्येव भात्यवक्षुभितं खवत्।।४८।।

The world is neither an entity nor non-entity either, nor a substantiality and insubstantiality both together; it is not to be ascertained by the sense nor explained by speech, and yet it

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exhibits itself as the fairy land or air drawn castle in empty air. (Its nihility is the doctrine of vacuists and its substantiality is supported by materialists; that it is neither is tenet of sceptics, and therefore it is but an empty dream).

इहेच्छानिच्छते ज्ञस्य शाम्यतां यदलं समे।
तथापि श्रेयसे मन्ये नन्वनिच्छोदयं स्फुटम्।।४९।।

Here our wish and effort as well as our want of both, are all alike in the opinion of the learned, (who maintain the doctrine of irrevocable fate); but in my opinion it is better to remain in cool indifference, (owing to the vanity of human wishes).

अहं जगदिति ज्ञप्तिः खे खस्येवेयमास्थिता।
चिदात्मनो यथा वायोः स्पन्दो नात्रास्ति कारणम्।।५०।।

The knowledge of "I and the world" (*i.e.* of the subjective and objective), is as that of air in the endless vacuity; it is the vibration of the intelligent soul, like the breath of air in vacuum, that causes this knowledge in us, beside which there is no other cause (of the subjective self or the objective world).

चितश्चेत्योन्मुखत्वं यत्तच्चित्तं सैव संसृतिः।
सेच्छा तन्मुक्तता मुक्तिर्युक्तिं ज्ञात्वेति शाम्यताम्।।५१।।

The aptitude of the intellect or the intelligent soul, to its thoughts or longing after external objects, makes it what we call the mind, which is the seat of same with what is called the world; but the soul getting released from this leaning, is said to have its liberation. Follow this precept and keep yourself quiet.

इच्छा भवत्वनिच्छा वा सर्गो वा प्रलोयऽथवा।
क्षतिर्न कस्यचित्काचिन्न च किंचिदिहास्ति हि।।५२।।

You may have your desire or not, and see the world or its dissolution; and come to learn that neither of these is either any gain or loss to you, since there is nothing here in reality, and every thing is at best but the shadowy and fleeting form of a dream. (So likewise the production and annihilation of the world, which are the products of divine will, is of any consequence to the unconnected deity).

इच्छानिच्छे सदसती भावाभावौ सुखासुखे।
इत्यत्र कलना व्योम्नि संभवन्ति न काश्चन।।५३।।

The *nolens etc. volens* or the will and no will, the *ens & non ens* or the entity and non-entity, the presence or absence of anything, and the feeling of pain and pleasure at the loss or gain of something, are all but ideal and mere aerial fantasies of the mind.

इच्छानां तानवं यस्य दिनानुदिनमागतम्।
विवेकशमतृप्तस्य तमाहुर्मोक्षभागिनम्।।५४।।

He whose desires are decreased day by day, becomes as happy as the enlightened wise man, and has like him his share in the liberation of his soul.

इच्छाक्षुरिकया विद्धे हृदि शूलं प्रवर्तते।
जयन्ति यत्र नैतानि मणिमन्त्रौषधानि च।।५५।।

When the sharp knife of keen desire pierces the heart, it produces the sorely painful sores of sorrow and grief, which defy the remedies of mantras, minerals and all sorts of medicament.

यान्कार्यकरणव्यूहान्कृतवान्पूर्वमेव तान्.
संप्रेक्षया न पश्यामि मिथ्याभ्रमभरादृते।।५६।।

Whenever I look back into the vast multitude of my past actions, I find them all to be full of mistake, and not one which was not done in error, and appears to be without a fault or blunder.

भ्रमभूतेन कुर्मश्चेद्व्यवहारमवस्तुना।
तत्कस्मात्परिचित्ताद्रिः कम्बलत्वं न नीयते।।५७।।

When we meet only with the erroneousness of our past conduct, and find them all to have been done for nothing; how then is it possible for us to discern the hearts of others, which are as inaccessible hills unto us. (How can we discern another's mind, when we to our own are so grossly blind).

असता व्यवहारश्चेत्प्रेक्षाणात्रविनाशिना।
क्रियते शशशृङ्गेण तत्कथं छाद्यते न खम्।।५८।।

Our dealing with the unreal world, (as with untruthful men), is lost in the glancing or twinkling of an eye; for who can expect to hold the horns of a hare in his fingers.

अहंभावाच्चिदाकाशो जाड्यातिशयतः क्षणात्।
पाषाणतां जलमिव मनस्त्वाद्याति देहताम्।।५९।।

The belief of our egoism or personality consisting in our gross bodies, serves to convert

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the aerial intellect to a gross substance in a moment; and make our mind as a part of the solid body, just as the rain drop is congealed to the hailstone.

चित्त्वादनुभवत्येतामसत्यामेव देहिताम्।
अविनष्टैव चिच्छक्तिः स्वप्ने स्वमरणं यथा।।६०।।

It is owing to our intellect, that we have the conception of the reality of our unreal bodies; just as the undying principle of the intellect, happens to see its own death in our sleep.

व्योम्न्यसत्यमवस्तुत्वात्सत्यं चानुभवाद्यथा।
नीलत्वं तद्वदीशेऽस्मिन्सर्गो नासन्न सन्मयः।।६१।।

As the unreal and unsubstantial vacuum, is said to be the blue or azure sky by its appearance; so is this creation attributed to Brahma by supposition, which is neither real nor quite unreal.

यथा शून्यत्वनभसोर्यथा स्पन्दनभस्वतोः।
भेदो नास्ति तथा सर्गब्रह्मणोरेकरूपयोः।।६२।।

As vacuity is the inseparable property of vacuum, and fluctuation is that of air; so is creation an inseparable attribute of God, and is one and same with the essence of Brahma himself.

नेह संजायते किंचिज्जगदादि न नश्यति।
स्वप्नो निद्रागतस्येव केवलं प्रतिभासते।।६३।।

There is nothing produced here as the world etc., nor is anything lost or annihilated in it; all this is as a dream to a sleeping man, which is a mere appearance and nothing in reality.

अविद्यमाने पृथ्व्यादौ प्रतिभामात्ररूपिणि।
सर्गे क इव संरम्भस्त्यागादानैश्चिदम्बरे।।६४।।

So the in-existent earth and others, are apparent in their appearance only; then why need you care or fear about the being or not being of this world, which is no more than a production and subversion of it in the region of the Intellect.

न देहः प्रतिभातोऽस्ति पृथ्व्यादिकारणान्वितः।
केवलं ब्रह्मचिन्मात्रमेवात्मन्येव संस्थितम्।।६५।।

The apparent body, is no reality by the causality of the elements as the earth etc.; it is only a formation of the Divine intellect, and situated in the divine spirit. (The body is neither formed out of the dust of the earth, nor by a combination of the five elements; but is a shadow of its form in the Divine mind).

बुद्ध्यादेः करणत्वं च द्वैतैक्यासंभवान्न सत्।
अनेनेदं क्रियत इत्यस्यार्थं याति संभवात्।।६६।।

The instrumentality of the mind etc. in the causation of the world, is also untrue and absurd, owing to the union of two causes in one; (*i.e.* the combination of the primary and instrumental causes together). (The unity of god consists in his being the original and material cause, and not as a formal or instrumental one).

अहेतुरक्रमं भाति चिति कल्पक्रियागणः।
क्षणेनैव यथा स्वप्ने मृतिजन्मादि सत्वराः।।६७।।

All things are uncaused and inconsecutive in the divine mind, where they are eternally present at one and the same-time; as the whole series of the actions of a man from his birth to death, appear in an instant of his dreaming states. (All is ever present before the omnipresent and omniscient).

खमेव पृथ्वी खं शैलाः खमेव दृढभित्तयः।
खमेव लोकाः स्पन्दः खं सर्गसंवेदनं चितेः।।६८।।

All things are contained in and as inane as the vacant-Intellect, where this spacious earth with her high hills of solid bases, and all her peoples with their actions and motions, are ever existent in their aerial forms in the knowledge of the aeri-form intellect of God.

व्योमभित्तौ जगच्चित्रं चिद्रङ्गमयमाततम्।
नोदेति नास्तमायाति न शाम्यति न ताम्यति।।६९।।

The world is a picture painted on the airy surface of the divine mind, with the various colours derived from the intellect of God; it never rises nor sets, nor does it ever become faint, nor does it fade nor vanishes away.

चिद्वारिणि जगत्तुङ्गतरङ्गद्रवरूपिणि।
किं नु वा कथमुत्पन्नं किं शान्तं च कदा कथम्।।७०।

The world is a huge wave of fluidity in the water of the Intellect, why is it so and how produced, and how and when it is subside, is what nobody can say. (The world is once compared to breath of air and here to a liquid, to mean its having no solidity in it).

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शान्ते महाचिदाकाशे जगच्छून्यत्वशालिनि।
चेत्यासंभवतः सन्ति नोदयास्तमयौ कुतः।।७१।।

When the great vacuity of the intellect is calm and quiet, then the world remains in its form of an empty void also; just as the soul being quite thoughtless in itself, there can be no rise or fall of any object before it. (Hence the alternate action and rest of the divine spirit, is said to cause the appearance and disappearance of the world by turns. Manu I).

पर्वता गगनायन्ते गगनं पर्वतायते।
संवेदनप्रयोगेण ब्रह्मणः सर्गता स्थितौ।।७२।।

As we imagine the mountains to touch the skies, and the sky to present the figures of mountains in it; it is in the like manner that we suppose the presence of Brahma in all things of creation. (But all these supposititious knowledge proceeds from error).

संविच्चूर्णप्रयोगेण निमेषार्धेन योगिनः।
कुर्वन्ति जगदाकाशमाकाशं त्रिजगन्ति च।।७३।।

It is by the application of a jot of their intelligence, that yogis convert the world to empty air, as also fill the hollow air with the three worlds up and down. (*i.e.* They are practiced to produce everything as also to reduce it to nothing in their thought).

सिद्धसंकल्पनगराण्यसंख्यानि यथाम्बरे।
तथा सर्गसहस्राणि सन्ति तानि तु चित्रभः।।७४।।

As we imagine thousands of the elysian cities (or seats) of the *siddha* deities, to be situated in the different regions of heaven; so are the numberless worlds scattered apart from one another in the infinite space of divine intellect.

महार्णवे यथावर्ता अन्योन्यमपि मिश्रिताः।
पृथगेवावतिष्ठन्ते पयसोऽन्ये च नैव ते।।७५।।

As the eddies in the ocean whirl apart from one another, and seem to make so many seas of themselves; though they are composed of the same water.

महाचिति महासर्गा अन्योन्यमपि मिश्रिताः।
पृथगेवावतिष्ठान्ते व्यतिरिक्ता न ते ततः।।७६।।

So the numerous worlds, revolving separately in the vacuity of the Divine Intellect, are all of the same nature (with their intellectual reservoir), and not otherwise.

सर्गात्सर्गान्तरालोके या प्रबुद्धस्य योगिनः।
सिद्धलोकान्तरे प्राप्तिः सैवेति विबुधोक्तयः।।७७।।

The awakened (or enlightened) yogi, views worlds above worlds in his clairvoyance; and to pass to the ethereal regions of the perfected *siddhas*, as it is related by sages (in the story of Līlā narrated before).

अविनाशिनि भूतानि स्थितानि परमे शिवे।
व्योम्नीव शून्यतोल्लासाः सर्गवर्गा निरर्गलम्।।७८।।

There are numberless imperishable beings and immortal spirits, which are contained in the Supreme spirit; as the endless worlds are situated in the hollow sphere of heaven.

परमार्थनिजामोदाः सहजाः सर्गविभ्रमाः।
नोद्यन्ति नोपशाम्यन्ति लेखा इव शिलोदरे।।७९।।

It is the intrinsic pleasure of the divine soul, to scatter the wondering worlds about it, as the odorous flower diffuses its immanent fragrance, and spreads its flying farina all around; they are not extrinsic or adventitious, but are born within itself like the lines and marks in a diamond or crystal.

अन्योन्यं कुसुमामोदा मिलिता अप्यमीलिताः।
व्योमरूपास्तथा सर्गा अन्योन्यं सिद्धभूमयः।।८०।।

The fragrance of flowers though mixed up together in the air, are yet separate from one another; so are all the created bodies existing together in the air, all distinct in their natures: (such is the union of the different elements in one body, and as every flower has a vassal breeze to bear its own perfume).

संकल्पाकाशरूपत्वात्सर्वानुभववत्स्थितेः।
तनुसंकल्पमोहानां सत्याश्च मननोक्तयः।।८१।।

Our fancies though of the form of air, assume different shapes in the minds of men; such as those of gross natures have them in their gross material forms, while the holy saints view them in their pure forms in the mind. (This means the two views of things in their concreate and abstract forms).

न ज्ञानवादिता सत्या न बाह्यानर्थवादिता।
यथावेदनमेतानि वेदनानि फलन्ति वः।।८२।।

Neither are the gross materialists nor pure spiritualists, right in their conceptions of things;

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but every one has to feel according to his particular view and belief of a thing. (*i.e.* The materialist is subject to material pain and pleasure, from which the idealist is entirely free).

चिति चित्त्वं यदस्त्यन्तर्जगदित्येव भाविते।
भेदो द्रवत्वपयसोरिव नात्रोपपद्यते।।८३।।

By thinking the world to be contained in the thought of the Intellect, it will be found to be no way different from it, than the water is from its liquidity. (The mind and its thought, being the one and same thing).

कालो जगन्ति भुवनान्यहमक्षवर्ग-
स्त्वं तानि तत्र च तथेति च सर्वमेकम्।
चिद्व्योम शान्तमजमव्ययमीश्रात्म
रागादयः खलु न केचन संभवन्ति।।८४।।

Know chronos-the time and cosmos-the universe, with all the worlds contained in it together with the *ego* and *tu* or myself and yourself and all others, to be the One and very unity; which is the calm and quiet vacuum of the great Intellect, which is same with the very self of the unborn and undecaying soul of God. Be not therefore subject to passions and affections, which do not appertain to the nature of the self-same Deity.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे दृश्योपदेशयोगो नाम सप्तत्रिंशः सर्गः।।३७।।

CHAPTER 38

DISQUISITION OF NIRVĀṆA-QUIETISM

Argument. Exposition of the Error of the Duality of the Intellect and Intelligible, and establishment of the unity of the world with the Intellect by legitimate Reasoning.

वसिष्ठ उवाच

चित्पश्यति जगन्मिथ्या स्ववेदनविबोधिता।
व्योम्नि मायाञ्जनासिक्ता दृगिवाचलतान्तरम्।।१।।

Vasiṣṭha continued: The Intellect perceives the world raised before it, by the fallacy of its understanding; as a man beholds mountains in the sky, by the delusion of his eye sight.

ब्रह्मसर्गश्चित्तसर्गो द्वावेतौ सदृशौ मतौ।
परमार्थस्वरूपत्वादक्षुब्धत्वात्सदैव च।।२।।

The doctrines that the world is the creation of Brahma or of the mind, are both alike in substance; in as much as they regard it in an immaterial and not physical sense.

ज्ञानरूपतयाबाह्यं बाह्यं चानुभवात्तथा।
सत्यरूपमतः सत्यां विद्धि बाह्यार्थरूपताम्।।३।।

The world subsisting in our knowledge or consciousness of it, is same with its internal knowledge, and not as existing externally or out of our consciousness; and although it appears to be situated out of it, like the features of a picture appearing as prominent above their base, it is on a level with its plane. The original figure being contained in the substratum of our inner knowledge, the outward appearance is to be likewise known as the same also.

बाह्यार्थवादविज्ञानवादयोरैक्यमेव नः।
वेदनात्मैकरूपत्वात्सर्वदा सदसंस्थितेः।।४।।

In our opinion there is no difference, between the two systems of the interior and exterior knowledge of the world; because both of them being of the form of our knowledge of them, the exterior shape in no reality at all.

अक्षुब्धखानिलालोकजलभूशान्तिशालिनी।
तता शून्या महारम्भा ब्रह्मसत्तैव सर्वतः।।५।।

Hence all things being the same with our intellectual knowledge of them, and this knowledge being indistinct and invariable in its nature, the distinctions of the changing scenes of the world can have no place in it (and must therefore be false and unreal).

तस्मै सर्वं ततः सर्वं तत्सर्वं सर्वतश्च तत्।
तच्च सर्वमयं नित्यं तस्मै सर्वात्मने नमः।।६।।

Therefore I adore that omniscience which is the soul of all, in which all things exist and whence they all come to existence; which is all and displays all things in itself and pervades all infinity forever.

चिन्मयत्वाद्यदा चेत्यमेति द्रष्टु चितैकताम्।
तदा दृश्याङ्गयैवैतच्चेत्यते नान्यथा चिता।।७।।

When the subjective intellectual power *cinmaya*, becomes united with the objective *Citya* or intelligible world, by means of the intrinsic *Cit* or intellect; it is then that the visible

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or objective organs of sense *dṛṣyaṅgaḥ*, get the sensation *caitanya* of their objects and not otherwise.

यदा चिन्मात्रमेवेयं द्रष्टृदर्शनदृश्यदृक्।
तदानुभवनं तत्र सर्वस्य फलितं स्थितम्।।८।।

As it is the intellect alone which is both the subjective as well as the objective, that is both the viewer and the view, the seeing and the sight also; it comes to the same effect, that the knowledge of all these, is derived from and dependent upon the main intellect.

द्रष्टृदृश्ये न यद्येकमभविष्यच्चिदात्मके।
तद्दृश्यास्वादमज्ञः स्यान्नादृष्ट्वेक्षुमिवोपलः।।९।।

If the subjective and objective be not alike in the intellectual soul, then the subjective and intellectual soul, can have no perception of the objective and material world. (Because matter cannot enter into the intellect, but by the ideas of things which are of an intellectual nature).

चिन्मयत्वाच्चितौ चेत्यं जलमप्स्विव मज्जति।
तेनानुभूतिर्भवति नान्यथा काष्ठयोरिव।।१०।।

It is from their intellectual nature, that the objective world is perceived in the subjective soul; just as a drop of water mixes with the body of waters, owing to the similarity of the natures. (Things of the same kind easily combine with one another, by their natural affinity), otherwise there is no combination of them as of two pieces of wood.

सजातीयैकताभावाद्यद्वत्काष्ठं न चेतते।
दारु तद्वदपि द्रष्टा दृश्यं नाज्ञास्यदाजडम्।।११।।

When there is no homogeneous affinity between two things as between the intellect and a log wood, there can be no union between them; nor can two pieces of wood know one another, owing to their want of intellect.

यादृक्सत्तानि काष्ठानि तादृग्रूपं त्वचेतनम्।
जानन्ति नेतरत्तस्माद्दृस्यं चिद्दृश्यचेतनम्।।१२।।

As the two pieces of wood have knowledge of one another, owing to their dull insensibility; so nothing insensible can be sensible of any thing, save the intellect which is conversant with intellectuals only.

महाचिदात्मनैवास्ति जलानिलधराश्मतम्।
नैतेषु स्पन्दबुद्ध्यादि प्राणजीवाद्यभावतः।।१३।।

The great intellectual soul, beholds the world as one with itself in its intellectual light; and sees the material bodies settled as a rock in it, without their properties of life or motion.

प्राणबुद्ध्यादयः सत्तां भावनावशतो गताः।
भावना चिच्चमत्कारः स यथेच्छमुदेति च।।१४।।

Life, understanding and other faculties, are the products of intellection, which the wonderful property of the intellect, rises spontaneously in itself.

जगत्तया शान्ततया ब्रह्मसत्तावतिष्ठते।
पुंस्तया गत एवात्मा रेतोवटकबीजयोः।।१५।।

The essence of Brahma exists and exhibits itself in the form of the quiescent universe, and is personified as the male agent of creation, by his seminal seed resembling the minute seed of a fig fruit.

सर्वाग्राणुमये बीजे योऽस्मादग्रगतोऽणुकः।
स स तत्तद्भवत्यग्रं बीजं स्वात्मनि संस्थितः।।१६।।

There is first of all a small, which develops itself to a tree; but that first seed had another smaller seed before, from which it was produced. Thus the primary or initial seed being the minutest of the latter one's, is contained in and let out as an effluvium of the Supreme soul.

ब्रह्म सर्वपराण्वात्मा यो यस्मादर्थतोऽणुकः।
स स तत्तद्भवेद्वस्तु वस्तु ब्रह्मैव तिष्ठति।।१७।।

Brahma is the first and minutest soul of all, which gives to innumerable souls as its seeds; the inner ones abiding in the spirit of God, are known as spirit; and the grosser sorts known as things, are wrongly considered as otherwise, though they are of the same nature with their original.

द्रव्यमेव यथा द्रव्यं तिर्यगूर्ध्वमधस्तथा।
सर्वमेव तथा ब्रह्म येन तेन यथा तथा।।१८।।

As a thing is the same thing and not different from itself, whether it is placed above or below; so everything is the self- same Brahma, in whatever state or form it may appear unto us.

हेमत्वमेव नान्यत्वं हेमरूपशते यथा।
शान्तत्वमेव शान्तस्य सर्गाहन्त्वगणे तथा।।१९।।

As gold is no other than gold, in the various (lit. a hundred different) forms of golden

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trinkets; so the invariableness of the unchangeable spirit of God, continues the same in all the changing scenes and varieties in nature.

पार्श्वस्थस्वप्नमेघौघा यथा तव न काश्चन।
सर्गप्रलयसंरम्भास्तथा खात्मान एव मे।।२०।।

As the clouds of the shadowy dreams that hang over your mind, are in no way related to you; so the great bustle of creation and its dissolution, bear no relation to my vacuous soul, nor disturb the even tenor of my mind.

पङ्कता कल्पिता व्योम्नो या पुत्रकपताकिनी।
सा यथा शान्ततामात्रं खमेवेदं तथा जगत्।।२१।।

As the blueness and moistness, which are attributed to the vacuous atmosphere of heaven, are nothing in reality; and as the legions of *siddha* spirits, which are supposed to traverse the regions of air, are but deceptions of our eye sight; such is the pageant of the world but an empty air and fallacy of our vision.

संकल्पभ्रम एवान्तः पुष्पीभूय जगत्स्थितम्।
जलावनितलक्लिन्नबीजं कल्प इव द्रुमः।।२२।।

It is the desire of the heart and the false fancy of the mind, that leads out within us and brings forth the fruit of the world; just as the dirty water at the bottom of the earth, moistens the seed that produces a big tree in time.

अनहन्तात्मनो ज्ञस्य सत एकत्वमासतः।
जरत्तृणलवायन्ते ननु नामाऽणिमादयः।।२३।।

The wise man that forgets his egoism, becomes one with the Supreme spirit; and by reducing himself like a bit of rotten straw, becomes an *anima* or a minimum particle of the divine soul.

त्रैलोक्य तत्र पश्यामि सदेवासुरमानुषम्।
एकरोमांशविश्वस्य यल्लोभाय महात्मनः।।२४।।

I find no one among the gods, demigods and mankind in the three worlds, who wishes to approach to that Great Spirit, who has the whole world as a hair upon his body.

यथा तथा स्थितस्यापि यत्र तत्र गतस्य च।
द्वैतसंकल्पसंदोहा न सन्त्यधिगतात्मनः।।२५।।

He who knows the unity of the soul of the universe, is free from the thought of a duality, in every state of his life, and wherever he may be situated. (The monotheist sees the One soul in all places and all kinds of beings).

विश्वमेव नभो यस्य शून्यं सर्वं महात्मनः।
कुतः कस्य कथं तस्य भवत्विच्छा निरात्मनः।।२६।।

Who has a great soul, and views the world and all as a mere vacuity and nothing in reality; how can he have any desire for unspiritual and sensible objects.

शान्ताशेषविशेषस्य निरेषणविशेषतः।
सत्तामसत्तां सदृशौ क आकलयितुं क्षमः।।२७।।

He who is indifferent to, and unconcerned with the endless particulars of the world; and who views the existent and in-existent in the same light, is truly a great soul and beyond all praise.

मारैर्न किंचिन्म्रियते जीवैः किंचिन्न जीवति।
शुद्धसंविन्मयस्यास्य समालोकस्य खस्य च।।२८।।

There is no living being that lives, or has any property forever, it is only the inner consciousness that shows the various appearances in the empty space of the mind. (Note. Our friends and properties are no lasting realities, except that our minds paint them as such unto us).

मिथ्यालोकस्य कचतो भ्रान्त्या मरणजन्मनी।
असत्यपि भ्रान्तिभाजि मृगतृष्णानदीतटे।।२९।।

In vain do men thing of their life and death, in this world of nullity; neither of them is anything in reality, but as false as the flowing and ebbing of waters in the mirage of life.

सम्यक्परीक्षितं यावन्न भ्रान्तिर्न परीक्षकाः।
न नाम जन्ममरणे केवलं शान्तमव्ययम्।।३०।।

Upon due examination, this error vanishes from view with its cause also; and then it appears that there is nothing as life or death, beside the existence of the imperishable one. (Note. Our life is no life, since we live in death; and our death is no death, since we die to live again).

दृश्याद्यो विरतिं यात आत्मारामः शमं गतः।
स सन्नेवासदाभासः परितीर्णभवार्णवः।।३१।।

That man is said to have gone across the ocean of the world, who has withdrawn himself from the sight of visible; who is quiet and

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content with himself, and who while he is living, reckons himself with the dead and as nothing.

दीपनिर्वाणनिर्वाणमस्तंगतमनोगतिम्।
आत्मन्येव शमं यातं सन्तमेवामलं विदुः।।३२।।

Our *nirvāṇa* extinction is said to be the cessation of our mental actions, like the extinguishing of a burning flame or lamp; it is assimilation into the quiescent spirit of God, and continuance in the habitude of a holy saint.

आबुद्ध्यादि जगद्दृश्यं यस्मै न स्वदते स्वतः।
आकाशस्येव शान्तस्य तमाहुर्मुक्तमुत्तमाः।।३३।।

Again he is called the *mukta* or liberated, who finds no delight either in the noumenal or phenomenal (*i.e.* either in his mental functions or visual operations); but remains as quiet and quite from all as the intangible vacuum.

अहमस्त्यविचारेण विचारेणाहमस्ति नो।
अभावादहमर्थस्य क्व जगत्क्व च संसृतिः।।३४।।

I speak of my ego from my want of reason, but reason points out no egoism in me; hence the want of any sense in the word ego, makes the existence of the world quite null and void to me; (who am a mere nullity myself). (So says the Persion mystic *Ke man Khodra namedānam*; I know not my very-self).

संवित्संवेदनादेव बुद्ध्याद्याकारवत्स्थितम्।
रूपालोकमनोरूपं जगद्वेति चिदम्बरम्।।३५।।

The intellect is a mere vacuum, and our consciousness (which is also a vacuous substance), gives us the knowledge of the nature of our inner understanding; the mind (which is a void likewise), views the external appearances agreeably to its internal ideas: (Hence all things are but airy nothing without their substantiality).

सर्वार्थरिक्तमनसः सतः सर्वात्मनस्तव।
सर्वथा सर्वदा सर्वं सर्वगाचरणं शिवम्।।३६।।

Now the real entity of your soul, will become truly blessed in itself, by your getting the mind, freed from all its objects at all places and times. (The mind being the mirror of soul), and by the doing everything in the name of God. (In every work begin and end with God).

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि हंस्येषि तत्सर्वं शिवमव्ययम्।।३७।।

Whatsoever you doest or eatest, anything you givest or offerest in sacrifice; and whatever you seest, killest or desirest know them all to proceed from God. (Here man's free will is denied, and all human actions are believed as ordained by God).

यदहं यत्त्वमाशा यद्यत्क्रियाकालखादयः।
यल्लोकालोकगिरयस्तच्चिद्व्योम शिवं ततम्।।३८।।

All that we call as ourselves or yourselves and all others, what we name as space, time and the sky, mountains etc.; all these together with the actions of all, are supported by and full of the power and spirit of God.

यद्रूपालोकमननं यत्कालत्रितयं जगत्।
यज्जरामरणार्त्यादि तन्महाचिन्नभः शिवम्।।३९।।

The vision of our eyes and the thoughts of the mind, the world and its three times; and all our diseases, death and decay, are all the phenomena appearing in the vacuity of the Divine Intellect.

निश्चिकित्सो निराभासो निरिच्छो निर्मना मुनिः।
भूत्वा निरात्मा निर्वाणस्तिष्ठ संतिष्ठसे यथा।।४०।।

Remain if you can as a silent sage, unseen and unknown by men, and without any desire, thought or effort on your part; remain as a lifeless thing, and this is the extinction of a living being. (The torpidity of the body combined with mental inactivity constitutes the coolness of the soul).

गतेच्छमननं शान्तमनन्तस्थमभावनम्।
व्यवहारोऽस्तु ते मा वा स्पन्दास्पन्दैर्यथानिलः।।४१।।

Be freed from your thoughts and desires, and remain fixed in the eternal One without any care for anything; you may be busy or sit easy, like the air when it breathes or is calm and still.

निर्वासना निष्कलना शान्ता पुरुषतास्तु ते।
शास्त्रेण यन्त्रवाहेन बाह्या दारुमयी यथा।।४२।।

Let your manliness be above the feelings of desire and affections, and let your thoughts be directed by rules of the śāstras, and your action by the motion of a clock or watch, which act their outward movement.

भूतालोकस्तु माऽऽस्नेहो मा वाऽस्नेहश्च बाह्यगः।
अनिर्देशधरालोकश्चित्रदीपवदास्यताम्।।४३।।

Look on all beings, without the show of fondness or disfavour (or love or hearted) to any

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one; be you an inconspicuous light of the world, resembling a lighted lamp in a pictures (which never burns). (Here the hidden light is opposed to the sacred text. No one lights a lamps to put it under a bushel).

निर्वासनस्य विरसस्य निरेषणस्य
शास्त्रादृते क इव तत्त्वविनोदहेतुः।
शास्त्रार्थसज्जनमतोऽप्यमलस्य तस्य
संवेदनेष्वनभिसंधिमतः स्वरूपम्।।४४।।

The man that has no desire nor any object in view, and has no relish in carnal and sensual enjoyments; can have no other delight except in his inquiries after truth by the light of the śāstras. He who has mind purified by the teachings of the śāstras and the precepts of holy men, finds the inscrutable truth shining vividly in his consciousness of it.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे निर्वाणवर्णनं नामाष्टत्रिंशः सर्गः।।३८।।

CHAPTER 39

VASIṢṬHA'S GĪTĀ OR SERMON ON THE SWEET PEACE OF MIND

Argument. The inward composure of the enlightened soul and its view of the outer World.

वसिष्ट उवाच

संजाताकृत्रिमक्षीणसंसृतिप्रत्ययः पुमान्।
असंकल्पो न संकल्पं वेत्ति तेनासदेव सः।।१।।

Vasiṣṭha continued: The man whose reliance in this world is really lessened, who is free from desire and unobservant of his religious vows (for the sake of future reward), knowing them to be all in vain: (*i.e.* the vanity of human wishes).

श्वासान्म्लानिरिवादर्शे कुतोऽप्यहमिति स्थिता।
विदि साऽकारणं दृष्टा नश्यन्त्याशु न लभ्यते।।२।।

Our egoism is as the vapour of our breath, falling and sticking on the surface of glass; which when taken under consideration, proves to be a causeless sight, and vanishes to nothing at all in a moment.

यस्य क्षीणावरणता शान्तसर्वेहतोदिता।
परमामृतपूर्णात्मा सत्तयैव स राजते।।३।।

He who is unloosed from the veil of delusion, who has numbed his rising wishes and efforts; whose soul is filled with heavenly ambrosia (*i.e.* full of holy delight), it is he who is said to be happy in his very nature and essence. (Blest is the enlightened and contented soul).

सर्वसंदेहदुर्ध्वान्तमिहिकामातरिश्वना।
भाति भास्वद्धिया देशस्तेन पूर्णेन्दुनेव खम्।।४।।

The enlightened mind, that is unshrouded from the mist of doubts or scepticism; bears resemblance with the full-moon, by illuming the sphere of its circle, with the splendour of its intelligence.

विसंसृतिर्विसंदेहो लब्धज्योतिर्निरावृतिः।
शरदाकाशविशदो ज्ञेयो विज्ञायते बुधः।।५।।

The intelligent man who is freed from his worldliness and doubts, who has come out of the curtain of ignorance and received the light of truth; is known as the knowing soul, shining in the sphere of the autumnal sky. (So the śruti: the knower of the soul, is as luminous as the very soul).

निःसंकल्पो निराधारः शान्तः स्पर्शात्पवित्रताम्।
अन्तःशीतल आधत्ते ब्रह्मलोकादिवानिलः।।६।।

The holy man likens the pure breeze of heaven, that blows freely from the region of Brahma, without any aim and without its support; it is cool in itself and cooling and purifying every thing by its touch.

असद्रूपोपलम्भानामियं वस्तुस्वभावता।
यत्स्वर्गवेदनं स्वप्नबन्ध्यापुत्रोपलम्भवत्।।७।।

The desire to have an unreality, is to expect something that is a nullity in nature; such as the dreaming of heaven, and seeking for the son of a barren woman. (The belief in a future heaven, which is countenanced in every scheme of religion, is negatived by Vasiṣṭha).

अविद्यमानमेवेदं जगद्यदनुभूयते।
असद्रूपोपलम्भस्य सैषा वस्तुस्वभावता।।८।।

So also is the belief of this imaginary world, which appears as something in existence; such is the nature of our desire also, which attributes a substantiality to an aerial nothing.

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असत्येष्वेव संसारेष्वास्तामर्थः कुतो भवेत्।
सर्गापवर्गयोः शब्दावेव बन्ध्यासुतोपमौ।।९।।

Thus the world being an unreality even at present, there can be no reality in a heaven or hell in future; and yet the use of these words is as false, as the negative expression of a barren woman's son, or a flower of the ethereal arbour.

जगद्ब्रह्मतया सत्यमनिर्मितमभावितम्।
अनिष्ठितं चान्यथा तु नाहं नावगतं च तत्।।१०।।

The world is truly the form of Brahma himself, and is neither an actual or ideal existence, nor does it rest on any support; so we are at a loss to understand what is in reality.

आत्मस्वभावविश्रान्तेरियं वस्तुस्वभावता।
यदहन्तादिसर्गादिदुःखाद्यनुपलम्भता।।११।।

By relying in the tranquil nature of the soul, you lose your reliance in the natures of things, and your confidence in yourself; whereby you come to avoid the troubles concomitant with the whole creation and created beings. (Reliance in the soul, relieves the miseries of the world).

क्षणाद्योजनलक्षान्तं प्राप्ते देशान्तरे चितः।
चेतनेऽयस्य तद्रूपं मार्गमध्ये निरञ्जनम्।।१२।।

The sight of the intellect like the eye-sight of men, and the light of the luminaries of heaven, passes in a moment to the distance of millions of miles; just so does the sight of the divine intellect, stretch all over unlimited space of creation in an instant.

अस्पन्दवातसदृशं खकोशाभासचिन्मयम्।
अचेत्यं शान्तमुदितं लताविकसनोपमम्।।१३।।

The divine intellect is as inconceivable as the womb of vacuum, and as imperceptible as the calm and breathless air of the sky; and yet it is as joyous as a plant in full-bloom and blossom.

सर्वस्य जन्तुजातस्य तत्स्वभावं विदुर्बुधाः।
सर्गोपलम्भो गलति तत्रस्थस्य विवेकिनः।।१४।।

The learned know all living beings, to appertain the nature of that intellect; wherefore men of good intellect and judgement, place no faith in the creation of the world.

सुषुप्ते स्वप्नधीर्नास्ति स्वप्ने नास्ति सुषुप्तधीः।
सर्गनिर्वाणयोर्भ्रान्ती सुषुप्तस्वप्नयोरिव।।१५।।

As we have no knowledge of the dreaming state in our sound sleep, nor that of sound sleep in our state of dreaming; just so is our error of creation and annihilation of the world. (That is to say; creation is as false as a dream, and extinction *a quietus* as sound sleep, neither of which relates to the ever-wakeful intellect of God).

भ्रान्तिवस्तुस्वभावोऽसौ न स्वप्नो न सुषुप्तता।
न सर्गो न च निर्वाणं सत्यं शान्तमशेषतः।।१६।।

Error is incidental to the nature of things, and sleeping and dreaming are properties accidental to the material body; hence neither do these nor the acts of creation and annihilation, (which are likened to them), relate to the omniscient and self-sufficient intellect.

भ्रान्तिस्त्वसन्मात्रमयी प्रेक्षिता चेन्न लभ्यते।
शुक्तिरूप्यमिवासत्यं किल संप्राप्यते कथम्।।१७।।

Error is the unreal appearance of something, which flies before examination, and vanishes ere it may be laid hold upon. The shell appearing as silver is an unreality, because you cannot get your expected silver from it. (All is not gold that glitters).

यन्न लब्धं च तन्नास्ति तेन भ्रान्तेरसंभवः।
स्वभावादुपलम्भोन्यो नास्ति कस्य न कस्यचित्।।१८

whatever is not obtained and unattainable is a nullity, and whatsoever is wrongly supposed (as obtainable), impossible to be had; the thing that is unobtainable by its very nature, is never to be expected, as anything which is otherwise than and contrary to nature.

स्वभाव एव सर्वस्मै स्वदते किल सर्वदा।
अनानैव हि नानेव किं वादैः संविभाव्यताम्।।१९।।

It is the nature of a thing, that agrees well with it at all times; and the invariability of any thing, can never admit of variety under any circumstance.

अस्वभावे महदुःखं स्वभावे केवलं शमः।
इति बुद्ध्या विचार्यान्तर्यदिष्टं तद्विधीयताम्।।२०।।

All that is natural, is attended with ease and delight; but the unnatural, is full of pain and misery; know and consider it well, and do what you think best (*i.e.* prefer the one or the other).

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सूक्ष्मे बीजेऽस्त्यगः स्थूलो दृष्टमित्युपपद्यते।
शिवे मूर्ते जगन्मूर्तमस्तीत्युत्तमसंकथा।।२१।।

A minute seed containing a large tree, is an instance applying to the formless spirit of God, containing the form of the universe in itself. This is a dictum of the Veda.

रूपालोकमनस्कारबुद्ध्यहन्तादयः परे।
स्वरूपभूताः सलिले द्रवत्वमिव खात्मकाः।।२२।।

Hence visual sight and sensations, mental thought and understanding, consciousness of ego or self, and all other properties belonging to intellectual man, are the original types of the trancendent spirit, as fluidity is immanent in water. All these intellectual and spiritual properties are of an airy or vacuous nature. (The properties of the *adhyatmā* or intellectual soul, are but reflexions of the *pratyangatmā* or the spiritual soul of God).

मूर्तो यथा स्वसदृशैः करोत्यवयवैः क्रियाः।
आत्मभूतैस्तथा भूतैश्चिदाकाशमकर्तृ सत्।।२३।।

As an embodied being discharges his bodily functions, by means of his material members and limbs, so does spirit and spiritual beings conduct their spiritual functions like the air, without actually doing them? (Here hangs a long note on the mode of the spiritual actions).

आत्मस्थादहमित्यादिरस्मदादेरसंसृतेः।
शब्दोऽर्थभावमुक्तो यः पटहादिषु जायते।।२४।।

It is by force and power of the spirit, that we mute creatures are enabled to utter the words I, you etc.; which are mere meaningless sounds, as those emitted by a drum and bear no sense. (Sound is the gifts of God, but its sense is conventional, and determined by consent of a people).

यद्भातं प्रेक्षया नास्ति तन्नास्त्येव निरन्तरम्।
जगद्रूपमरूपात्म ब्रह्म ब्रह्मणि संस्थितम्।।२५।।

An appearance which vanishes on our insight into it, must be held as no appearance at all; so the formal and phenomenal world, which vanishes into the formless and invisible spirit of god, is nothing real or substantial of itself.

येषामस्ति जगत्स्वप्नस्ते स्वप्नः पुरुषा मिथः।
न सन्ति ह्यात्मनि मिथो नास्मास्वम्बरपुष्पवत्।।२६।।

Those who are possessed of the dream of the world, are dreaming men, who being joined together with their dreams, are never united with the spirit of God, nor do they join the society of holy divines like ourselves.

मयि ब्रह्मैकरूपं ते शान्तमाकाशकोशवत्।
वायोः स्पन्दैरिविभिन्नैर्व्यवहारैश्च तन्मयि।।२७।।

All these men are identic with myself in spiritual light, being one with Brahma in the tranquil and vacuous nature of the self-same spirit (pervading alike in all). But physically considered they are different from me, in as much as they are fluctuating in their busy course, like the vacillating winds in air; (while the spirit of yogis is calm and quiet).

अहं तु सन्मयस्तेषां स्वप्नः स्वप्नवतामिव।
ते तु नूनमसन्तो मे सुषुप्तस्वप्नका इव।।२८।।

I who am full of the True One, appear as a dream or dreaming man to these day dreamers; while they are in reality are as *nil* and naught to me, as the dream of a man drowned in the depth of his sleep. (Adeep or sound sleeper, sees no dream at all).

तैस्तु यो व्यवहारो मे तद्ब्रह्म ब्रह्मणि स्थितम्।
ते यत्पश्यन्ति पश्यन्तु तत्तैरलमलं मम।।२९।।

Whatever be their conduct in life, my business is but with Brahma, and my living and reliance in Brahma only. Let others think and see whatsoever they like and do, they are all nil and nothing to me. (Care not about what others may think of or do to you).

अहमात्मनि नैवास्मि ब्रह्मसत्तेयमातता।
त्वदर्थं समुदेतीव तथारूपैव वागियम्।।३०।।

I am nothing myself, but belong to the all pervading essence of Brahma, it is by means of the divine spirit, that the body appears as something and utters the word I ect.

अविरुद्धविरुद्धस्य शुद्धसंविन्मयात्मनः।
न भोगेच्छा न मोक्षेच्छा हृदि स्फुरति तद्विदः।।३१।।

The soul that is of the nature of pure consciousness, and not subject to the contrary sense (of its materiality), has neither its desire for enjoyments or liberation; and so also they that know the Lord, have nothing else to desire.

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स्वभावमात्रायत्तेऽस्मिन्बन्धमोक्षक्रमे नृणाम्।
कदर्थनेत्यहों मोहाद्गोष्पदेऽप्युदधिभ्रमः।।३२।।

The bondage and liberation of men, being dependent to their own dispositions; it is folly to foster a great ambition here, as it is foolishness to look for a sea in cow-hoof-hole on the ground.

स्वभावसाधने मोक्षेऽभावोपशमरूपिणि।
न धनान्युपकुर्वन्ति न मित्राणि न च क्रियाः।।३३।।

It is by restraining our natures, and mitigation of our wants, that it is possible for us to obtain our liberation here; or else no riches nor friends nor any of our endeavours, can serve to bring about the emancipation that is so eagerly sought by us.

तैलबिन्दुर्भवत्युच्चैश्चक्रमप्पतितो यथा।
तथाशु चेत्यसंकल्पे स्थिता भवति चिज्जगत्।।३४।।

The Intellect is stretched over all our thoughts about this imaginary world, as a drop of oil spreads over and diffuses itself in circles upon the surface of water.

जाग्रति स्वप्नवृत्तान्तस्थितिर्यादृग्रसा स्मृतौ।
तादृग्रसाहंत्वजगज्जालसंस्था विवेकिनः।।३५।।

As the scenes seen in a dream, seem pleasant in their recollection in the waking state; so the wise sage sees the worldly sights and his egoism also in the same light of a dream.

तेनैवाभ्यासयोगेन याति तत्तनुतां तथा।
यथा नाहं न संसारः शान्तमेवावशिष्यते।।३६।।

By practice of the conditions of yoga meditations alone, that the impressions of the world are so effaced from the mind, as not to leave behind any trace of them, save that of an infinite and still vacuity.

यदा यदा स्वभावार्कः स्थितिमेति तदा तदा।
भोगान्धकारो गलति न सन्नप्यनुभूयते।।३७।।

Whenever the true nature of the soul, appears with its solar blaze within us; it then dispels the mists of our irrational appetites, and displays an empty nihility of all entity.

मोहमहत्तारहितः स्फुरति मृतौ भवति भासते च तथा।
बुद्ध्यादिकरणनिकरो यस्माद्दीपादिवालोकः।।३८।।

After the desires are dead and gone and the understanding is cleared from its ignorance, the soul shines forth with the light of a burning lamp within us.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उत्तरार्धे वसिष्ठगीतासुखभावविश्रान्तियोगोपदेशो नाम एकोनचत्वारिंशः सर्गः।।३९।।

CHAPTER 40

ON THE QUIESCENCE OF THE SOUL

Argument. God is not manifest in the world, nor is the world manifested in God; but both these appear by turns in the soul of the living liberated person.

वसिष्ठ उवाच

रूपालोकमनस्कारबुद्ध्यादीन्द्रियवेदनम्।
स्वरूपं विदुरम्लानमस्वभावस्य वस्तुनः।।१।।

Vasiṣṭha continued: The sight of things, actions of the mind the internal faculties and perceptions of the senses, being all of a super physical nature, the true states of these categories are far removed from our knowledge, and present but a faint appearance of theirs unto us.

अस्वभावतनुत्वेन स्वभावस्थितिराततता।
यदोदेति तदा सर्गो भ्रमाभः प्रतिभासते।।२।।

The minuteness of the superphysical or in totals, is out-stretched in the forms of external or physical objects; but this extended appearances of the outer world, is a mere error: (and creation of our false imagination).

यदा स्वभावविश्रान्तिः स्थितिमेति शमात्मिका।
जगद्दृश्यं तदा स्वप्नः सुषुप्त इव शाम्यति।।३।।

But when this external nature disappears and subsides in the inner soul; it is then that this phenomenal world is absorbed like a dream in the sound sleeping state of the soul.

भोगा भवमहारोगा बन्धवो दृढबन्धनम्।
अनर्थायार्थसंपत्तिरात्मनात्मनि शाम्यताम्।।४।।

Our enjoyments and our greatest ailments on earth, and our kindred and relations are our strongest bondages here; our wealth is for our bale and woe, therefore hold yourself to yourself alone, (and mind not about all others).

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अस्वभावात्मता सर्गः स्वभावैकात्मता शिवः।
भूयतां परमव्योम्ना शाम्यतां मेह ताम्यताम्।।५।।

Know your felicity to consist, in your communion with yourself; and that you lose yourself, by your familiarity with the world. Participate with the supreme vacuum, be calm and quiet like it, and do not disturb yourself like the turbulent air or wind. (So hafiz and the Persian mystics. If you seekest yourself, then seek not forsake all others).

नात्मानमवगच्छामि न दृश्यं न जगद्भ्रमम्।
ब्रह्म शान्तं प्रविष्टोऽस्मि ब्रह्मैवास्मि निरामयः।।६।।

I know not myself, nor do I understand what this visible and mistaken world may mean; I am absorbed in the calm and quiet Brahma, and feel myself as the sound Brahma himself.

त्वमेव पश्यसि त्वन्त्वं सत्वं शब्दार्थजृम्भितम्।
पश्यामि शान्तेमेवाहं केवलं परमं नभः।।७।।

You behold me as another person, and address me with words you etc. in the second person; but I find myself as calm and quiet as the transcendent vacuum itself.

ब्रह्मण्येव पराकाशे रूपालोकमनोमयाः।
विभ्रमास्तव संजातकल्पाः स्पन्दा इवानिले।।८।।

It is in the vacuous sphere of the divine soul, that you view the false appearances (of things), as are produced therein by the misconceptions of your mind; and these errors are continually rising in your mind, in the manner of the erratic trepidations in the mind.

ब्रह्मात्मा वेत्ति नो सर्गं सर्गात्मा ब्रह्म वेत्ति नो।
सुषुप्तो वेत्ति नो स्वप्नं स्वप्नस्थो न सुषुप्तकम्।।९।।

The tranquil soul of Brahma, knows (has) no effort of creation in it; nor does the nature of creation, know the quiescent nature of Brahma. It is as the soundly sleeping soul knows no dream, nor does the dreaming man know the state of sound sleep.

(The nature of Brahma is one of profound sleep, and that of creation is no other than a dream).

प्रबुद्धो ब्रह्मजगतोर्जाग्रत्स्वप्नदृशोरिव।
रूपं जानाति भारूपं जीवन्मुक्तः प्रशान्तधीः।।१०।।

Brahma is ever wakeful, and the world is no other than a waking dream, and the living liberated man knows, the phenomenon as a reflexion of the noumenon in his tranquil understanding.

यथाभूतमिदं सर्वं परिजानाति बोधवान्।
संशाम्यति च शुद्धात्मा शरदीव पयोधरः।।११।।

The intelligent man well knows the true state of things in the world, and holy men are as quiet in their souls as the autumnal sky with a moving cloud.

स्मृतिस्थः कल्पनस्थो वा यथाख्यातश्च संगरः।
सदसद्भ्रान्ततामात्रस्तथाहन्त्वजगद्भ्रमः।।१२।।

The erroneous conception of one's egoism or personality, and that of the existence of the world; is like the impression of the relation of a battle, preserved in one's memory or as pictured in his imaginations; in both cases truth and falsehood are found to be blended together.

आत्मन्यपि नास्ति हि या
द्रष्टा यस्या न विद्यते कश्चित्।
न च शून्यं नाशून्यं
भ्रान्तिरियं भासते सेति।।१३।।

The phenomena of the world, which is neither exhibited in the divine spirit, as an intrinsic or subjective part of itself nor has it a viewer (or subjective framer) for itself; which is neither a vacuity nor even a solidity of its nature; cannot be otherwise than an erroneous conception of the mind.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये निर्वाणप्रकरणे उ० वसिष्ठगीतासु आत्मविश्रान्तिकथनं नाम चत्वारिंशः सर्गः।।४०।।

CHAPTER 41

REPOSE IN ONE'S ESSENTIAL NATURE

Argument. The enlightenment of the understanding, accompanied by indifference and distaste of the world, is the cause of removing the ego, when looker, looking or view of it, is one the same.

वसिष्ठ उवाच

अस्वभावस्वभावोऽयं सर्वोहन्तादिवेदनः।
स्वभावैकस्वभावेन निर्वाणीक्रियतां स्वयम्।।१।।

Vasiṣṭha continued: It is absurd to find the sense of egoism or self personality, so deeply

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rooted in human nature, (when the real ego of the divine soul, is known to pervade all over the universe). It is therefore right that you should extinguish this unnatural egoism of your's by correcting your own nature.

यत्रादित्यो भवेतत्र यथालोकस्तथा भवेत्।
परं विषयवैरस्यं तत्र यत्र प्रबुद्धधीः।।२।।

This is done by enlightenment of the understanding, accompanied by indifference and distaste of the world; which are associated with one another as the orb of the sun with its light.

अकर्तृकर्मकरणमदृश्यद्रष्टृदर्शनम्।
जगदग्राह्यसंभारमभित्तौ चित्तमुत्थितम्।।३।।

There is no making or maker or act of this world, nor any looker, looking or view of it; this stupendous world is altogether inadmissable, it being but a picture on the plane of vacuum.

न चोत्थितं किंच न वा शान्ते शान्तं यथास्थितम्।
अनामयं परं ब्रह्म सत्यमव्ययमेव तत्।।४।।

There is nothing prominent in it, (as it appears to the naked eye); but all is situated on a perfect level, which is the calm intellect of one unvarying Brahma.

चिच्चमत्कारमात्रात्मकल्पनारङ्गरञ्जनाः।
संख्यातुं केन शक्यन्ते खे जगच्चित्रपुत्रिकाः।।५।।

The divine soul exhibits the wonders of its Intellect, in the variegated colours of its imaginations; and there is no body who can count the pictures of worlds, which are painted on the plane of the infinite space of vacuity.

रसभावविकाराढ्यं नृत्यन्त्यभिन्यैर्नवैः।
परमाणुप्रति प्रायः खे स्फुरन्त्यम्बरात्मिकाः।।६।।

All these aerial bodies which are countless as the flying atoms, are continually in the act of dancing and playing their parts in the open arena of Brahma; as the players exhibit their various passions and emotions and gestures and gesticulations in a theatre.

सर्वर्तुशेखरधरा दिग्बाहुलतिकाकुलाः।
पातालपादलतिका ब्रह्मलोकशिरोधराः।।७।।

The seasons are dancing in circles with their towering heads, and the points of compass are turning rotund with their encircling arms; the lower region is the platform of this stage, and the upper sky is the awning stretched on high. (The great vacuum is the stage, and all the worlds are as players in it).

चन्द्रार्कलोलनयनास्तारोत्करतनूरुहाः।
सप्तलोकाङ्गलतिकाः परितोच्छाम्बराम्बराः।।८।।

The sun and moon are the two playful and rolling eyes, and the twinkling stars are glistening hair on their bodies; the seven region of air are the members of the body, and the clear and all investing firmament, is the clean apparel on it.

द्वीपाम्बुराशिवलया लोकालोकाद्रिमेखलाः।
भूतभारचलज्जीवप्रवहत्प्राणमारुताः।।९।।

The encircling seas about the islands, are as bracelets and wrist-lets round their arms; and the girding mountains of lands, are as girdles around their loins; the fleeting airs are as the winds of their breath, which are constantly breathing to sustain lives of livings beings, and support their bodies thereby (*i.e.* by the vital breath).

वनोपवनविन्यासहारकेयूरभूषिताः।
पुराणवेदवचनाः क्रियाफलविनोदनाः।।१०।।

The flowers, groves and forests form the wreathed decorations on their persons; the sayings of the śāstras-*vedas* and *purāṇas*, are their recitations, the ceremonial acts are their action, and the results of their actions (*viz.* happiness and misery), are the parts that all have to play (in the theatre of the world).

त्रिजगत्पुत्रिकानृत्यं यदिदं दृश्यते पुरः।
ब्रह्मवारिद्रवत्वं तत्तद्ब्रह्मानिलवेपनम्।।११।।

Thus is all this but a dance of puppet show presented before us, with the sport of the waters gliding with the fluidity of Brahma, and the oscillation of the playful breezes.

अस्वभावस्थितैवास्य कारणं कारणात्मकम्।
असुषुप्तं स्थिता स्वापे स्वप्नस्येव सतीव सा।।१२।।

The cause of causes, is the cause of unnatural (unquiet) movements of bodies; and it is the ever-wakeful intellect, that remains sleepless in the sleeping state of nature, and is waking awakener of dreams in the swapnavastha or hypnotic state of man.

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असुषुप्तसुषुप्तस्थः स्वभावं भावयन्भव।
जाग्रत्यपि गतव्यग्रो मा स्वप्नमिदमाश्रय।।१३।।

Do you remain, O Rāma! Thus sleepless in your sleeping state, and reflect on the nature of things as you see them in your dream. Be steady when you are awake, and never be drowned in your sleep nor deceived by your beguiling dreams *swap*-Percian *khwāb* means sleep as well as dream).

यज्जाग्रति सुषुप्तत्वं बोधादरसवासनम्।
तं स्वभावं विदुस्तज्ज्ञा मुक्तिस्तत्परिणामिता।।१४।।

The waking which has the semblance of sound sleep and has no liking nor cringing for anything; is said to be the idiosyncrasy of man by the wise and the herbinger of human liberations.

अकर्तृकर्मकरणदृश्यद्रष्टृदर्शनम्।
अरूपालोकमननं स्थितं ब्रह्म जगत्तया।।१५।।

The living liberated man, sees his God as diffused throughout the universe; and not as the cause or instrument of its causation; and neither as witness of its sight. He does not leave to look on the outward phenomena, nor think of the inward noumenon that has displayed the whole.

कान्ते कान्तं प्रकचति पूर्णे पूर्णं व्यवस्थितम्।
द्वित्वैक्यरहिते भाति द्वित्वैक्यपरिवर्जितम्।।१६।।

He sees the world shining in and with the glory of God, and beholds it fair and perfect with the beauty and perfection of the Diety. (These so wondrous fair, yourself how wondrous then! Milton).

सत्यं सत्ये स्थितं शान्तं सर्गात्मन्यात्मनि स्वयम्।
आकाशकोशसदृशं शिलाजठरसंनिभम्।।१७।।

Viewed in the reality of Brahma, the unreal world becomes a reality; it seems then to be as tranquil as the nature of God, and the creation is seen in himself till at last all is lost in the womb of a void-vacuum, as it were hid in the hollow cavern of a rock.

सुरत्नजठराकारं घनमप्यम्बरोपमम्।
प्रतिबिम्बमिव क्षुब्धमप्यक्षुब्धमसच्च सत्।।१८।।

The universe seems as womb of a luminous gem, and though it is thickly peopled everywhere, yet it is as void as empty air; it is a *nil* and *ens* at the same time, and as something and nothing of itself. (Here is a play of antithetical words and attributes applied to the world).

भविष्यन्नवनिर्माणं चेतसीव स्थितं पुरम्।
ब्रह्म बृंहितभारूपमभेदीकृतमानसम्।।१९।।

It is *inesse* and *inposse* to the minds of many, but to one who bears no duplicity in his mind, it appears as an extended reflexion of the infinite mind of One.

यथा संकल्पनगरं संकल्पान्नैव भिद्यते।
तथायं जगदाभासः परमार्थान्न भिद्यते।।२०।।

As an imaginary city, never disappears from the imagination; so the reflexion never vanishes from the mind of God; wherein all things are present at all times.

हेमपीठमिवानेकभविष्यत्संनिवेशवत्।
लक्ष्यमाणमपि स्फारं शान्तमव्ययमास्थितम्।।२१।।

As the glistening gold glitters with and scatters its rays all around, without changing or wasting itself; so Brahma appearing to shine in his creation, is yet quiet and undecaying in himself.

अजस्रनाशोत्पादाढ्यमेकरूपमनामयम्।
अनाशोत्पादमजरमनेकमिव कान्तिमत्।।२२।।

The phenomenal world ever continues the same, though it is subject to incessant productions and destructions of all beings; it appears as unproduced and indestructible, and as various and variegated as the very many beings in it.

ब्रह्मैव शान्तिघनभावगतं विभाति
सर्गोदयेन विगतास्तमयोदयेन।
व्योमेव शून्यविभवेन गलत्स्वभाव-
लाभं प्रति प्रसभमेव ननु प्रबुद्धे।।२३।।

Brahma is seated in his impenetrable tranquility and in the form of the rising world, with ever rising or setting himself; He is as free and void as vacuity and without any nature or property of his own, and is known to the enlightened understanding.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उत्तरार्धे स्वरूपविश्रान्त्यर्थमुपदेशकरणं नाम एकचत्वारिंशः सर्गः।।४१।।

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CHAPTER 42

A LECTURE ON NIRVĀṆA-EXTINCTION

Argument. A full exposition of the identity of God and the world, and the adorableness of our soul as one with God.

वसिष्ठ उवाच

चित्तवत्कचनं शान्ते यत्तत्तस्मान्न भिद्यते।
अव्याकृतामलतया क्वाऽतः सर्गादिसंभवः।।१।।

Vasiṣṭha continued: The mind being as calm and quiet as the Intellect, there can be no difference between them; and it is impossible to assign the creation to the divine mind, in its undeveloped and tranquil state. (The difference of the mind and intellect, consists in their activity and inactivity).

चित्तदीपे गते यान्ति भ्रान्तिवद्भ्रान्तिखे स्थिते।
रूपालोकमनस्कारसंविदोऽम्बुद्रवोर्मयः।।२।।

The lighted lamp of the understanding being extinguished, the erroneous conceptions of the world vanishes into the air; and the ocular vision and mental operations, are as undulation of consciousness. (*i.e.* The conscious acts through all the sensible organs, mental faculties and bodily members).

निरस्तकरणापेक्षं मरुतः स्पन्दनं यथा।
यथा विसरणं भासस्तथा जगदिदं परे।।३।।

The world bears the same relation to the supreme soul, as the fluctuation of the winds bear to air, and as the radiation of rays bears to light, which have no other causality except in themselves.

द्रवत्वमिव कीलाले शून्यत्वमिव चाम्बरे।
स्पन्दत्वं मरुतीवेदं किमप्यात्ममयं परे।।४।।

The world is inherent in the Supreme, as fluidity is connate with water, and vacuity is con-natural with air. But why and how they are so intimately connected with one another, is quite inconceivable to us.

महाचिति महाकाशे यदिदं भासते जगत्।
तच्चित्त्वमेव कचति निर्मलत्वं मणाविव।।५।।

The world which is thus immanent in the vast vacuity of the great intellect, is manifest to our minds as brilliancy in a gem. (The appearance of light or lustre in a gem is no other than a property of them itself).

यथा द्रवत्वं पयसि यथा शून्यत्वमम्बरे।
यथा प्रस्पदनं वायौ महाचिति तथा जगत्।।६।।

The world therefore appertains to the supreme intellect, in the same manner, as liquidity is related with water and fluctuation pertains to air, and as vacuity belongs to the infinite void.

वेत्ति वायुर्यथा स्पन्दं तथा वेत्ति जगच्चिति।
न द्वैतैक्यादिभेदानां मनागप्यत्र संभवः।।७।।

As ventilation has its relation with air, so does the world bear upon the supreme intellect; so there is no reason of supposing a duality to subsist in the unity of any two of these.

अविवेकविवेकाभ्यां भासुरं भङ्गुरं जगत्।
बोधे सदैव सद्रूपमभासुरमभङ्गुरम्।।८।।

The world is manifest to the sight of the ignorant, but it is frail and nebulous in the estimation of the intelligent. It is however neither manifest nor mysterious to the sapient, who believe it as an existence subsisting in the entity of the self- existent unity.

ज्ञप्तिमात्रादृते शुद्धादादिमध्यान्तवर्जितात्।
नान्यदस्तीह निर्णीतं महाचिन्मात्ररूपिणः।।९।।

It is well ascertained (in every system of philosophy), that there nothing else in existence, beside the sole intellect, which is pure intelligence, and having no beginning, middle or end of it.

तत्कस्यचिच्छिवं शान्तं कस्यचिद्ब्रह्म शाश्वतम्।
कस्यचिच्छून्यतामात्रं कस्यचिज्ज्ञप्तिमात्रकम्।।१०।।

This is the great intellect of some, and the holy spirit of others; it is the eternally omniscient Brahma according to some, and the infinite void or vacuum of vacuists. It is also called *jñapti*-knowledge or science by scientists.

तदनन्तात्म चिद्रूपं चेत्यतामिव भावयत्।
स्वसंस्थमेव ज्ञेयत्वमज्ञत्वमिव गच्छति।।११।।

Now people understand this infinite and intellectual spirit, in the sense of an intelligible being; while others suppose him as knowable in themselves, and thus trying to know, become quite ignorant of him.

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चित्तया नास्ति सत्ता च चित्तता नास्ति तां विना।
विना विना यथा वायोर्यथा स्पन्देषु कारणम्।।१२।।

Without the intellect there is no knowledge of the intelligibles, neither is there the faculty of intellection unless there be the intellect; as there is no air without vacuum, nor is there any air without its ventilation.

तथा महाचितोच्छायाः सर्गसंवित्तिवृत्तिषु।
नित्यं सत्वमसत्वं वा हेतोरन्यानपेक्षणात्।।१३।।

So it is the shadow of the great intellect, that makes our consciousness to perceive the existence of the world; and whether the world is an entity or non-entity, there is no other cause of its knowledge than the intellect.

इत्यत्रार्थोऽभविष्यत्स द्वित्वैकत्वास्तितावशात्।
कोऽत्र कल्पयिता द्वित्वमेकत्वं वा महाम्बरे।।१४।।

It is owing to the unity of this duality (*viz.* of the world and the spirit), that this sense of their identity is verified; nor is there any one who can make unity or duality the all pervading vacuity.

विष्वग्विश्वमपारैकपरमाकाशकोशता।
यथा स्पन्दानिलद्वित्वं शाब्दमेव न वास्तवम्।।१५।।

There is but one universal concavity, of the whole sphere of the vacuous sky, and the dualism of the air and its fluctions, is only in words and nominal and not in reality.

विश्वविश्वेश्वरद्वित्वं तथैवासन्मयात्मकम्।
सदेवासंभवद्द्वित्वं महाचिन्मात्रकं च यत्।।१६।।

The duality of the universe and its universal Lord, is a mere verbal and no real distinction of the one positive unity of God. It is impossible for the self-existent soul to have a counterpart of itself, except its own intellect.

विश्वाभासं तदेवेदं न विश्वं सन्न विश्वता।
देशकालादिमत्त्वेन कदाचिद्धेम्नि सत्यता।।१७।।

That which has the appearances of the world, is no world in reality, but a shadow of it; and that which is limited by space and time, cannot be the infinite and external sphere.

कटकत्वस्य भिन्नस्य विश्वस्य च तथा परे।
द्वित्वैक्यासंभवे चात्र कार्यकारणता कुतः।।१८।।

As the different forms of jewels, are related to the substance of gold (out of which they are made), so does the world bear its relation to Brahma; whose unity admits of duality, nor the attribute of cause and effect (*i.e.* of the creator and creation).

स्याच्चेत्तत्कल्पनामात्रमेवैतन्नान्यवस्तुता।
शून्यता नभसीवात्र द्रवत्वमिव चाम्भसि।।१९।।

If it be only a creation of the imagination, it is then no other than a nothing and no such thing; it is just as well as the vacuity of the firmament, and the fluidity of water and liquids.

खे खलेखाप्यभिन्नेव किलास्ति जगदादिता।
यद्रूपं ब्रह्म तद्रूपं जगत्क्वात्र द्वितैकते।।२०।।

As the sky bears the appearance of the sky, so does Brahma present the sight of the world; and both of them being of the same kind (of vacuum), there can be no duality nor unity of the two in one.

यद्रूपं व्योम तद्रूपमेवं शून्यं किलाखिलम्।
एकात्मनि तते स्वच्छे चिन्मात्रे सर्वरूपिणि।।२१।।

All these are of the like kind, as the vast vacuum of itself; they are self-same in their nature with the one all extended and transparent essence of the interminable intellect of God.

शिलापुत्रकसेनायां पाषाणत्व इवास्थिते।
कार्यकारणवैचित्र्यं कथं संभवति क्व वा।।२२।।

As all pebbles and dolls and marble statues, have the stony substance in them; and there is no relation of cause or effect in anyone of them, so these varieties of beings have no difference in them from the nature of divine essence.

कथमव्योमता व्योम्नि द्वितीयासंभवाद्भवेत्।
प्रतिभात्मैव भारूपो भाति सर्गो महाचिति।।२३।।

As it is impossible for vacuity to be another thing than vacuum, and the reflexion of light is no other than the very light; so this creation resides in and radiates from the great intellect.

पुत्रिकेवोपलोत्कीर्णा तन्मयत्वात्तदात्मिका।
साधो यथास्थितस्यैवं बुद्ध्वा विश्वं प्रलीयते।।२४।।

As the images carved in a stone, are of the same sort being hewn of the same substance; so O wise Rāma, all these various forms of things in the world, are lost upon their insight, into the substantiality of the all engrossing intellect of the great Deity.

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काष्ठमौनदशाभासं संसारमवशिष्यते।
यथा निमीलिताक्षस्य रूपालोकमनोभ्रमः।।२५।।

It is the delusion of your mind, that presents to your sight all this bustle and commotion of the world, which upon your right inspection of them, must remain as mute and motionless as a block of wood or stone, and as imperceptible as the prospect of things to a man with his closed eyes.

स्वप्ने जाग्रत्यनग्रस्थोऽप्यसन्नेवास्तिभावनात्।
तथैवोन्मीलिताक्षस्य रूपालोकमनोभ्रमः।।२६।।

As things absent from sight, appear to be present before one in his thought of them, both in his waking and sleeping states; so it is the misconception of the mind, that presents the phenomenal to the sight of the open-eyed man.

स्वप्ने जाग्रत्यनग्रस्थोऽप्यसन्नेवास्तिभावनात्।
भावनोपशमं कृत्वा शिलीभूय यथास्थितम्।।२७।।

As it is by the hallucination of your mind, that you see the absent objects as present before you, both when you are awake as well as asleep; but suppress your thoughts, and you will be as inert as a stone, as in the abstracted and sound sleeping states of your mind.

अशिलीभूतमेवान्तः स्वभावं सममास्यताम्।
आविवेकोपहारेण यथाप्राप्तार्थपूजनैः।।२८।।

You must not however allow your mind, become as insensible as a stone; but remain in your natural state and employ it in the service of your adorable object, with the best offerings of your reason on all things about you.

बोधाय पूज्यतां बुद्ध्या स्वभावः परमेश्वरः।
विवेकपूजितः स्वात्मा सद्यः स्फारवरप्रदः।।२९।।

Adore the Supreme God of nature, for the enlargement of your understanding; and He being worshipped with your right reason and good sense, will soon reward you with the best boon of your transcendent felicity-*neratisayānanda*.

रुद्रोपेन्द्रादिपूजात्र जरत्तृणलवायते।
विचारशमसत्सङ्गबलिपुष्पैकपूजितः।।३०।।

The adoration of Indra, Upendro and the other Gods, is as the worshipping rotten straws with respect to that of the God in spirit, and the offering of flowers and sacrifices, are nothing in comparison to your cultivation of reason, and association with wise and learned men.

सद्योमोक्षफलः साधो स्वात्मैव परमेश्वरः।
सत्यालोकनमात्रैकपूजितोऽनुत्तमार्थदः।।३१।।

The Supreme God who is the giver of all blessings, being worshipped in the true light of the spirit in one's own soul, confers his best blessing of liberation in an instant.

यत्रास्त्यात्मेश्वरस्तत्र मूढः कोऽन्यं समाश्रयेत्।
सत्सङ्गशमसंतोषविवेकापूजितात्मनः।।३२।।

Why do the ignorant man resort to another, when his soul is the sole lord; Do you associate with the good and have your equanimity and content, and adore the Supreme soul with your best reason.

शिरीषकुसुमायन्ते शस्त्राहिविषवह्नयः।
देवार्चनतपस्तीर्थदानान्यतिकृतान्यपि।।३३।।

The worship of idols, pilgrimages and all sorts of devotion, together with all your charities, are as useless as the offering of scentless *Śirīṣa* flowers, and injurious as fire, poison and the wounds of weapons are to the body.

भस्मायन्ते निरर्थत्वादविवेकामहात्मनाम्।
एतान्यपि विवेकेन क्रियन्ते सफलानि चेत्।।३४।।

The actions of mean minded men, are as useless as ashes on account of their unreasonableness; let them therefore act with reason inorder to render their deeds fruitful.

विवेक एव तत्कस्मात्स्फुटमन्तर्न साध्यते।
यथाभूतार्थविज्ञानाद्वासनोपरमे परे।।३५।।

Why therefore don't you foster your reasoning powers in your mind, by means of your knowledge of the true natures of things, and the concentration of your desires in the Supreme spirit.

यत्नो विवेकशब्दाख्यो भवत्यात्मप्रसादतः।
तथा तथा विवेकोऽन्तर्वृद्धिं नेयः शमामृतैः।।३६।।

It is by divine grace only, that the reasoning faculty has its exercise in the mind, therefore the power of reasoning is to be fostered in the mind, by sprinkling the ambrosial water of equanimity over it.

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यथा यथा पुनः शोषमुपयाति न विभ्रमैः।
देहसत्तामनादृत्य यथा भूतार्थदर्शनात्।।३७।।

Until the fountain of error in the mind, is dried up by the blaze of right knowledge, so long the tendency towards the corporeals, continues to run over it in all directions.

लज्जां भयं विषादेर्ष्ये सुखं दुःखं जयेत्समम्।
जगदादि शरीरादि नास्त्येवादौ कुतोऽद्य तत्।।३८।।

Equanimity overcomes the sense of shame, sorrow, fear and envy; as the conviction of the nihility of the world and all corporeal things, removes the possibility of their existence at any time. (According to the dictum-nyāya-*nāsato vidyate vāba. Exnihilo nihil fit* nothing comes from nothing).

कार्यं चेत्कारणस्यैतत्तथापि ब्रह्ममात्रकम्।
प्रतिभामात्रमेवाच्छं न तु ज्ञप्तेर्घटादि सत्।।३९।।

And if it be the work of a cause, it must be the self-existent Brahma that both at once; as the reflexion is alike the reflector, and the reflected knowledge of a pot or picture is nothing in reality. (The effect is akin to the cause agreeably to the maxim "similes similibus."

ज्ञानात्मिकैव प्रतिभा ज्ञप्तिरेवाखिलं जगत्।
ज्ञप्तिरप्यात्मतत्त्वश्रीः परिज्ञातोपशाम्यति।।४०।।

Know this world to be the shadow of the intellect, as one's feature is seen within a mirror; but the idea of the shadow of both, vanishes when one acquainted with the original.

ज्ञेयाभावे त्वनिर्वाच्या शिष्यते शाश्वतं शिवम्।
अशरीराद्यविश्वास सर्वं शान्तमिदं ततम्।।४१।।

For want of the knowables or objects of objective knowledge, there remains the only unknowable One, who is of the form of everlasting felicity; and this soul of the incorporeal spirit, is extended all over the infinite space in its form of perfect tranquility.

ज्ञानज्ञेयज्ञप्तिमुक्तं दृषन्मौनमिव स्थितम्।
शान्तान्तःकरणाः स्वस्थाः शिलापुत्रककोशवत्।।४२।।

All knowledge, knowable and knowing, are said to be quite mute and silent in their nature (being confined in the mind); therefore it behoves you to remain as quite and calm as stones and pebbles and the caverns of rocks.

चलन्तश्चालयन्तश्च ज्ञरूपा एव तिष्ठत।
अज्ञेयज्ञत्वसद्रूपाः सदसत्साररूपिणः।।४३।।

Remain as knowing and wise man, both when you are sitting or doing anything; because wise men are persons who know the unknown, and personifications of true knowledge.

आकाशकोशविशदा भवता भवभूमयः।
यथास्थितं च तिष्ठन्ति गच्छन्तश्च यथगतम्।।४४।।

Remain as clear as the sphere of the sky, and be content with whatever may happen to you; when you are sitting quiet, or moving about or doing anything, and in every state of your life.

यथाप्राप्तैककर्माणः संपद्यन्ते बुधाः परम्।
अथवा सर्वसंत्यागशान्तान्तःकरणोज्ज्वलाः।।४५।।

It is for wise men to be doing what they have to do, and whatever comes in their way; or to give up and renounce all and everything, and remain with their quiet and peaceful minds at every place.

एकान्तेष्वेव तिष्ठन्तु चित्रकर्मार्पिता इव।
संकल्पशान्तौ संकल्पपुरवत्सर्वदाखिलम्।।४६।।

Whether sitting in solitude or in silent meditation, let the wise man remain as quiet as a statue or a picture; and having repressed his imagination, let him view the world as an imaginary city or an airy nothing.

स्वप्नवच्च प्रबुद्धस्य सदैवास्तं गतं जगत्।
सनेत्ररूपानुभवं जातितोऽन्ध इव भ्रमैः।।४७।।

The waking wise man sees the rising world, as sitting down in his state of sleep; and let him view the spectacles before his eyes, as the born-blind man has no sight of anything before him.

निर्वाणं वर्णयन्नज्ञस्ताप्यतेऽन्तर्न शाम्यति।
कल्पनांशोपदेशेन लोकोऽविद्यामयात्मना।।४८।।

The ignorant man resorting to his *nirvāṇa*, has more cause of regret than the peace of his mind, at his renunciation of the world; and the preaching of *bon-ideals*, serves rather to increase their ignorance, than enlighten in the path of truth.

येन केनचिदज्ञत्वात्कृतार्थोऽस्मीति मन्यते।
अकृतार्थः कृतार्थत्वं जानन्मौर्ख्यविमोहितः।।४९।।

The ignorant man who thinks himself wise in his own conceit, is deluded to greater ignorance,

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by thinking himself successful with his ill success.

विज्ञास्यत्यकृतार्थत्वं क्षणान्तरकदर्थनैः।
उपायं कल्पनात्मानमनुपायं विदुर्बुधाः।।५०।।

The man comes to meet with his ill success, who strives to thrive by improper means; because the learned reckon all fanciful steps, as no steps at all to successfulness.

दुःखदत्वान्निमेषेण भावाभावैषणभ्रमैः।
जगद्भ्रमं परिज्ञाय यदवासनमासितम्।
विरसाशेषविषयं तद्धि निर्वाणमुच्यते।।५१।।

It is wrong to resort to *nirvāṇa*-resignation, on account of some transitory mishap which ever happens to humanity. But that is known as true resignation by the wise, which a man has recourse to after his full knowledge of the errors of the world, and the indifference which he lays hold upon, at his entire disgust with and distaste of all worldly affairs.

आख्यायिकार्थप्रतिभानमेत्य
संवेत्स्यचिद्वारि भराद्द्रवात्मा।
अवेद्यचिद्रूपमशेषमच्छं
पश्यन्विनिर्वासि जगत्स्वरूपम्।।५२।।

Rāma, as you are delighted at the recital of tales, so should you take a pleasure in your spiritual instructions, with a melted heart and mind; unless you know the transparent intellect, and view it as diffused in the form of the infinite world, you cannot attain to your *nirvāṇa*-extinction into it.

जात्यन्धरूपानुभवानुरूपं
यदागमैर्बुद्धमबोधरूपम्।
अधस्पंदीकृत्य तदन्तरेऽस्मि-
न्बोधे निपत्यानुभवो भवाभूः।।५३।।

The knowledge of God, that you have gained from the Vedas, is sheer ignorance, and resembles the false notion of the world, that is born blind on earth. Trample over that knowledge, and do not fall into its errors; but know God in spirit, and by your *nirvāṇa*-extinction into it, be exempt from future births and transmigrations.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे निर्वाणपदेशो नाम द्विचत्वारिंशः सर्गः।।४२।।

CHAPTER 43

ON THE INFINITE EXTENSION OF BRAHMĀ

Argument. The mind likened to the fairy land, full with the world of its ignorance; and these being rubbed out from it, there remains but an infinite expanse of the essence of one Brahma only.

वसिष्ठ उवाच

अहन्तादिजगच्चेदं परिज्ञानादसत्यताम्।
याति सानुभवो मोहात्सत्यमेवान्यथाधियाम्।।१।।

Vasiṣṭha continued: The internal sense of egoism and the outward perception of the world, vanishes into unreality upon right inspection of them; and then truth of self-consciousness appears even to the dull headed after removal of their dullness.

अज्ञानवरमुक्तस्य बोधशीतलितात्मनः।
एतदेव भवेच्चिह्नं यद्भोगाम्बु न रोचते।।२।।

He who is freed from the fever of ignorance, and whose soul is cooled by the draught of good understanding, is known by the indication, that they bear no further thirst for worldly enjoyments.

अलमन्यैः परिज्ञानैर्वाच्यवाचकविभ्रमैः।
अनहंवेदनामात्रं निर्वाणं तद्विभाव्यताम्।।३।।

It is useless to use many words by way of logomachy, when the knowledge of one's unegoism only, is enough to lead him to the *nirvāṇa*-extinction of himself.

परिज्ञाता यथा स्वप्ने पदार्था रसयन्ति नो।
न च सन्ति तथैवास्मिन्नहं जगदिदंभ्रमे।।४।।

As waking men do not relish the pleasure of things seen in their dream, so wise people feel no zest either for themselves or the world, which they know to be as erroneous as the sight in their sleep.

यथा स्वभावनाद्यक्षस्तरौ सस्वजनं पुरम्।
पश्यत्यसत्यमेवैवं जीवः पश्यति संसृतिम्।।५।।

As one sees the chimera of a magic city in a forest, and filled with the families of Yakṣas all about; so does the living soul, look upon this world and all its contents.

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विभ्रमात्मा यथा यक्षो यक्षलोकश्च ते मिथः।
सदूपौ सुस्थितौ मिथ्या तथाहन्त्वजगद्भ्रमौ।।६।।

As the deluded soul sees the Yakṣas and their place of abode, as realities and stable in their nature; so it believes its egoism or personality as a reality, and the unreal world as a substantiality.

अनावरणतोऽरण्ये यक्षा विभ्रमरुपिणः।
यथा स्फुरन्ति भूतानि तथेमानि चतुर्दश।।७।।

As the phantoms of Yakṣas are seen with their false shapes in the open desert, so we see all these creatures in the fourteen worlds around us.

भ्रममात्रमहं मिथ्यैवेति बुद्ध्वा विभावयन्।
यक्षोऽयक्षत्वमायाति चित्तं चित्तत्वतामिदम्।।८।।

He who knows himself as nothing, and the knowledge of his ego a mere error; finds his phantasm of Yakṣa to be no such thing in reality; and that of his mind melts into the predicament of his intellect, (*i.e.* both of them to be the one and same thing).

निरस्तकलनाशङ्कं त्यागग्रहणवर्जितम्।
अविसारिसमस्तेच्छं शान्तमास्व यथास्थितम्।।९।।

Be you as quiet in your mind, as you are sitting still before us; by relinquishing all your fears and fancies, and renouncing all your giving and takings (to and from all person), together with the suppression of all your desires.

असत्तासंभवं दृश्यं द्रष्ट्रात्मकमिदं ततम्।
अथवा नैव द्रष्ट्रात्म सदवाच्यं किमास्यते।।१०।।

The visible phenomenon is neither *inesse* nor *inposse*, and the whole extent of the objective world, is identic with the subjective spirit of God; or if it be impossible for the subjective reality to become the objective unreality, say then how the objective could come to being or exist.

वसन्तरसपूरस्य यथा विटपगुल्मता।
स्वरूपमात्रभरितसंविदः सर्गता तथा।।११।।

As it is the humidity of the vernal season, that produces and diffuses itself in the verdure of the ground; so it is the pith and marrow of the intellect, which fills and exhibits itself in the form of creation.

यदिदं जगदाभासं शुद्धं चिन्मात्रवेदनम्।
कात्रैकता द्विता का वा निर्वाणमलमास्यताम्।।१२।।

If this appearance of the world, is no other than reflection of the intellect; why then speak of its unity or duality than knowing its identity with the sole entity, and holding your peace and tranquility.

भूयतां चिन्मयव्योम्ना पीयतां परमो रसः।
स्थीयतां विगताशङ्कं निर्वाणानन्दनन्दने।।१३।।

Be full with the vacuous intellect, and drink the sweet beverage of spirituality; (*i.e.* be an intellectual and spiritual being); and sit without any fear and full of joy in the blissful paradise of *nirvāṇa*-extinction.

किमेतास्वतिशून्यासु संसारारण्यभूमिषु।
मानवा वातहरिणा भ्रमथो भ्रान्तबुद्धयः।।१४।।

Why do ye men of erroneous understandings, rove about in the desert ground of this earth like the vagrant stags, that wander about the sandy deserts (appearing as sheets of sweet water).

जगत्त्रयमरीच्यम्बु विप्रलब्धान्धबुद्धयः।
मा धावत गतव्यग्रमाशयोपहताशयाः।।१५।।

O ye men of blinded understandings! Why do ye run so hurryly with your insatiable thirst after the mirage of the world; only to be disappointed in your most sanguine expectations.

रूपालोकमनस्कारमृगतृष्णाम्बुपायिनः।
व्यर्थमायासमायूंषि मा मा क्षपयतैणकाः।।१६।।

Why do ye, O foolish men! thirst after the mirage of the appearance and the fancies of your minds; do not waste your lives in vain toils, nor fall victims to your desires like the deluded deer.

जगद्गन्धर्वनगरगुरुगर्वेण नश्यथ।
सुखरूपाणि दुःखानि नाशनायैव पश्यथ।।१७।।

Demolish the magic castle of worldly enticements, by the stronger power of your reason; and see how you can destroy the train of evils, which appear as pleasure at the first sight. (All apparent good is latent evil).

जगत्केशोण्ड्रकभ्रान्त्यै मा महाम्बरमन्ध्यगम्।
अवलोकयताभ्रान्ते स्वरूपे परिणम्यताम्।।१८।।

Do not look at the blue vault of heaven as a reality by the error, it is a mere show amidst the great void of Brahma, wherefore you shouldst fix the sight on its true aspect of vacuity (which is the real form of Brahma).

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मानवा वातलोलोच्चपत्रप्राप्ताम्बुभङ्गुर।
मानवासु न चास्वन्धगर्भशय्यासु सुप्यताम्।।१९।।

O ye men that are as frail and fickle and liable to fall down, as the tremulous dewdrop hanging on the edge of a leaf on high; do not sleep regardless of your fates, in the womb of this frail and mortal world (or in this world of mortality).

अविराममनाद्यन्ते स्वभावे शान्तमास्यताम्।
द्रष्टुदृश्यदशादोषादस्वभावाद्विनश्यताम्।।२०।।

Remain always from first to last, in your true nature of calmness, without ever being unmindful of yourself; and remove the faults of the subjective and objective from your nature.

अज्ञावबुद्धः संसारः स हि नास्ति मनागपि।
अवशिष्टं च यत्सत्यं तस्य नाम न विद्यते।।२१।।

The world known as a reality to the ignorant, is an utter nihility to the wise; the other one which is the true reality bears no name for itself: (being called a nullity and void).

त्रोटयित्वा तु तृष्णायःशृङ्खलावलितं बलात्।
संसारपञ्जरं तिष्ठ सर्वस्योर्ध्वं मृगेन्द्रवत्।।२२।।

Break the iron fetters of appetency, which bind you fast in this world; and rise high above the heaven of heavens, as the lion mounts on the towering tops of mountains, by breaking loose from his imprisoning cage by force.

आत्मात्मीयग्रहभ्रान्तिशान्तिमात्रा विमुक्तता।
यथा तथा स्थितस्यापि सा स्वसत्तैव योगिनः।।२३।।

The knowledge of self and meity (or selfishness) is an error, and it is the peace of mind only which makes liberation; it is the essence of the yogi, wherever and however he may be situated.

निर्वाणताऽवासनता पराऽपतापताज्ञता।
संसाराध्वनि खिन्नस्य शान्ता विश्रामभूमयः।।२४।।

The weary pilgrim of the world, has the following five stages for his rest; namely his *nirvāṇa* or self resignation, his *nirvāsana* want of any desire, and the absence of his triple sorrow-*tritāpa*; occasioned by his own fault and those of others, and the course of nature.

तज्ज्ञज्ञातो न मूर्खाणां मूर्खज्ञातो न तद्विदाम्।
विद्यते जगदर्थोऽसाववाच्यार्थमयो मिथः।।२५।।

The wise man is unknown to the ignorant, and the ignorant are not known to the wise; and the world is viewed in two opposite lights by them respectively, which are quite unknown to one another. (Namely, that it is a vale of tears to one, and a pleasure garden to the other. The one of the school of Heraclitus or the crying philosopher, and of that of Democritus the laughing philosopher).

विश्वता भ्रान्तिसंशान्तौ संस्थितैव न लभ्यते।
महार्णवाम्बुबलिता पुत्रिकेव पयोमयी।।२६।।

The fallacy of the world having once fallen off from the mind, there is no more the appearance of any worldly thing before it; as a seafarer seeing one vast expanse of water about him, does not see the inland arms which gush out of it as its offspring.

भ्रान्तिशान्तौ प्रबुद्धस्य विनिर्वाणस्य विश्वता।
यथास्थितैव गलिता विद्यते च यथास्थितम्।।२७।।

After disappearance of the error of the world, from the awakened mind of the anaesthetic yogi; he sits quite insensible of it, as if it were melt into eternity.

निर्दग्धतृणभस्माली क्वापि याति यथानिलैः।
सतां स्वभावविश्रामैः क्वापि याति तथा जगत्।।२८।।

As the grass and straws being burnt to ashes, we know not whether they fly and vanish away with the winds of the air; so the nature of the sage being numbed to callousness, his knowledge of the world goes to nothing.

जगद्ब्रह्मपदार्थस्य संनिवेशः स तूत्तमः।
ब्रह्मशब्दार्थरूपात्मा न जगच्छब्दकार्यभाक्।।२९।।

It is good to know the world, as the ecotype of the essence of Brahma; but the meaning of the word Brahma, being the universal soul, it does not apply in that sense to the changing world, and as the work of God.

अविज्ञातस्य बालस्य पदार्था यादृशा इमे।
विदुषस्तादृशा एव तिष्ठतः क्षीणवासनम्।।३०।।

As the world appears to be everlasting and unchanging to the ignorant lad, so does it seem to the listless sage to be co-existent with its eternal cause: (to whom everything is eternally present).

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या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः।।३१।।

The wakeful sage keeps his vigils at that time, when it is the night of all beings to lye down in sleep; and the daytime when all creation is awake, is the night of retired saints. (The wise and ignorant are oppose to one another in their knowledge of things).

स्थितमेवाऽविरामी यज्जाग्रदस्य सुषुप्तवत्।
चित्रावलोकित इव जाग्रत्योऽस्य रसैषणाः।।३२।।

The wise man is active in his mind, while he seems to be sitting still and inactive in his body; and when he is waking, his organs of sense are as dormant as those of figures in a painting.

जात्यन्धरूपानुभवसमं भुवनवेदनम्।
भ्रान्तप्रायमसद्रूपं ज्ञस्य भाति न भाति च।।३३।।

The wise man is as blind as one who is born blind, in his knowledge of the outer world, and has merely a faint notion of it in his mind; where it appears or not at times, like a dream in his slight and sound sleep (swapna and susupti).

विमूढदुःखं त्रिजगद्विमूढविषयं न सत्।
स्वप्ने स्वप्नतया ज्ञाते रूपालोकमनःक्रियाः।।३४।।

All the worlds and worldly things, conduce to the woe of the ignorant, who are unacquainted with and delight in untruth, and are busy with the visibles and their thoughts about them, as one with the visions in his dream.

न स्वदन्ते यथा तद्वज्जाग्रत्स्वप्नो स्फुरन्तु मा।
निर्विभागः समाश्वस्तोऽविरोधं परमागतः।।३५।।

As the wise man tastes no pleasure in his waking state, so must he remain insensible of them in his sleep also; but continue with undivided attention, in the meditation of the Supreme being.

आशीतलान्तःकरणो निर्वाणो ज्ञोऽवतिष्ठते।
तज्ज्ञस्याकृष्टमुक्तस्य समं ध्यानं विना स्थितिः।।३६।।

The wise man who has curbed his desire of worldly enjoyments, and is liberated from its bonds; remains with his cool and composed mind, and enjoys the tranquility of *nirvāṇa*, without his efforts of yoga meditation.

निम्नं विनैव तोयस्य न संभवति काचन।
अर्थ एव मनस्कारो मन एवार्थज्ञनम्।।३७।।

As the course of water is always to run downward, and never to rise upward; so the course of the mind is ever towards the objects of sense, and sensible objects are the only delight of the mind.

एष एवैष आभासः सबाह्याभ्यन्तरात्मकः।
आसमुद्रं नदीवाहशतसंघमयात्मकम्।।३८।।

The nature of the mind, with all its thoughts of internal and external objects, is of the same kind as that of the great ocean, which is full with the waters of its tributary rivers, as well as those of the internal waters.

यथैकश्लेषपिण्डात्म वहत्यम्बु तरङ्गिणाम्।
सबाह्याभ्यन्तराकारमर्थानर्थमयात्मकम्।।३९।।

As a river flows in one united course, of the waters of all its confluent streams; so does the mind run in an unvaried course, with all its internal and external, and righteous and unrighteous thoughts.

मन एव स्फुरत्यर्थनिर्भासं व्याततं तथा।
नास्त्यर्थमनसोर्द्वित्व यथा जलतरङ्गयोः।।४०।।

Thus the mind appears as a vast and wide extended sea, and rolling on with all its indistinct thoughts and feelings, as the inseparable waters and waves of the sea.

एकाभावे द्वयोः शान्तिः पवनस्पन्दयोरिव।
नूनमेकोपशान्त्यैव निःसारे परमार्थतः।।४१।।

In this manner, the absence of one thing, causes the extinction of both, as in the case of the air and its fluctuation; either of which being wanting, there is neither the wind nor its ventilation. (Such is the intimate connection between the mind and its thought).

एकत्वादर्थमनसी सममेवाशु शाम्यतः।
अर्थः संकल्परूपात्मा नेहितव्यो विजानता।।४२।।

The mind and its working being one and the same-thing, they are both controlled at once by bringing the other under subjection; know this well, nobody should cherish any earthly desire inorder to foster his mind.

मनश्च सम्यग्ज्ञानेन शान्तिरेवं भवेत्तयोः।
अनष्टे नश्यतश्चैते ज्ञस्यार्थमनसी स्वतः।।४३।।

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The mind may get its peace by true knowledge, and the mind of the wise man is destroyed of itself with all its desires, without the aid of austerities to destroy them.

मृन्मये द्विषति ज्ञानाद्विषद्भावभये यथा।
यथासंस्थं स्थिते एव ज्ञस्यार्थमनसी सदा।।४४।।

As a man gets freed from the fear of the enmity of an enemy, by destroying his effigy made of mud by himself, so is one enabled to kill his mind, by committing himself to the Divine spirit.

किमप्यपूर्वमेवान्यत्संपन्ने भावरूपिणि।
संहितार्थजगत्कालोऽप्यज्ञोऽज्ञविषयोऽप्यसत्।।४५।।

The wise man sees the cosmos and chaos as concomitant with each other, though appear as separate. The birth and death as well as prosperity and adversity are mere error, there is nothing else beside one infinity.

पार्श्वसुप्तनरस्वप्न इव कलीवाग्रयक्षवत्।
ज्ञस्य साज्ञं जगन्नास्ति वीरस्येव पिशाचधीः।।४६।।

As one has no knowledge of the dream of another sleeping by his side, and as the adult man has no fear of yakṣa like timid boy; and as a giant knows no *Pisāca* or demon, so the wise sees no insensible world before him, (but all full of the Intellect of God).

ज्ञमज्ञो भावयत्यज्ञं चिरं बन्ध्यापि वर्धते।
विनैव ज्ञातशब्दार्थमर्थभावमिवागतम्।।४७।।

The ignorant think the wise as fools, and the old barren woman thinks of her conception; so one unacquainted with the meaning of a word, attempts to explain its sense (all which is absurd).

स्थितं बोधमनाद्यन्तं स्वभावं सर्गगं विदुः।
मनः शब्दार्थरहितं विभागान्तविवर्जितम्।।४८।।

The understanding is ever existent, and without having its beginning and end; and nature is known to exist ever since creation has began. The word mind is meaningless and is undivided and unbounded in its nature. (The mind or understanding is everlasting but nature is not so).

बोधवारिमनोबुद्धितरङ्गमिव निर्मलम्।
कव संभवत एवान्तः के वार्थमनसी किल।।४९।।

The understanding resembles the water of the sea, and the mind and intelligence are likened to its limpid waves; how can this fluid have an end, and what is the meaning of mind, but a shape of this psychic fluid. (Here is a similarity of Vasiṣṭha's intellectual liquid to Stahl's physic fluid).

निरर्थिकैव विभ्रान्तिः स्वभावयमास्यताम्।
शुद्धबोधस्वभावस्थैराकाशमिव शारदैः।।५०।।

For all error as useless, and live to your nature for your good; and being of the nature of pure understanding, you will become as perspicacious as the clear autumnal sky. (Here is Vasiṣṭha's vacuism again as the ultimate perfection of men).

जाग्रत्स्वप्नसुषुप्तान्तैर्मनस्त्वं नानुभूयते।
विधूयानन्तनानात्वमसद्भावमनामये।।५१।।

After passing the three states of waking, dreaming and deep sleep, (to the fourth state of turya or *nirvāṇa* insensibility), there is no more any perception of the mind or mental operation to the abstracted yogi; and then the knowledge of the endless varieties of unrealities of creation, is blown away and lost in the sight of the everlasting One.

ज्ञेयं रज्जुरिवाशेषं स्वभावे तिष्ठ चिद्घने।
ज्ञप्तिरेवान्तरं बाह्यं चार्थत्वमधितिष्ठति।।५२।।

Forsake the endless chain of knowable, and be attached to your nature of the solid intellect; because all things whether internal or external, are comprehended under its knowledge.

बीजं शाखाफलानीव कवातोऽर्थमनसी वद।
ज्ञेयासंभवतो ज्ञप्तिरप्यनाख्यं पदं गता।।५३।।

Say how can you separate the objects from the mind, as you do the seed, branches and fruits from one another; the knowable are unknowable without their knowledge, and knowledge is no known category (apart from the mind).

शान्ताशेषविशेषात्मा तेन शेषोऽस्ति सत्स्वभाः।
अर्थ एव मनस्कारः च चाभावात्मको भ्रमः।।५४।।

The endless varieties and particulars are still and quiet in the Divine soul, which is the only entity and manifest of itself as all. The objects being but ideas in the mind and this being a negative also, they are all but errors or the brain.

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(The mind and its objective ideas being dependent to and identic with one another, the conception of them is altogether erroneous).

मन एवार्थसंस्कारः स चाभावात्मको भ्रमः।
सर्वात्मत्वादजस्यैतदप्यकारणकं मनः।।५५।।

The mind which is the framer of objective thoughts, is a nihility of itself and an error also. The eternal spirit being the soul of all, it is useless to imagine the entity of the mind.

भ्रमानुभवतोऽर्थश्च मिथ्यैवास्तीव भासते।
अकारणकमेवार्थनिर्भासं भासते मनः।।५६।।

The objective being an erroneous notion, is but a false apparition appearing to sight, the objects also having no cause for their creation, prove the subjective mind to be a falsity likewise.

विद्युद्विलसिताकारमस्थिरं तरलायते।
त्वं मनस्कारमात्रात्मा संसृतौ विभ्रमायसे।।५७।।

The mind is as fickle as the flickering lightning, and deludes us by the flashes of things of its own making.

स्वभावैकपरिज्ञानान्नासि नापि भ्रमायसे।
मनसैव हि संसार आत्मबोधेन शाम्यति।।५८।।

The mind is nothing before knowledge of the self-existence One, nor does it then deceive us with its false shows; and this world which is the creation of the mind, disappears before the knowledge of the soul.

शुक्तिरूप्यभ्रमाकारो जनो मिथ्यैव ताम्यति।
अभावभावस्तु परं बोधरूपमसंसृतिः।।५९।।

Men in vain wish to take the shell for silver, and believe the negative world as a positive one, and is found to be nothing before the light of reason.

निर्वाणादितरा सत्ता दुःखायाहमिति भ्रमः।
मृगतृष्णाम्बुरूपोऽहमसच्छून्यस्वरूपकः।।६०।।

The error of egoism is opposed to the verity of *nirvāṇa*, and is the cause of misery only to mankind; the ego is verily a falsity as mirage, and a non-entity as vacuity itself.

इत्येवात्मपरिज्ञानादहमित्येव शाम्यति।
ज्ञात्वा ज्ञानमयो भूत्वा सबाह्याभ्यन्तरार्थताम्।।६१।।

The knowledge of the self or soul, removes the error of egoism; and by knowing and being full with the knowledge of the soul, one is incorporated with it, both internally as well as externally.

गतं स्वमत्यजद्रूपं तरङ्गत्वं यथा पयः।
मूलशाखाग्रपर्यन्ता सत्ता विटपिनो यथा।।६२।।

One who is unified with the universal soul, resembles a wave that mixes altogether with the main water; because the Divine soul sends its essence to all, as a tree supplies its marrow to all parts of it from top to foot.

निर्विकारमलं ज्ञप्तेर्ज्ञेयान्तैकैव भासते।
यथा योजनलक्षाभमेकमेवामलं नभः।।६३।।

There is one unchanging soul, that shines afar above the reach of our knowledge; in the same manner as the clear vault of heaven, appears at the distance of millions of miles from us.

एकमेव तथा ज्ञानं ज्ञेयान्तं भात्यखण्डितम्।
शून्यत्वादेकममलं यथा सर्वगमेव खम्।।६४।।

There is only one unknowable and infinite Being, that is far beyond our knowledge of the knowable, and is purer and more rarefied than the all pervading vacuum.

तथैकममलं ज्ञात्वा ज्ञानज्ञेयदशास्वपि।
घृतेनात्मा घनीभूय पाषाणीक्रियते यथा।।६५।।

Therefore knowing that pure and holy One, as both the states of knowledge and knowable (*i.e.* the subjective and objective); just as the clarified butter is consolidated to the compactness of stone. (The soul is solidified to matter).

चिता चेत्यतयात्मैव स्वचित्तीक्रियते तथा।
देशकालं विनैवात्मा बोधाबोधेन चित्तताम्।।६६।।

The Divine intellect makes itself the object of its thought as a thinkable being; and the soul thinks in itself as the mind, from eternity to eternity, throughout the infinity of space. (The soul reflects in itself, as the congeries of all things of its omniscience).

अबुद्धो नीयते न्यायैरेकमेवैष सुस्थितः।
अत्र यद्यप्यबोधादेः संभवो नास्ति कश्चन।
तथापि कल्प्यतेऽत्रैव बोधनाय परस्परम्।।६७।।

The unintelligent Nyāya School maintains the unity and positive rest of God; and although there may be no mistake of theirs in this

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position, yet it is wrong to separate omniscience from the entity of Divine unity.

महानुभावा विगताभिमाना
विमूढभावोपशमे गलन्ति।
निर्भ्रान्तयोऽनन्ततयैव शान्ता
नित्यं समाधानमया भवन्ति।।६८।।

All great minded souls that are free from pride, melt away into the inscrutable quiescence of God; and those that unerring in divine knowledge, find their eternal rest in the *samādhi* or resignation of themselves to the Supreme spirit.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षो० निर्वाणप्रकरणे उ० ब्रह्मैकतानतोपदेशो नाम त्रिचत्वारिंशः सर्गः।।४३।।

CHAPTER 44

DANGERS TO WHICH THE WANDERING (STAG-LIKE) MIND IS EXPOSED

Argument— The tree of samādhi; its roots and filaments, its leaves and branches, its blossoms and flowers, its barks and fruits, its piths and marrows, its heights and moistures.

श्रीराम उवाच

क्रमात्समाधानतरोराजीवफलशालिनीम्।
सलताकुसुमां ब्रूहि सत्तां विश्रान्तिदां मुने।।१।।

Rāma said: Relate to me at length, O holy sage, the form of the arbour of *samādhi*, together with all its creepers, flowers and fruits, which supply holy men with good and refreshment, all along their lives.

वसिष्ठ उवाच

आजीवमुद्यदुत्सेधं विवेकिजनकानने।
पत्रपुष्पफलोपेतं समाधानतरुं शृणु।।२।।

Vasiṣṭha replied: Hear me related to you about the tree of *samādhi*, which always grows in the forest of holy people, and is ever fraught with its luxuriant foliage and flowers and its luscious fruits.

यथाकथंचिदुदितं दुःखेन स्वयमेव च।
संसारवननिर्वेदं बीजमस्य विदुर्बुधाः।।३।।

The learned say, that it is some how or other, either by culture or its own spontaneity, that there grows a dissatisfaction with the wilderness of this world, in the heart of the reasonable man.

शुभजालहलाकृष्टं रसासिक्तमहर्निशम्।
प्रवहच्छ्वसनाकुल्यं क्षेत्रमस्य विदुर्बुधाः।।४।।

Its field is the heart of the wise man, furrowed by the plough of prosperity (*i.e.* which has had better fortune); which is watered with delight by day and night, and whose conduit is now flowing with sighs.

समाधिबीजं संसारनिर्वेदः पतति स्वयम्।
चित्तभूमौ विविक्तायां विवेकिजनकानने।।५।।

It is the heart's regret at the world, which is the seed of *samādhi* or self-resignation; and it grows of itself in the ground of the contrite heart of the wise, in the forest land of reasonable men.

स्वचित्तभूमौ पतितं ध्यानबीजं महाधिया।
सेकैरमीभिर्यत्नेन संसेक्तव्यमखेदिना।।६।।

When the seed of contrite reflection, falls in the minds of magnanimous men; it must be watered with diligence and indefatigueableness with the following articles (*viz*:—

शुद्धैः स्निग्धैः पवित्रैश्च मधुरैरात्मनोहितैः।
सत्संगमनवक्षीरैरैन्दवैरमृतैरिव।।७।।

The society of pure, holy and complacent men, who speak sweetly and kindly for the good of other's; and whose speech serves as the sprinkling of fresh water or milk or dew-drops on the seeding grounds.

अन्तःशून्यप्रदैः पूर्णैः स्वच्छैरमृतशीतलैः।
विसृतैरमृताकुल्याशास्त्रार्थवरवारिभिः।।८।।

And by shedding the sacred waters of the sayings of the holy śāstras, all about the aqueduct, which may serve to grow the seed, by their cool and ambrosial moisture.

स्वचित्तभूमौ पतितं परिज्ञाय महाधिया।
बीजं संसारनिर्वेदों रक्ष्यं ध्यानस्य यत्नतः।।९।।

When the magnanimous soul, perceives the seed of contrite reflection fallen in the mind; he must try to preserve and foster the same with all diligence.

तपःप्रकारदानेन पदार्थघटनेशितैः।
तीर्थायतनविश्रान्तिवृतिविस्तारकल्पनैः।।१०।।

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This seed is to be grown by the manure of austerities, and by the power of using other means; by resorting to and resting in places pilgrimage and holy shrines, and by stretching his perseverance as his defence (or a fence about the seed-ground).

कर्तव्योऽङ्कुरितस्यास्य रक्षिता शिक्षिताशयः।
संतोषनामा प्रियया नित्यं मुदितयान्वितः।।११।।

It is the duty of the well taught man, after the sprouting forth of the seed, to preserve it always with the assistance of his two consorts-contentment and cheerfulness.

पश्चात्स्थिताशाविहगान्परप्रणयपक्षिणः।
अस्मादापततः कामगर्वगृध्रान्निवारयेत्।।१२।।

He should then keep off the aerial birds of his expectations and the fowls of his affection for others, and the vultures of his desire and cupidity, from darting upon and picking up the seed.

मृदुभिः सत्क्रियाकुन्तैर्विवेकार्कातपैरपि।
अचिन्त्यालोकदैरस्मार्जितव्यं रजस्तमः।।१३।।

Then the *rajas* or dust of vanity, is to swept away (from this field), by gentle acts of piety, serving as sweepers of vice and unrighteousness; and then the *tamas* or shades of ignorance are to be dispelled from this ground, by the ineffable light of the sun of reason-*viveka*.

संपदः प्रमदाश्चैव तरङ्गा भोगभङ्गुराः।
पतन्त्यशनयस्तस्मिन्दुष्कृताभ्रसमीरिताः।।१४।।

Wealth and women, and all sorts of frail and fleeting enjoyments; overtake this rising germ (or godliness), as darts of lightning issuing from the cloud of unrighteousness.

धैर्यौदार्यदयामन्त्रैर्जपस्नानतपोदमैः।
विनिवारयितव्यास्ताः प्रणवार्थत्रिशूलिना।।१५।।

It is by the iron rod of patience and gravity, by the muttering of *mantras*, and by holy ablutions and austerities, as also by the trident of the triliteral *Om*, that these thunderbolts are averted.

इति संरक्षितादस्माद्ध्यानबीजात्प्रवर्तते।
आभिजात्योन्नतः श्रीमान्विवेकाख्यो नवाङ्कुरः।।१६।।

In this manner the seed of meditation also, being carefully preserved from neglect, sprouts forth in the germ of discrimination (viveka) with its handsome and thriving appearance.

तेन सा चित्तभूर्भाति सप्रकाशा विकासिनी।
भवत्यालोकरम्या च खं यथाभिनवेन्दुना।।१७।।

The ground of the mind shines brightly, with this brilliant germ; and it gladdens the hearts of men in veneration to it, as the smiling moon-beams illume the sky.

तस्मादङ्कुरतः पत्रे उभौ विकसतः स्वयम्।
एकं शास्त्राभिगमनं द्वितीयं साधुसंगमः।।१८।।

This germ shoots forth in a couple of leaves, which grow out of themselves upon it; one of them is the knowledge of śāstras, and the other is the society of the good and wise. (*i.e.* Divine knowledge is to be gained from the study of scriptures, and attendance to the lectures of learned men).

स्तम्भमेष निबध्नाति स्थैर्यं नाम समुन्नतिम्।
संतोषत्वग्विवलितं वैराग्यरसरञ्जितम्।।१९।।

Let your fixedness support the stem and height of this tree, and make your patience its covering bark; and cause your unconcernedness with the world, supply it with the moisture of indifference.

वैराग्यरसपुष्टात्मा शास्त्रार्थप्रावृषान्वितः।
स्वल्पेनैव स्वकालेन परामेति समुन्नतिम्।।२०।।

The tree of godliness being nourished with the moisture of unworldliness and watered by the rain water of śāstras, attains its full height in course of a short time.

शास्त्रार्थसाधुसंपर्कवैराग्यरसपीवरः।
रागद्वेषकपिक्षोभैर्न मनागपि कम्पते।।२१।।

Being thickened by the pith of divine knowledge, and marrow of good society, and the moisture of indifference, this tree attains a fixity, which is not to be shaken by the apes of passions and affections.

अथ तस्मात्प्रजायन्ते विज्ञानालंकृताकृतेः।
लता रसविलासिन्य इमा विततदेशगाः।।२२।।

And then this tree shoots forth in luxuriant branches of wisdom, which stretches far and wide with their fresh verdure and virescent leaves, distilling their juicy sweets all around.

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स्फुटता सत्यता सत्ता धीरता निर्विकल्पता।
समता शान्तता मैत्री करुणा कीर्तिरार्यता।।२३।।

These are the branches of frankness and truth, of constancy and firmness, of equanimity and unchangeableness, of calmness and amicableness, and of kindness, self-respect and renown.

लताभिर्गुणपत्राभिः स ध्यानतरुरूर्जितः।
यशःपुष्पाभिरेताभिः पारिजातायते यतेः।।२४।।

These branches are again adorned with the leaves of peace and tranquility, and studded with flowers of good repute and fame; wherewith this tree of godliness becomes the *pārijāta* (or the arbour of paradise or Parassus) to the hermits of the forests.

इत्यसौ ज्ञानविटपी लतापल्लवपुष्पवान्।
भविष्यज्ज्ञानफलदो दिनानुदिनमुत्तमः।।२५।।

In this manner the tree of divine knowledge, being fraught with its branches, leaves and flowers; brings for the best and richest fruits of knowledge, day by day (during the life time of its possessor).

यशःकुसुमगुच्छाढ्यो गुणपल्लवलासवान्।
वैराग्यरसविस्तारी प्रज्ञामञ्जरिताकृतिः।।२६।।

It blossoms in clusters of the flowers of fame, and is covered with leaves of bright qualities all over; it is profluent with the sweets of dispassionateness; and its filaments are full of the dust of intelligence.

सर्वाः शीतलयत्याशाः प्रावृषीव पयोधरः।
सर्गातपं शमयति सूर्यतापमिवोडुपः।।२७।।

It cools all sides like clouds in the rainy weather, and always the heat of worldly anxieties, as the moon-beams assuage the warmth of sun-shine.

प्रतनोति शमच्छायां छायामिव घनागमः।
निरोधमास्फारयति शमोऽनिल इवाम्बुदम्।।२८।।

It spreads the awning shade of harmony, as the clouds cast a cooling shadow below; it stretches a quiet composure over the mind (*citta-vṛtti nirodha*), as an extensive cloud overspreads a still calm in the air.

निबध्नात्यात्मना पीठं कुलाचल इव स्थिरम्।
फलस्य रचयत्यूर्ध्वं घटिकां मङ्गलादिताम्।।२९।।

It builds a sound and sure basis for itself, as the rocks stand on their solid bases; it lays the foundation of future rewards the high, and causes all blessings to attend upon it.

विवेककल्पवृक्षे तु वर्धमाने दिने दिने।
छायावितानवलिते पुंसो हृदयकानने।।३०।।

As the arbour of discrimination, grows higher and higher day by day; so it stretches a continuity of cooling shade, over the forest of the hearts of men.

प्रवर्तते शीतलता तलतापापहारिणी।
अभ्युल्लसन्मतिलता तुषारोदरसुन्दरी।।३१।।

It diffuses a coldness, that pacifies the heat below; and makes the plant of the understanding to shoot forth (develop), as a tender creeper juts out of the snows.

यस्मावान्तरश्रान्तो विश्राम्यति मनोमृगः।
आजन्मजीर्णपथिकः पथि कोलाहलाकुलः।।३२।।

The deer like mind being tired with its wanderings, about the deserts of this world; takes its rest and refuge under this cool shade; as a weary traveller, worried out from his very birth, in his journey among men, comes to take his rest at last.

सत्तामात्रात्मशारीरचर्मार्थं प्रेक्षितोऽरिभिः।
नानातासारसाकारगोपयज्जर्जरोन्मुखः।।३३।।

This deer of the mind, that is galled in its mouth by browsing the thorny brambles of the forest for food, is again hunted by its enemies of the passions, which lay waiting like hunts-men, to kill the soul, as these slay the body of the stag for its skin.

संसारारण्यविसरद्वासनापवनेरितः।
अहन्तातापसरिता सर्वदा विप्रदारदी।।३४।।

The deer like mind being ever impelled by its vain desires, wanders all about the deserts land of this world, and pursues after the poisonous water of mirage of its egoism.

दीर्घादरी दूरचितसारसंचारजर्जरः।
पुत्रपौत्रपरामर्शप्रतापात्पतितोऽवटे।।३५।।

It sees the extended and verdant valley at distance, and is battered and shattered in its body

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with running after its verdure; and being harassed in search of the food and forage for its offspring, it falls headlong into the pit for its destruction.

लक्ष्मीलताविलुठनात्संकटैः कुण्ठिताङ्गकः।
तृष्णाश्रीसरितं गृह्णन्कल्लोलैर्दूरमाहतः।।३६।।

Being rubbed of his fortune, and put to bodily troubles, and led by thirst of gain to the ever running stream of desires, the man is at last swallowed up and carried away by the current waves.

व्याधिदुर्व्याधवैधुर्यपलायनपरायणः।
अशङ्कितविधिर्व्याधपातादिव कृताकृतिः।।३७।।

The man flies afar for fear of being overtaken by a disease, as the stag does for fear of a huntsman, but he is not afraid of the hunter of fate, that falls upon him unawares at every place.

ज्ञेयास्पदसमायातदुःखसायकशङ्कितः।
वैरिविद्रवणव्यग्रो दृषदाहरणाङ्कितः।।३८।।

The timid mind is afraid of the shafts of adverse fortune, flying from every known quarter; and of being pelt by stones flung from the hands of its enemies on every side.

उन्नतानतसंपातनिपातेनातिघूर्णितः।
विकारोपलनिर्घातैः पारम्पर्येण चूर्णितः।।३९।।

The mind is ever hurled up and down, with the ups and down of fortune; and is continually crushed under the millstone of his rising and setting passions (of anger and hatred etc.).

तृष्णाचारुलताजालप्रवेशवशविक्षतः।
स्वप्रज्ञारचिताचारः परमायास्वशिक्षितः।।४०।।

One who follows after thirst, without putting reliance on the laws inculcated by the great, falls headlong into the delusion of the world; as one suffers a scratch is well as wound over his body, by penetrating within the beautiful thorny creepers.

इन्द्रियग्राममागत्य प्रपलायनतत्परः।
सुदुर्ग्रहगजेन्द्रोग्रविस्फूर्जनविमर्दितः।।४१।।

Having entered in the organic body of man, the mind is eager to fly away from it; put there is the ungovernable elephant of earthy desire, that stuns it with its loud shrieks (on its way).

विषयाजगरोदारविषफूत्कारमूर्च्छितः।
कामुकः कामिनीभूमौ रसात्प्रायो विपोथितः।।४२।।

There is again the huge snake of worldly affairs, which benumbs it with its poisonous breath; and so do the fairies on the face of the earth, serve to enslave the mind in love to them.

कोपदावानलप्लुष्टपृष्ठविस्फोटदाहवान्।
सदा गतागतानेकदीर्घदुःखप्रदाहवान्।।४३।।

There is also the wild fire of anger, which boils like a smart bile with its burning flame in the human breast; and inflames the mind with endless pain, by its repeated recurrence in the bosom.

स्वात्मलग्नाभिलाषांशदंशदोषैरुपद्रुतः।
भोगलोभलसन्मोदशृगालचिरविद्रुतः।।४४।।

The desires clinging to the mind, are as gnats and fleas, biting and stinging it constantly; and its carnal enjoyments appetites and revelries, are as shakals shricking loudly about it.

स्वकर्मकर्तृतोद्भ्रान्तदारिन्द्यद्वीप्यनुद्रुतः।
व्यामोहमिहिकान्धत्वकूटावटलुठत्तनुः।।४५।।

It is led by virtue of its actions, to wander all about without any rest or profit to its self, and driven from place to place by the tiger like poverty, staring grimly at its face, again it is blinded amidst the mist of its affections to children and others, and lost at last in the hidden pitfall of death.

मानसिंहसमुल्लासहृदयोत्कम्पनातुरः।
मरणेन रणे येन वृकपुष्पमिवेक्षितः।।४६।।

Again it trembles with the sense of and fear for its honour, which like a lion strikes tremor in its heart; while it is struck with terror at the glaring of the wolf of death at its face.

गर्वेण गिरणायाशु दूरतोजनसेवितः।
कामैः समन्ततो दन्तवितानितयवाङ्कुरः।।४७।।

It is afraid of pride, as a forester in dread of dragon coming to devour him; and it fears the appetites, which with their open mouths and bloody teeth, threaten to ingulp it in ruin.

तारुण्यनारीसुहृदा क्षणमालिङ्ग्य वर्जितः।
दुःसंचारेषू पवनैः कुपितैरिव वर्जितः।।४८।।

It is no less in fear of its female companions in youth, whose amorous embraces like gusts of

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wind threaten to hurt it headlong to repeated hell-pits.

कदाचिन्निर्वृतिं याति स शमं च तरौ क्वचित्।
मनोहरिणको राजन्नाजीवमिव भास्वति।।४९।।

It seldom happens, O prince! that the deer-like mind finds its rests in the arbour of godliness; as the living beings do, when they come from darkness to day light. (It ought to be, when they come from day light to repose at night).

तालीतमालबकुलादिकवृक्षगुल्म-
विश्रान्तिषु प्रचुरपुष्पविलासहासैः।
नामापि यस्य न विदन्ति सुखस्य मूढाः
प्राप्नोति तच्छमतरोः स्वमनोमृगो वः।।५०।।

O ye hearers, let your deer-like minds find that delight in the arbour of peace, whose name even is not known to the ignorant, who are deluded by their fickle and smiling fortunes, resembling the oscillating smiles of flowers.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उत्तरार्धे मनोमृगविपद्वर्णनं नाम चतुश्चत्वारिंशः सर्गः।।४४।।

CHAPTER 45

CONTINUATION OF THE STORY TO THE DEER-LIKE MIND

Argument. Description of the happiness, attending upon the access of the mind to the arbor of Godliness.

वसिष्ठ उवाच

इति विश्रान्तवानेष मनोहरिणकोऽरिहन्।
तत्रैव रतिमायाति न याति विटपान्तरम्।।१।।

Vasiṣṭha continued: O destroyer of enemies! the deer-like mind having found its rest in that sacred bower, remains quite pleased with the same, and never thinks of going to any other arbour.

एतावताथ कालेन स विवेकद्रुमः फलम्।
अन्तस्थं परमार्थात्म शनैः प्रकटयत्यलम्।।२।।

In course of time, the tree of discriminate knowledge, bringsforth its fruits; which ripen gradually with the sweet substance of spiritual knowledge in the inside.

ध्यानद्रुमफलं पुण्यौ तदसौ स्वमनोमृगः।
अधःस्थितः प्रान्तगतं तस्य पश्यति सत्तरोः।।३।।

The deer-like mind sitting under the goodly tree of its meditation, beholds its outstretching branches hanging downward, with loads of the fruits of merit and virtue: (meaning its meritoriousness).

आरोहति नरो वृक्षं तदास्वादयितुं फलम्।
अन्यवर्गपरित्यागो वितताध्यवसायवान्।।४।।

It sees people climbing in this tree, with great persistence and pains; inorder to taste these sweet fruits in preference to all others: (because merit is preferable to reward).

विवेकवृक्षपान्नाम वृत्तीस्त्यजति भूगताः।
उन्नतं पदमासाद्य भूयो नाधः समीहते।।५।।

Worldly peoples decline to ascend the foot of the tree of knowledge, but those who have mounted high upon it, never think of ever coming down from the high position which they have attained.

तेनोत्तमफलार्थेन संस्कारान्प्राक्तनानसौ।
विवेकपादपारूढस्त्यजत्यहिरिव त्वचम्।।६।।

For he who has ascended on the tree of reason or knowledge, inorder to taste its delicious fruits, forgets the relish of his habitual food, and forsakes the bondage of his former deserts, as a snake casts aside his slough or skin.

हसत्युच्चैः पदारूढमात्मानमवलोकयन्।
एतावन्तमहं कालं कृपणः कोऽभवं त्विति।।७।।

The man who has risen to a high station, looks at himself and smiles to think, how miserly he has passed so long a period of his past life.

करुणादिषु तेष्वस्य भ्रमञ्छाखान्तरेषु सः।
लोभव्यालमधः कुर्वन्सम्राडिव विराजते।।८।।

Having then mounted on the branch of fellow feeling, and putting down the snake selfishness under his feet, he seems to reign in himself, as if he were the sole monarch over all.

हृदयेन्दोर्गलश्रेणी दुःखानतिमिरावलिः।
कृष्णायःशृङ्खलातृष्णा दिनानुदिनमुज्झति।।९।।

As the digits of the moon decrease and disappear in the dark fortnight, so the lotuses of his distress are lost in oblivion; and the iron

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fetters of his thirst after greed are rubbed out day by day (as he advances in his yoga).

उपेक्षते न संप्राप्तं नाप्राप्तमभिवाञ्छति।
सोमसौम्यो भवत्यन्तः शीतलः सर्ववृत्तिषु।।१०।।

He heeds not what is unattainable, nor cares about what is not obtained; his mind is as bright as the clear moon light night, and his heart is quite cold, in all its passions and affections.

शास्त्रार्थपल्लवेष्वेव निषण्णात्मावतिष्ठते।
उन्नतावनता याता अधः पश्यञ्जगद्गतीः।।११।।

He sits poring upon the sages of the scriptures, and meditates in silence in their profound sense; he observes with extensive view the course of nature, from the highest and greatest objects to the mean and minute.

भीमद्रुमलतोत्कीर्णपुष्पप्रकरदन्तुराः।
प्राक्तनीः स्वाः स्थलीः पश्यन्हसत्यन्तर्वराकताम्।।१२।।

Looking at the aforesaid septuple ground of his past follies, full with thick forests of poisonous fruits and flowers; he sits smiling looking upon them in derision (for having fled from their infection).

तेषु तत्स्कन्धदेशेषु तथोड्डीनविडीनया।
हारिण्या विहरञ्जात्या राजेव परिराजते।।१३।।

Having fled from the tree of death, and alighted on that of life, his aspiring mind like a flitting bird, rises by degrees to its higher branches, and there sits delighted as a prince in his elevated station.

पुत्रदारसमग्राणि मित्राणि च धनानि च।
जन्मान्तरकृतानीव स्वप्नजानीव पश्यति।।१४।।

Thence he looks down upon the family and friends, and upon the wealth and property (he has left behind); as if they were the adjuncts of former life, or as visions in his dream.

रागद्वेषभयोन्मादमानमोहमहत्तया।
नटस्येवास्य दृश्यन्ते शीतलामलचेतसः।।१५।।

He views with coldness his passions and feelings, his fears, hopes, his errors and honours, as actors (dramatispersonae), acting their several parts in the drama of his life. (The world is a stage, life a play, and the passions are players in it).

जन्मत्तचेष्टिताकारा हसत्यपि पुरोगताः।
तरङ्गभङ्गुराधाराः संसारसरितो गतीः।।१६।।

The course of the world is as that of a rapid river, running onward with its furious and mischievous current; and laughing with its frothy breakers, now swelling highland then sinking at once.

न स चेतयतें काश्चिल्लोकदारधनैषणाः।
अपूर्वपदविश्रान्तो जीवन्नेव यथा शवः।।१७।।

He does not feel any craving for wealth, wife or friends in his breast, who lives dead to his feelings as an insensible corpse (or forgets himself to a stone).

केवलं केवले शुद्धे बोधात्मनि महोन्नते।
दत्तदृष्टिः फले तस्मिन्परं समधिरोहति।।१८।।

His sight is fixed only on that single fruit on high, which is the holy and conscious soul or intellect; and with his sole object in his view, he mounts high on the higher branches of this tree of life.

स्मृत्वा स्मृत्वापदः पूर्वं संतोषामृतपोषितः।
अर्थानामप्यनर्थानां नाशेषु परितुष्यति।।१९।।

He bears in his remembrance, the blessings of the preceding step of his yoga meditation, which is one fraught with the ambrosia of contentment; he remains as content at the loss of his riches, as he felt himself glad at their gain before.

व्यवहारेषु कार्येषु भोगसंपादकेष्वपि।
परमुद्वेगमायाति सनिद्र इव बोधितः।।२०।।

In the callings of his life, as also to the calls of his private and public interest; he is as displeased and annoyed, as one who is untimely roused from his wholesome sleep.

दीर्घाध्वग इवोदारामनारतमबाधिताम्।
चिरं मौर्ख्यश्रमाक्रान्तो विश्रान्तिमभिवाञ्छति।।२१।।

As a weary traveller fatigued with his long and tiresome journey, longs for his rest from cessation of his labour; so a man tired with his repeated journey through life by cause of his ignorance, requires his respite in *nirvāṇa* (or extinction of the trouble and transmigration in this troublesome world).

निःश्वासबोधितोऽप्यग्निरनिन्धन इवात्मनि।
श्वासमात्रसमोऽप्यन्तरतिष्ठन्नेव शाम्यति।।२२।।

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As a flame of fire is kindled by the wind of breath and without the help of fuel, so let him kindle the flame of his soul within by the breath of respiration; and he united with the Supreme spirit.

आपतन्तीं बलादेव पदार्थेष्वरतिं शनैः।
न शक्नोति निराकर्तुं दृष्टिमत्र च्युतामिव।।२३।।

Let him check per-force his yarning after anything, which falls of itself before his sight; although he is unable to prevent his wistful eye, from falling upon it. (Look on all things, but long after nothing).

तां महापदवीं गच्छन्परमार्थफलप्रदाम्।
भूमिकामप्युपायाति वचसामप्यगोचराम्।।२४।।

Having attained this great dignity, which confers the fruits of best blessings on man, the devotee arrives to the sixth stage of his devotion, whose glory no language can describe.

कुतोऽप्यचेष्टितेष्वेव संप्राप्तेषु विधेर्वशात्।
भोगेष्वरतिमायाति पान्थो मरुमहीष्विव।।२५।।

Whenever he happens to meet with some unexpected good, which fortune presents unto him he feels a repugnance to it, as the traveller is loathe to trust the mirage in a barren desert.

घूर्णः क्षीण इवानन्दी सुप्तः संसारवृत्तिषु।
अन्तःपूर्णमना मौनी कामपि स्थितिमृच्छति।।२६।।

The silent sage who is full with divine grace within himself, attains to such a state of ineffable felicity; as the weary and exhausted traveller finds in his sweet sleep, over the bustle of the busy world.

स तादृग्रूपतामेत्य परमार्थफलस्य तत्।
क्रमान्निकटमाप्नोति खगोऽगपदवीमिव।।२७।।

He sage having arrived at this stage of his devotion, advances towards this attainment of the fruit of spiritual bliss, as an aerial *siddha* spirit on its alighting on the mount Meru, or a bird of air on its dropping down on the top of a tree.

ततस्तदखिलां बुद्धिं विहाय वियता समः।
गृह्णात्यथास्वादयति भुङ्क्तेऽथ परितृप्यति।।२८।।

Here he forsakes all his thoughts and desires, and becomes as free as the open air and sky; and then he takes and tastes and eats and satiates himself, with his feeding freely upon this fruit.

संकल्पार्थपरित्यागाद्दिनानुदिनमातता।
शुद्धस्वभावविश्रान्तिः परमार्थाप्तिरुच्यते।।२९।।

It is the leaving off of every object of desire day by day, and living the live long day with perfect composure with one's self; that is termed the attainment of godliness or full perfection in life.

भेदबुद्धिर्विलीनार्थाऽभेद एवावशिष्यते।
शुद्धमेकमनाद्यन्तं तद्ब्रह्मेति विदुर्बुधाः।।३०।।

The means of attaining to this state of perfection, is the doing away with all distinctions and differentiations, and remaining in perfect union and harmony with all and every thing; this state of the mind is said by the learned, to be the assimilation and approximation to the nature of God, who is ever pure and the one and same in all from eternity to eternity.

लोकैषणाविरक्तेन त्यक्तदारैषणेन च।
धनैषणाविमुक्तेन तस्मिन्विश्रम्यते पदे।।३१।।

One disgusted at his desire of the world and its people, and abandoning his desire of wife and family; and forsaking his desire of acquiring riches, can only find his rest in this blissful state.

परेण परिणामेन मिथश्चित्परमार्थयोः।
तापेन हिमलेखेव भेदबुद्धिर्विलीयते।।३२।।

The ultimate union of both the intellect and its true knowledge, (*i.e.* of both the subjective and objective) in the Supreme spirit; serves to melt away all sense of distinction, as the solar heat melts down the frozen snow.

तज्ज्ञस्याकृष्टमुक्तस्य स्वभावोषूपमां विना।
स्थितिः स्रग्दामकस्येव न संभवति काचन।।३३।।

The nature of one who has known the truth, is not comparable with the state of a bent bow, which becomes straight after it is loosened; but to that of a curvilinear necklace, which retains its curvature, even after it is let loose on the ground. (*i.e.* The true convert does not slide back, like the back sliding hypocrite).

यथाऽप्रकटिताङ्गान्तःसंस्थिता शालभञ्जिका।
न सती नासती स्तम्भे तथा विश्वस्थितिः परे।।३४।।

As a statue is carved in wood or stone, and stands expect to view in bas-relief therein; so is the world manifest in the great pillar of the

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Supreme spirit, and is neither an entity nor nullity of itself.

ध्यानं न शक्यते कर्तुं न चैतदुपयुज्यते।
अबोधेन विबुद्धस्तु स्वयमत्रैव तिष्ठति।।३५।।

We cannot form any idea of it in the mind, as to how the material subsists in the immaterial spirit; nor is it proper to entertain the notion, of what is unknowable by our ignorance of the nature of the self-existent One.

आत्यन्तिकी विरसता यस्य दृश्येषु दृश्यते।
स बुद्धो ना प्रबुद्धस्य दृश्यत्यागे हि शक्तता।।३६।।

Whosoever is known to have his utmost indifference to the visible, is capable of knowing the invisible spirit; but the unenlightened soul, is incapable to forsake and forget the visible (in order to see the spirit).

दृश्यस्य बोधताबोधो यो बोधादपरिक्षयः।
स समाधानशब्देन प्रोच्यते सुसमाहितेः।।३७।।

The knowledge of the phenomenal is utter ignorance, but that which is never lost to our consciousness is what is meant by *samādhāna*, and our reliance in the same, constitutes what is called *samādhi*. (This passage has a long explanatory note which is here omitted).

द्रष्टृदृश्यैकतारूपः प्रत्ययो मनसो यदा।
स तदेकसमाधाने तदा विश्राम्यति स्वयम्।।३८।।

When the viewer and view (or the subjective and objective), are viewed in the same light of identity, and so relied upon by the mind; it is then called *samādhāna* or the union of both into one, and it is this belief whereupon the yogi places his rest and reliance.

स्वभावो दृश्यवैरस्यमेव तत्त्वविदो निजः।
दृश्यस्पन्दनमेवाहुरतत्त्वज्ञत्वमुत्तमाः।।३९।।

He who has known truth, finds a distaste in the visible of his own natures, (*i.e.* is naturally averse to them); and wise men make use of the word phenomenalism for ignorance of truth.

अतज्ज्ञायैव विषयाः स्वदन्ते न तु तद्विदः।
न हि पीतामृतायान्तः स्वदते कटु काञ्जिकम्।।४०।।

Fools only feed upon the objects of sense, from their ignorance of truth, but the wise men have a natural distaste for them; for they that have the relish of sweet nectar in them, cannot be disposed to taste the sour gruel or the acrid ale.

वितृष्णस्यात्मनिष्ठत्वादेषणात्रयमुज्झतः।
ज्ञस्याप्यनिच्छतो ध्यानमर्थायातं प्रवर्तते।।४१।।

The uncovetous man being content in himself, is quite devoid of the triple desire mentioned before; but the wise man who is not inclined to meditation, is addicted to the increase of his wealth.

बोधः स्फुरति तृष्णायाः सैव यस्य न विद्यते।
तस्य स्वरूपमुत्सृज्य क्वासौ तिष्ठति कः कथम्।।४२

Self-knowledge results from absence of cupidity, and whosoever loses his self by his venality, has neither his self-possession, nor any fixed position to stand upon: (but is led on everywhere by his covetousness to the service of others).

ज्ञस्यानाराधको ध्येयबोधो नयतु यो भवेत्।
अनन्ता सा वितृष्णस्य निर्विभागोदितः स्वयम्।।४३।।

The learned man does not prosper in his meditation, though he may employ all his knowledge to it; because he is divided in himself by his various desires, though he was made as the whole and undivided image of himself (*i.e.* his maker).

अनन्तमपतृष्णस्य स्वयमेव प्रवर्तते।
ध्यानं गलितपक्षस्य संस्थानमिव भूभृतः।।४४।।

But the soul which is freed from its desires, comes of itself in the possession of endless bliss, by being dissolved in the source of it in its meditation, as the flying mountains were fixed upon the earth, (by having their wings chopped off by the thunder of Indra). (So the fickle mind is fixed, by lopping off its desires).

शुद्धबोधात्मनि ज्ञत्वादसमाहिततोदिता।
न जातु सुसमिद्धेग्नौ घृतबिन्दोरवस्थितिः।।४५।।

As the soul becomes conscious of holy light in itself, it loses the sense of its meditation and is wholly lost in that light; as a drop of clarified butter offered in sacred oblation, is burnt away in the sacrificial fire.

परं विषयवैतृष्ण्यं समाधानमुदाहृतम्।
आहृतं येन तत्रनं तस्मै नृब्रह्मणे नमः।।४६।।

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It is the entire inappetency of sensible objects, which constitutes the peace and quietude of the mind; and he who has accustomed himself to this habit, is entitled to our regard as a venerable and holy divine.

नूनं विषयवैतृष्ण्ये परिप्रौढिमुपागते।
न शक्नुवन्ति निर्हर्तुं ध्यानं सेन्द्राः सुरासुराः।।४७।।

Verily the man that has gained his proficiency, in the suppression of his appetite for worldly objects; becomes as firm and sedate in his holy meditation, that he is not to be shaken from it, by the joint power of Indra and those of the Gods and demigods. (The greedy are as sacrificial beasts, for the food of Gods and others).

परं विषयवैतृष्ण्यं वज्रध्यानं प्रसाध्यताम्।
भेदे विगलिते ज्ञानादन्यध्यानतृणेन किम्।।४८।।

Resort therefore to the strong and adamantine refuge of meditation, and know that all other meditations beside that of knowledge, is as frail and fragile as straws.

मूर्खस्थो विश्वशब्दार्थो नामूर्खविषयस्तथा।
तज्ज्ञाज्ञयोस्तयोश्चैव विश्वविश्वेशयोस्तथा।।४९।।

The word world is used in reference to ignorant people, and the wise are not the subject of its meaning; the difference of the words ignorant and wise, consists in the one's forming the majority of mankind and the other their lords (*i.e.* Wise men rule over the ignorant mob, who compose the world).

यत्रैकीभूय कचनं तत्र विश्राम्यतां बुधाः।
बोधभूमिषु सिद्धानामर्थानां वा विवेकिनाम्।।५०।।

Let wise men resort to and rest at that place, where all meet in union in one self-shining unity; whether it be on the ground of the understanding of the saintly Siddhas, or those of *viveki* sages. (This is an admonition to every one, for his reliance in one catholic religion of unity, of any nation or country).

सत्तासत्ते द्वयैक्ये च निर्णीते नेह केनचित्।
उपाय एकः शास्त्रार्थो द्वितीयो ज्ञसमागमः।।५१।।

No one has yet been able to ascertain the unity or duality of the real or unreal (*i.e.* of the spirit and matter) and the way to learn it, is firstly by means of the śāstras, and next by association with wise and holy men.

ध्यानं तृतीयं निर्वाणे श्रेष्ठस्तत्रोत्तरोत्तरः।
जीवादर्शान्मिथो रूपं गृह्णात्येषा महद्वपुः।।५२।।

The third and best means to *nirvāna* is meditation, which is arrived at one after the other; and then it will appear that, the immense body of Brahma (*i.e.* the infinite spirit), takes upon it the name and nature of the living soul.

जगत्युदेति संघट्टादाविशेषं समे समे।
ज्ञातपूर्वापराशेषजगदष्टापदस्थितेः।।५३।।

The world appears in various forms by the concourse of the like and unlike principles, and becomes divided into eighteen regions, by the omniscience of God that knows the past, and future.

एकसिद्धौ द्वयोः सिद्धिर्बोधवैतृष्ण्यदीपयोः।
मतिवात्याधुतो व्योम्नि दग्धो ज्ञानाग्निनाखिलः।।५४।।

Both the two things namely knowledge and dislike of the world, are attained by attainment of either of them; and the thoughts of our mind, which fly with the winds in open air, are burnt away by the fire of knowledge.

जगत्तूलः परे शान्ते न जाने क्वाशु गच्छति।
चित्राग्निनेव बोधेन तेन जाड्यं न शाम्यति।।५५।।

The worlds like flying cottons, having fled into the supreme soul, nothing is known where they are flown at last; and the gross ignorance of man is not removed by knowledge, as the dense snow is not to be melted by the fire in a painting.

निर्मूलापि जगद्भ्रान्तिर्येनाशु न विलीयते।
यथाऽज्ञस्य जगज्ज्ञप्तिरज्ञानात्प्रदीप्यते।।५६।।

Though the world is known to be an unfounded fallacy, yet it is hard to remove this error from the mind; but on the other hand it increases like the knowledge of ignorant men of it, by their ignorance.

तथा ज्ञस्य परिज्ञानात्तदज्ञप्तिः प्रदीप्यते।
तज्ज्ञस्याज्ञजगज्ज्ञप्तिशब्दार्थरहिता स्थिता।।५७।।

As the knowledge of the ignorant, tends the more to increase their ignorance; so the wise-man comes to find the meaninglessness of the knowledge of ignorant people with regard to the world.

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यथास्थितैव त्रिजगज्ज्ञप्तिश्चित्र इवोदिता।
शून्यत्वेनैव रचिता सुप्तत्वेनेव निर्मिता।।५८।।

The existence of the three worlds, is known to us only as they are represented in our knowledge of them; they are built in vacuity as aerial cities, and stretched out before us as empty dreams in our sleep.

भासते भामयी वाञ्छा जगज्ज्ञप्तिर्ज्ञचेतसि।
नूनं बोधेऽविमूढस्य नाहन्ता न जगत्स्थितिः।।५९।।

The knowledge of the world appears as false, as the conception of fanciful desires in the minds of the wise; for neither the entity of the world nor that of his self-existence, is perceptible in the understanding of the wise man.

भासते परमाभासरूपिणः काप्यवस्थितिः।
बोधाबोधात्मकं चित्तं भाति शुष्कार्द्रकाष्ठवत्।।६०।।

There is only the existence of one supremely bright essence, which shines in our minds; which bears resemblance to pieces of wet or dry-wood, in as much as they are moistened or exsiccated by the presence or absence of the divine knowledge.

बोधादेकं जगद्भावैर्जाड्यान्नात्मत्वमागतम्।
मिथो बोधाद्विवदति मैत्रीं भजति बोधतः।।६१।।

To the right understanding the whole world with all its living beings, appears as one with one's self; but men of dull understandings, bear no mutual sympathy to one another. The knowledge of twain, tends to difference and disunion betwixt man and man; but that of oneness unity leads men to fellow-feeling and union.

य एवास्याधिको भागस्तन्मयत्वेन तिष्ठति।
बुधः सतत्त्वं नावैति जगतोऽभावभावयोः।।६२।।

The wise man possessing a greater share of wisdom, becomes as one with the Supreme One; and does not take into consideration, the question of the entity or nullity of the world.

जाग्रत्स्वप्नसुषुप्तानां स्वभावमिव तुर्यगः।
वासनैव मनः सेयं स्वविचारेण नश्यति।।६३।।

As the man who has arrived at the forth stage of yoga, takes no notice of the waking, dreaming and sleeping states of man; so the reasonable man takes into no account the vain wishes of his heart, and false fancies of his mind.

अवस्तुत्वादतो मोक्षो नात्मनाशे प्रवर्तते।।६४।।

Hence the deer like mind does not choose its annihilation, (or the loss of its entity); for the sake of its liberation, (which is an ideal and negative felicity), and has no reality in it.

ध्यानद्रुमात्स्वयमुपोढमनल्पपाका-
त्कालेन बोधमुपयातवतः क्रमेण।
भुक्त्वा रसायनफलं परबोधमाद्य-
मिच्छन्मनोहरिणको निगडाद्विमुक्तः।।६५।।

Thus the tree of meditation produces of itself the fruit of knowledge, which is ripened by degrees and in course of time to its lusciousness; and then the deer-like mind drinks its sweet juice of divine knowledge to its satiety, and becomes freed from its fetters of earthly desire.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उत्तरार्धे मनोहरणिकोपाख्यानं नाम पञ्चचत्वारिंशः सर्गः।।४५।।

CHAPTER 46

ON ABSTRACT MEDITATION AND HYPNOTISM

Argument. The state of the mind, after its tasting the fruit of the tree of Meditation; and the nausea produced thereby in all worldly objects and enjoyments.

वसिष्ठ उवाच

परमार्थफले ज्ञाते मुक्तौ परिणतिं गते।
बोधोऽप्यसद्भवत्याशु परमार्थो मनोमृगः।।१।।

Vasiṣṭha continued: After the Supreme being which is the object and fruit of meditation, is known as present in the mind, and the bliss of release from flesh is felt within; all sensations are lost together, and the deer-like mind becomes spiritualized into the Supreme essence.

क्वापि सा मृगता याति प्रक्षीणस्नेहदीपवत्।
परमार्थदशैवास्ते तत्रानन्तावभासिनी।।२।।

It then loses its deer-ship of brousing the thorns, as the extinguished lamp loses its flame; it assumes a spiritual form and shines with exhaustless blaze.

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ध्यानद्रुमफलप्राप्तौ बोधतामागतं मनः।
वज्रसारां स्थितिं धत्ते छिन्नपक्ष इवाचलः।।३।।

The mind inorder to attain the fruit of its meditation, assumes a firmness resembling that of the mountains, after their wings were mutilated by the thunder bolts of Indra.

मनस्ता क्वापि संयाति तिष्ठत्यच्छैव बोधता।
निर्बाधा निर्विभागा च सर्वाऽखर्वात्मिका सती।।४।।

Its mental faculties fly away from it, and there remains only its pure consciousness in it; which irrepressible and indivisible and full with the supreme soul in itself.

सुविविक्ततया चित्तसत्ता बोधतयोदिता।
अनाद्यन्ता भवत्यच्छप्रकाशफलदायिनी।।५।।

The mind being roused to its reasonableness, (from its former state of material dullness); now rises as the sentient soul, and dispensing its clear spiritual light, from its identity with the increate and endless One.

स्वयमेव ततस्तत्र निरस्तसकलैषणम्।
अनाद्यन्तमनायासं ध्यानमेवावशिष्यते।।६।।

It then remains in that state, in perfect freedom and from all wishes and attempts; it is assimilated with the everlasting spirit of God, in its form of eternal contemplation.

यावन्नाधिगतं ब्रह्म न विश्रान्तं परे पदे।
तावत्तन्मननत्वेन न ध्यानमवगम्यते।।७।।

Until the great Brahma may be known, and our rest may be found in that Blessed state; so long the mind remains a stranger to meditation, by reason of its dwelling on other thought.

परमार्थैकतामेत्य न जाने क्व मनो गतम्।
क्व वासना क्व कर्माणि क्व हर्षामर्षसंविदः।।८।।

After the mind has obtained its union with the supreme One, we know not whither the mind is fled; and where our wishes and actions, our joys and griefs, and all our knowledge fly away.

केवलं दृश्यते योगी गतो ध्यानैकनिष्ठताम्।
स्थितो वज्रसमाधाने विपक्ष इव पर्वतः।।९।।

The yogi is seen to be solely absorbed in his meditation, and sitting steadfast in his contemplation, like a wingless and unmoving mountain.

विरसाखिलभोगस्य प्रशान्तेन्द्रियसंविदः।
नीरसाशेषदृश्यस्य स्वात्मारामस्य योगिनः।।१०।।

Loathe to his sensual enjoyments, and blunt to all sensibilities; averse to the various slights and objects of senses, the yogī is pleased only with himself.

क्रमेण विगलद्वृत्तेर्बलाद्विश्रान्तिमीयुषः।
अर्थायातं समाधानं केन नाम विचार्यते।।११।।

With his sensations numbed by degrees, and his soul resting in tranquility; and his mind dead to the enticements of wealth and sensible objects; the yogi is pleased with himself.

तावद्विषयवैरस्यं भावयन्त्युचिताशयाः।
न पश्यन्त्येव तान्यावद्भोगांश्चित्रनरो यथा।।१२।।

All men of right understanding, are fully aware of the tastelessness of the objects of sense; and remain like human figures in painting, without doting or looking upon them.

अपश्यञ्जागतानर्थान्निर्वासनतयात्मवान्।
बलाद्वज्रसमाधाने त्वन्येनेव निवेश्यते।।१३।।

The man that is master of himself, and has mastery over his soul and mind; disdains to look upon earthly treasures, for his want of desire for them; he is firmly fixed in his abstractions, as if he were compelled to it by force of another.

प्रावृषीव नदीपूरो यः समाधिरूपस्थितः।
बलादेव तमायातं भूयश्चलति नो मनः।।१४।।

The soul immersed in meditation, becomes as full as a river in the rainy season; and there is no power that can restrain the mind, which is fixed in its meditation.

सर्वार्थशीतलत्वेन बलाद्ध्याने यदाऽऽगतम्।
ज्ञानाद्विषयवैरस्यं स समाधिर्हि नेतरः।।१५।।

When the mind is immersed in deep meditation, by its cool apathy to all sensible objects, and feels an utter indifference to all worldly affairs, it is then said to be in its samādhi and no other.

दृढं विषयवैरस्यमेव ध्यानमुदाहृतम्।
तदेव परिपाकेन वज्रसारं भवत्यलम्।।१६।।

It is a settled distaste to the objects of sense, that constitutes the pith and marrow of

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meditativeness; and the maturity of this habit, makes a man as comport as adamant.

तदेतद्भोगवैतृष्ण्यं ध्यानमङ्कुरितं हि तत्।
तदेव पीठबन्धेन बद्धं भवति बन्धुरम्।।१७।।

It is therefore the distaste to worldly enjoyments, that is the germ of meditation, while it is the taste for such pleasures, which binds a man fastly to it.

सम्यग्ज्ञानं समुच्छूनं सदैवोज्झितवासनम्।
ध्यानं भवति निर्वाणमानन्दपदमागतम्।।१८।।

Full knowledge of truth, and the renunciation of every desire at all times; lead men to the nirvāṇa meditation, and to the infinite joy of the divine state.

अस्ति चेद्भोगवैतृष्ण्यं किमन्यद्ध्यानदुर्धिया।
नास्ति चेद्भोगवैतृष्ण्यं किमन्यद्ध्यानदुर्धिया।।१९।।

If there is inappetency of enjoyments, why think of anything else? and if there be no such inappetency, what avails any other thought or meditation?

दृश्यस्वदनमुक्तस्य सम्यग्ज्ञानवतो मुनेः।
निर्विकल्पं समाधानमविरामं प्रवर्तते।।२०।।

The well intelligent sage who is freed from his relishing the visible, is situated in his position of unflinching meditation, and in the enjoyment of his continuous reveries.

यस्मै न स्वदते दृश्यं स संबुद्ध इति स्मृतः।
न स्वदन्ते यदा भोगाः सम्यग्बोधस्तथोदितः।।२१।।

He whom the visible do not delight, is known as the most enlightened man; and he who takes no delight in the enjoyable, is deemed as the full wise man.

यस्य स्वभावविश्रान्तिः कथं तस्यास्ति भोगिता।
अस्वभावो हि भोगित्वं तत्क्षये तत्कथं कुतः।।२२।।

He who is disposed to repose by nature, can have no inclination to enjoyments; it is unnatural to indulge in carnal enjoyments, but the subdued nature needs nothing to enjoy.

श्रुतपाठजपान्तेषु समाधिनिरतो भवेत्।
समाधिविरतः श्रान्तः श्रुतपाठजपाञ्छ्रयेत्।।२३।।

Let men resort to their reflection, after their hearing of a lecture, reciting the scripture, and muttering the mantras and uttering their prayers; and when tired with meditation, let them return to their lectures and recitals.

निर्वाणमासीत निरस्तखेदं
समस्तशङ्कास्तमयाभिरामम्।
सुषुप्तसौम्यं समशान्तचित्तं
शरद्धनाभोगविशुद्धमन्तः।।२४।।

Sitting in meditation in an indefatiguable mood, and resting at agreeable ease with freedom from fear and care; remaining in rapturous hypnotism, with a quiet and composed mind, likens the fair autumnal sky with its unclouded and serene aspect.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उत्तरार्धे साम्यावबोधनो नाम षट्चत्वारिंशः सर्गः।।४६।।

CHAPTER 47

THE FIRST STEP TOWARDS LIBERATION

Argument. Of the different steps leading to Liberation, and firstly of Indifference to the world and lastly of putting reliance in the holy precepts.

वसिष्ठ उवाच

संसारभारसुश्रान्तः संकटेषु लुठत्तनुः।
योऽभिवाञ्छति विश्रान्ति तस्य क्रममिमं शृणु।।१।।

Vasiṣṭha continued: Hear now the manner and the measures which the yogī adopts to himself, in order to obtain his release from his cumbrous burthen and troubles of the world.

पूर्वं विवेककणिका यदा स्वहृदि जायते।
संसारनिर्वेदमयी कारणाद्वाप्यकारणात्।।२।।

As the germ of discrimination springs in the mind at first by reason of the disparagement of the world, (for the multiplicity of its faults, or from some cause or other).

तदा श्रयन्ति सच्छायान्साधुत्वसुविशालिनः।
अध्वश्रमहरांस्तापतप्ता मार्गतरूनिव।।३।।

All good people, resort under the wide stretching shade of this (full-grown) tree; as the weary and sun-burnt traveller halts under the cooling shade of trees on their way.

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दूरे परिहरत्यज्ञान्यज्ञयूपानिवाध्वगः।
सनानदानतपोयज्ञान्करोति विबुधानुगः।।४।।

The wise man shuns the ignorant at a distance, as the wayfarer casts aside the sacrificial wood; because the worshippers of the Gods only observe the ceremonious rites of holy ablutions and alms giving, austerities and offering of sacred oblations.

पेशलं चानुरूपं च व्यवहारमकृत्रिमम्।
लोकयमाह्लादनं धत्ते चन्द्रबिम्बमिवामृतम्।।५।।

In his fair, just, polite and undissembling behaviour, and in his placid and pleasing countenance, he resembles the fair moon with her ambrosial beams.

परप्रज्ञानुगो भव्यः परार्थपरिपूरकः।
पवित्रकर्मरसिकः कोऽपि सौम्यः प्रवर्तते।।६।।

He acts with sound wisdom and prudence, is polite and civil in his manners, is prompt in serving and obliging others, is holy in his conduct and humorous in his discourse.

नवनीतस्थलीवाऽच्छा स्निग्धा मृद्वी मनोहरा।
जनं सुखयति स्वाद्वी तदीया नवसंगतिः।।७।।

He is as clear and cold, soft and pleasing as fresh butter, and his company is delight-some to people even at his very first appearance.

शीतलानि पवित्राणि चरितानि विवेकिनः।
इन्दोरिवांशुजालानि जनं शीतलयन्त्यलम्।।८।।

The deeds of wise men are as pure and grateful to mankind, as the dews of moon-beams, are refreshing and refrigerating of whole nature.

न तथोद्यानखण्डेषु पुष्पप्रकरहारिषु।
विश्राम्यते वीतभयं यथा साधुसमागमे।।९।।

No one sleeps so delighted on a bed of flowers, and in a flower garden devoid of fears; as he rests secure in the society of reasonable and pious men.

मन्दाकिनीपयांसीव संगतानि विवेकिनाम्।
प्रक्षालयन्ति पापानि प्रयच्छन्ति विशुद्धताम्।।१०।।

The society of holy and wise-men, like the pure waters of the heavenly river, serve to cleanse the sins and purify the minds of the sinful.

विवेकिषु विरक्तेषु संसारोत्तरणार्थिषु।
जनः शीतलतामेति हिमहारगृहेष्विव।।११।।

The society of the holy recluse and liberated men, is as cooling as a refrigeratory or ice house.

ननु नामरतोदारा या विवेकिनि विद्यते।
सुरगन्धर्वकन्यासु मानवीषु न विद्यते।।१२।।

The great and high delight, which the holy sage feels in his heart, is not to be enjoyed in the company of fairies among the gods, *Gandharvas* and human kind.

प्रज्ञा प्रसादमायाति क्रमादुचितकर्मणः।
अन्तःकरोति शास्त्रार्थमर्थं मुकुरभूरिव।।१३।।

It is by continued performance of proper acts, that the pious devotee attains his knowledge and clearness of understanding; when the significance of the śāstras, is reflected as clearly in the tablet of his mind, as the reflections of objects are seen in a reflector.

सत्प्रज्ञोन्नतिमायाति शास्त्रार्थरसशालिनी।
विवेकिनि विलासेन कदलीव महावने।।१४।।

A good understanding moistened by instruction of the śāstras, thrives in the mind of a holy man, as a plantain tree grows in the forest.

अन्तरेवानुभवति सर्वार्थान्प्रतिबिम्बितान्।
आदर्शवदशेषेण प्रज्ञानैर्मल्यशालिनी।।१५।।

The mind which is cleared by good judgement, retains the clear impression of everything in it, as a mirror reflects the images of objects on its surface.

साधुसंगमशुद्धात्मा शास्त्रार्थपरिमार्जितः।
प्राज्ञो भात्युद्धृतं वह्नेरग्निशौचमिवांशुकम्।।१६।।

The wise man whose soul is purified by the association with holy-men, and whose mind is cleansed with the lavation of scriptural instruction, is as a sheet of linen cloth flaming with fire.

कचत्काञ्चनकान्तेन विमलालोककारिणा।
भुवनं भास्करेणेव भाति साधुः स्वतेजसा।।१७।।

The holy saint shines with the effulgence of his persons, as the sun does with his golden beams, diffusing a pure light all around the world.

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तथानुगच्छति प्राज्ञः शास्त्रसाधुसमागमौ।
यथात्यन्तानुषङ्गेण तावेवानुभवत्यसौ।।१८।।

The wise man follows the conduct of holy sages, and the precepts of the śāstras in such a manner, as to imitate and practice them himself.

क्रमात्सज्जनतामेत्य शास्त्रार्थभरभावितः।
भाति भोगानधःकुर्वन्पञ्जरादिव निर्गतः।।१९।।

Thus the tyro becomes by degrees, as good as the good and great objects of his imitation, and as full of knowledge as the śāstras themselves; and having then put down all the enjoyments of life under him, he appears to come out of a prison, by breaking down his chains and fetters.

भोगाभिगमदौर्भाग्यं दिनानुदिनमुज्झता।
तेन तत्कुलमाभाति ताराचक्रमिवेन्दुना।।२०।।

He who is practiced in reducing his appetites and enjoyments day by day, resembles the crescent moon daily increasing in brightness, and enlightening his family, as the moon throws her lustre over the stars about her.

अभोगकृपणा क्वापि न चैवास्य प्रवर्तते।
मुखे कान्तिरपूर्वेव चन्द्रे राहुमृते यथा।।२१।।

The penurious miser (who a mass their wealth without enjoying it), is always as sulky as the face of eclipsed moon, and never as smiling as the countenance of the liberal, which is as bright as the face of the moon when freed from eclipse.

तृणीकृततत्रिजगतां महतामभिधेयताम्।
स याति कल्पविटपीं नभसीव दिवौकसाम्।।२२।।

The liberal man spurns the world as mere straw, and becomes renound among the great for his munificence; he resembles the *kalpa* plant of paradise, which yields the desired fruit to every body.

भोगानां द्वेषणेनान्तर्लज्जमानो मनस्यपि।
भोगानामप्यसंपत्त्या परमं परितुष्यति।।२३।।

Though one may feel some compunction in his mind, at the wilful abdication of his possessions; yet the wise man is glad at his having no property at all. (It is better to have no property, than to regret at its loss or resignation).

स्वा एवोपहसत्यन्तस्तरुणीस्तरलक्रियाः।
खेदस्मेरमुखो जातीर्जातिस्मर इवाधमः।।२४।।

Any one may laugh at his prior acts, if he will come to know what he was and he is; as a low *candal* by being *jātismara*, laughs in disgust in making comparison of his past birth with that of the present.

अथ तं द्रष्टुमायान्ति सौहार्देनैव साधवः।
भूमाविवोदितं चन्द्रं विस्मययोत्फुल्ललोचनाः।।२५।।

Even the Siddhas or holy saints, repair with wonder to see the yogī for their esteem of him; and look upon him as the moon risen on earth, with their delighted eyes.

नित्यानादृतभोगोऽसौ ततोऽप्युचितया धिया।
प्राप्तमप्युचितारम्भं भोगं न बहुमन्यते।।२६।।

The yogī who is ever accustomed to despise all enjoyment, and has attained his right judgement, does not hold in estimation any of the enjoyable in life, thought it presents itself to him in the proper manner.

पूर्वं संसृतिवैरस्यमन्तरेवोदितात्मनः।
जायते जीर्णजाड्यस्य पाकादिव शरत्तरोः।।२७।।

The holy man whose soul is raised and unlighted (in time), feels his former enjoyments to become as dull and insipid to him, as a luxuriant tree becomes dry and withered in autumn.

ततः सज्जनसंपर्कमुदर्कश्रेयसे स्वयम्।
करोति स्वस्थतागृध्नुर्भिषगाश्रयणं यथा।।२८।।

He then resorts to the company of holy-men, for his greatest and lasting good; and becomes as sane and sound, as the sick-man becomes hale by his abstinence and recourse to physicians.

तेनोदारमतिर्भूत्वा शास्त्रार्थेषु निमज्जति।
महान्महाप्रसन्नेषु सरःस्विव महाराजः।।२९।।

Being then exulted in his mind, he dives into the deep sense of the śāstras; as a big elephant plunges into a large lake of clear water.

सज्जनो हि समुत्तार्य विपद्भ्यो निकटस्थितम्।
नियोजयति संपत्सु स्वालोकेष्विव भास्करः।।३०।।

It is the nature of virtuous men, to deliver their neighbours from danger and calamity; and to lead them to their well being and prosperity, as the sun leads people to light.

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परस्वादानविरतिः पूर्वमेव प्रवर्तते।
विवेकिनो निजार्थेषु संतोषश्चोपजायते।।३१।।

The reasonable man becomes from before, averse to receive anything from another, and lives content with what is his own.

परस्वादानविरतः संतोषामृतनिर्भरः।
विवेकी क्रमशः स्वार्थानप्युपेक्षितुमिच्छति।।३२।।

He hates to taste the delicacies of others, from his satiety with the ambrosial draughts of contentment; and prepares himself for his abandonment of what he is already possessed of himself.

ददाति कणपिण्याकशाकाद्यपि हि याचते।
तेनैवाभ्यासयोगेन स्वमांसानि ददात्यसौ।।३३।।

He is accustomed to give away his gold and money to beggars, and beg his vegetable food from others; and by habitual practice of giving away whatever he has, he is even ready to part with the flesh of his body.

नूनं विलयचित्तानां विवेकमनुधावताम्।
मौर्ख्यं रघुत्वमायाति धावतामिव गोष्पदम्।।३४।।

Verily the man of subdued mind and holy soul, get over the hidden traps of ignorance with as much ease, as a running man leaps over a pitfall (goshpada).

परार्थादानविरतिं पूर्वमभ्यस्य यत्नतः।
आहर्तव्या विवेकेन ततः स्वार्थेष्वरक्तता।।३५।।

The holy-man being accustomed to despise the acceptance of wealth from others, learns betimes to slight the possession of any wealth for himself also.

ततो भोगनिरासेन सह स्वार्थनिराकृतिः।
परमायै सुविश्रान्त्यै क्रियते कृतिभिः क्रमात्।।३६।।

Thus the aversion to the wealth and possessions of other, leads the wise and holy man by degrees to be aversed to the retaining of anything for himself.

न तादृशं जगत्यस्मिन्दुःखं नरककोटिषु।
यादृशं यावदायुष्कमर्थोपार्जनशासनम्।।३७।।

There is no such trouble in this earth, nor any great pain in the torment of hell, as there is in the punishment of earning and accumulation of wealth.

आसने शयने याने गमने रमणे जने।
आधिचिन्तापरा एव ननु मूढा विदन्तु ताम्।।३८।।

Ah! how little are the money making fools aware, of the cares and troubles which they have to undergo in their restless days and nights in their servitude for money.

नन्वर्था विततानर्थाः संपदः संततापदः।
भोगा भवमहारोगा विपरीतेन भाविताः।।३९।।

All wealth is but lengthening woe, and prosperity is the harbinger of adversity; all enjoyments and ailments are but ailments, and thus every earthly good turns to its reverse.

तावन्नायाति वैरस्यं चिन्ताविषयजृम्भणैः।
यावदर्थमहानर्थो न कदर्थार्थमर्थ्यते।।४०।।

One cannot have a distaste to sensual enjoyments, as long he thinks on the objects of sense; and so long as he has a craving for riches, which are the spring of all evils and bane of human life.

अनुत्तमसुखं यस्मै चिराय परिरोचते।
जगत्तृणशिखादृष्ट्या सोऽर्थं पश्यतु शाम्यतु।।४१।।

He who has got a relish for his highest heavenly bliss, looks upon the world as a heap of straw, and riches as the fire that kindles them to a flame. Avoid this fire and be cool and quiet.

भूरिभावविकाराणां जरामरणकर्मणाम्।
दैन्यदौरात्म्यदाहानामर्थः सार्थ इति स्मृतः।।४२।।

The meaning of wealth is known to be the source of all evils in the world, and as the cause of all wants and disorders and even of diseases and death. It is also the cause of oppression and plunder, of incendiarism and the like, and their consequent poverty and famine.

अस्मिञ्जगति जन्तूनां जरामरणशालिनाम्।
अजरामरणं कर्तुं संतोषोऽस्ति रसायनम्।।४३।।

In this mortal world of the death and diseases of living beings, there is one elixir which confers perpetual health and life to man, and this is his contentment only. (Hence called the ambrosia of life, *santoṣāmṛtam*).

वसन्तो नन्दनोद्यानमिन्दुरप्सरसः स्मृताः।
इत्येकतः समुदितं संतोषामृतमेकतः।।४४।।

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The vernal season is charming, and so are the garden of paradise, the moon-beams and fairies, but all combine in contentment only, which is alone capable of yielding all the delights.

सरसः प्रावृषेवान्तः संतोषेणैव पूर्णता।
गम्भीरां शीतलां हृद्यां प्रसन्नां रसशालिनीम्।।४५।।

The contented soul likens a lake in the rains, when it is full as it is deep, and as clear and cooling as the nectarious beverage of the gods.

साधुरोजस्वितामेत्य संतोषेणैव राजते।
सुपुष्पितवनाकारो वसन्तेनेव पादपः।।४६।।

The honest man is strengthened by his contentment and flourishes with full glee, as a flower tree is decked with blooming blossoms in the flowering season.

पादपीठपरामर्शपिष्टकीटवदीहते।
दीनप्रकृतिरर्थार्थी दुःखाद्दुःखान्तरं व्रजेत्।।४७।।

As the poor emmet is likely to be crushed under the foot of every passer, in its ceaseless search and hoarding of food; so the greedy and needy man is liable to be spurned, for his incessant wanderings after paltry gains and lucre.

कल्लोलविकलाः क्षुब्धसमुद्रपतिता इव।
नाप्नुवन्ति स्थितिं स्वस्थां विकृताकृतयोऽर्थिनः।।४८।।

The deformed and disfigured beggar, is as a man plunged in a sea of troubles, and buffeting in its waves without finding a support for rest, or any prospect of ever reaching to the shore.

संपदः प्रमदाश्चैव तरङ्गोत्तुङ्गभङ्गुराः।
कस्तास्वहिफणच्छत्रच्छायासु रमते बुधः।।४९।।

Prosperity like a beauty, is as frail and fickle as the unstable waves of the ocean; what wiseman is there that can expect to find his reliance in them, or have his rest under the shade of the hood of hedious serpent? (This simile is borrowed in the Nyāya wherein world is said *kupita phani phanā chāyeva*).

अर्थोपार्जनरक्षाणां जानन्नपि कदर्थनाम्।
यः करोति स्पृहां मूढो नृपशुं तं न संस्पृशेत्।।५०।।

He who knowing the pains attending on the gaining, keeping and losing of money, still persists to pursue in its search, is no better than a brute, and deserves to be shunned by the wise as unsociable.

मनसो बाह्यमारम्भमान्तरं च लुनाति यः।
समं वैतृष्ण्यदात्रेण तस्य क्षेत्रं प्रकाशते।।५१।।

He who mows down at once the growing grass of his internal and external appetites, from the field of his heart, by the means of the scythe of *insouciance*, gets it prepared for reception of the seeds of Divine knowledge.

जगत्त्वमज्ञसंबुद्धं ज्ञो विदन्नसदेव यत्।
सतीव तत्र स्फुरति तदनभ्यासजृम्भितम्।।५२।।

Ignorant people take the world for a reality, and wise men also conduct themselves under this supposition though they are well aware of its unreality; and this owing to their neglect of practicing what they are taught to believe. (The wise and foolish are in the same footing, by equally unwise conduct in life).

संसारनिर्वेददशामुपेत्य
सत्संगमं शास्त्रमुपेत्य तेन।
शास्त्रार्थभावेन निरस्य भोगा-
न्वैतृष्ण्यदाढर्यात्परमार्थमेति।।५३।।

The sum of the whole is that, it is the resignation of the world which leads men to the society of sages and study of the scriptures; and then by reliance in the holy precepts, one abandons his worldliness, and at last his firm dislike of the temporal, leads him to seek his spiritual bliss.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उ० मुमुक्षुप्रथमोपक्रमो नाम सप्तचत्वारिंशः सर्गः।।४७।।

CHAPTER 48

ON THE DIGNITY OF RIGHT DISCRIMINATION

Argument. The state of holy Resignation.

वसिष्ठ उवाच

रूढे संसारनिर्वेदे स्थिते साधुसमागमे।
शास्त्रार्थे भाविते बुद्ध्या भोगवैतृष्ण्य आगते।।१।।

Vasiṣṭha continued: After a man has come to his resignation of the world, and to his association with holy men; and after he has well

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digested the precepts of the śāstras, and abandoned his carnal appetites and enjoyments:—

जाते विषयवैरस्ये सज्जनत्वे तथोदिते।
प्रकाशे सोन्मुखीभूते हृदये कलितोदये।।२।।

And then having a distaste to worldly objects, and gained the reputation of being a man of probity; and being outwardly an inquirer after truth, and inwardly full of enlightenment.

धनानि नाभिवाञ्छयन्ते तमांसीव विवेकिना।
त्यज्यन्ते विद्यमानानि संशुष्कामेध्यपर्णवत्।।३।।

He does not long for wealth, but shuns it as one flies from darkness; he gives away whatever he has in hand, as a man casts aside the dry and rotten leaves from his house.

भाराय पान्थदृष्टेयेव दृश्यन्ते दारबन्धवः।
यथाशक्ति यथाकालमुपचर्यन्त एव च।।४।।

Every one is seen to be worn out with toil and care, for the supportance of his family and friends throughout his life; and yet like a weary traveller labouring under his load, he is rarely found to cast off his burthen, as long he has strength to bear it.

इन्द्रियेष्वपि संलग्ना इन्द्रियार्थाः पुनःपुनः।
न भोगा अनुभूयन्ते नूनं शान्तमनस्तया।।५।।

A man is full possession of his senses, and the sensible objects all about him, is yet quite insensible of them, if he is but possessed of the calm, quiet of his mind.

एकान्तेषु दिगन्तेषु सरःसु विपिनेषु च।
उद्याने पुण्यदेशेषु निजेष्वेव गृहेषु वा।।६।।

Wherever he remains, whether in his retire solitude or remote from his country; or in a forest or sea or distant deserts or gardens, he is perfectly at home in every place.

सुहृत्केलिविलासेषु शुभोद्यानाशनादिषु।
शास्त्रतर्कविचारेषु न तथाऽऽस्थीयते चिरम्।।७।।

But he is not in love with any place, nor dwells secure in any state whether it be the company of friends in a pleasure garden, or in learned discussions in the assembly of scholars.

उपशान्तेन दान्तेन स्वात्मारामेण मौनिना।
ज्ञातैवान्विष्यते ज्ञेन विज्ञानैकान्तवादिना।।८।।

Wherever he goes or stays, he is always calm and self-governed, silent and self communing; and though well informed himself, yet he is ever in quest of knowledge by reason of his inquiry after truth.

एवमभ्यासवशतः परे विश्रम्यते पदे।
निम्नेवाम्भसि शान्तेन स्वयमेव विवेकिना।।९।।

Thus by his constant practice, the holy sage sits on the low ground or in water, and reclines himself in the supreme One in the state of transcendent bliss.

सबाह्याभ्यन्तरं शान्ता ज्ञतैवार्थतयोदिता।
न संभवति भिन्नोऽर्थ इत्येव परमं पदम्।।१०।।

This is the state of perfect quietude, both of inner soul as also of the outward senses; and the yogi remains quite insensible of himself, with his consciousness of indubitable truth: (of the unity of his soul with the Supreme spirit).

नार्थोपलब्धिर्नो शून्यमस्ति बोधात्मतां विना।
इत्यन्तरनुभूतिस्थामाहुस्तत्परमं पदम्।।११।।

This transcendent state, consists in the unconsciousness of sensible objects; and the consciousness of a vacuum full with the presence of omniscience spirit (or soul).

एकबोधातिसंबन्धपरिणामात्र बोधता।
न शून्यता नार्थतेति विद्धि तत्परमं पदम्।।१२।।

Firstly one's concern with the knowledge of unity, and lastly his unconsciousness of himself and everything besides, whether of a void or substance, constitutes what is called the state of highest felicity.

स्वसंविन्मात्रविश्रामवताममनसां सताम्।
न स्वदन्ते हि विषयाः पयांसि दृषदामिव।।१३।।

The saint who is mindless of everything, and rests in his consciousness; has no taste of (or desire for anything), but remains as a block of stone amidst the encircling water without tasting it).

निरोधपदमापन्नो निर्मना मौनमन्थरः।
स्वभावे स्थित एवास्ते चित्रे कृत इवात्मवान्।।१४।।

The self-conscious person who has attained to that exclusive state of perfection (*nirodha-padam*), which shuts out all objective thoughts

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from it, remains silent and slow, and quite unmindful of everything beside itself; and he reposes in his own in being (*i.e.* rests in himself), as a human figure does in its picture.

सर्वार्थमर्थरहितं महदेव पराणुवत्।
अशून्यमेव शून्यात्म हृदयं वेद्यवेदिनः।।१५।।

He who has known the One that is to be known, sees in his heart all things as nothing; all magnitudes dwindle into minuteness (before his sight of the boundless majesty of God), and the whole plenum appears as vacuum to him.

अहन्त्वं जगदीहादि दिक्कालकलनादि च।
ज्ञस्य ज्ञानादिशून्यादि स्थितमेव न विद्यते।।१६।।

The knower of god, has no more the knowledge of himself or others (the ego tu, and the world besides); and all space and time and existence appear as none existent before him.

ज्ञेनामलपदस्थेन दीपेनेव निरस्यते।
तमो हार्दं तथा बाह्यं रागद्वेषभयादि च।।१७।।

The seer who has seen the glory of god, is situated in the region of light; and like a lighted lamp, he dispels his inner darkness, together with all his outward fears, animosities and affections.

रजोरहितसर्वांशं सत्त्वात्पारमुपागतम्।
असंभवत्तमोरूपं प्रणमेत्तं नृभास्करम्।।१८।।

I bow down before that sun like sage, who is set beyond darkness on every side, and is raised above all created things; and whose great glory is never liable to be darkened.

भेदप्रविलये जाते चित्ते चादृश्यतां गते।
या स्थितिः प्राप्तबोधस्य न वाग्गोचरमेति सा।।१९।।

I cannot describe in words the most eminent state of divine seer, whose soul is fraught with divine knowledge, whose mind is quite at rest, and whose knowledge of duality is wholly extinct.

ददात्येतन्महाबुद्धे निर्वाणं परमेश्वरः।
अहर्निशं परमया चिरं भक्त्या प्रसादितः।।२०।।

Know, O most intelligent Rāma, that the Great Lord God is pleased to bless him with the bliss of his final extinction in him; in reward of his serving him by day and night with sincere devotion.

श्रीराम उवाच

ईश्वरः को मुनिश्रेष्ठ कथं भक्त्या प्रसाद्यते।
एतन्मे तत्त्वतो ब्रूहि सर्वतत्त्वविदां वर।।२१।।

Rāma rejoined: Till me, O chief of sages, who is this Lord God, and how He is propitiated by our prayers and faith in him; explain this mystery to me, for you are acquainted with all truth.

वसिष्ठ उवाच

ईश्वरो न महाबुद्धे दूरे न च सुदुर्लभः।
महाबोधमयैकात्मा स्वात्मैव परमेश्वरः।।२२।।

Vasiṣṭha replied: Know, O highly intelligent Rāma, that the Lord God is neither at a distance nor unattainable by us; the Lord is the all knowing soul, and the soul is the great God.

तस्मै सर्वं ततः सर्वं स सर्वं सर्वतश्च सः।
सोऽन्तः सर्वमयो नित्यं तस्मै सर्वात्मने नमः।।२३।।

In Him are all things, and from him have come all these; He is all, and everywhere with all; He is immanent in and self same with all, he is everlasting and I bow down to him.

तस्मादिमाः प्रसूयन्ते सर्गप्रलयविक्रियाः।
अकारणं कारणतो गतयः पवनादिव।।२४।।

From him comes out this creation, as well as all its change and dissolution; He is the uncaused cause of all, which rise as winds in the hollow vault of heaven.

अनिशं पूजयन्त्येताः सर्वाः स्थावरजङ्गमाः।
यथाभिमतदानेन सर्वे ते भूतजातयः।।२५।।

Him do all these creatures-the moving as well as unmoving, worship always (in their hearts), as well as they can; and present them the best offerings that they can find.

सुबहून्येष जन्मानि यथाभिमतयेच्छया।
यदा संपूजितस्तेन प्रसादमधिगच्छति।।२६।।

So men by adoring him in their repeated births, with all their hearts and minds and in the best manner that they can; propitiate at last the supreme object of their adoration.

प्रसन्नः स महादेवः स्वयमात्मा महेश्वरः।
बोधाय प्रेरयत्याशु दूतं पूतं शुभेहितैः।।२७।।

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The great Lord God and Supreme soul, being thus propitiated by their firm faith; sends to them at last his messenger (or angel), with his good will for their enlightenment.

श्रीराम उवाच

आत्मना परमेशेन को दूतः प्रेर्यते मुने।
स दूतो बोधनं वापि करोति वद मे कथम्।।२८।।

Rāma asked: Tell me, great sage, how does the lord God and supreme soul, send his messenger to man; and who is this messenger, and in what manner he throws the light in the mind.

वसिष्ठ उवाच

आत्मसंप्रेरितो दूतो विवेको नाम नामतः।
हृद्गुहायां सदानन्दस्तिष्ठतीन्दुरिवाम्बरे।।२९।।

Vasiṣṭha replied: The messenger sent by the divine spirit, is known by the name of wise discrimination, which shines as coolly in the cell of the human heart, as the moon-light does in the clear firmament.

स एष वासनात्मानं जन्तुं बोधयति क्रमात्।
संसारसागरादस्मात्तारयत्यविवेकिनम्।।३०।।

It is this which awakens and instructs, the brutish and cupidinous soul to wisdom, and by this means saves the unwise soul, from the turbulent ocean of this world.

बोधात्मैषोऽन्तरात्मैव परमः परमेश्वरः।
अस्यैव वाचको नाम प्रणवो वेदसंमतः।।३१।।

This enlightening and intellectual spirit, residing in the human heart; is denominated as the *pranava* or adorable, in the Veda and Vedic śāstras.

जपहोमतपोदानपाठयज्ञक्रियाक्रमैः।
एष प्रसाद्यते नित्यं नरनागसुरासुरैः।।३२।।

This holy spirit is propitiated daily, by men and the serpent tribe, and by gods and demigods also; by their prayers and oblations, by their austerities and alms giving, as also by their sacrificial rites and recitals of the scriptures.

द्यौर्मूर्धा पृथिवी पादौ तारका रोमराजयः।
भूतान्यस्थीनि हृदयं व्योमास्य परमेश्वरः।।३३।।

This Lord has the highest heaven for his crown, and the earth and infernal regions for his footstools; the stars glisten as hairs on his person; his heart is the open space of the sky, and all material bodies, are as the bones of his body.

सर्वत्रैष चिदात्मत्वाद्याति जागर्ति पश्यति।
तेनैष सर्वतोलक्ष्यकरकर्णाक्षिपादभृत्।।३४।।

He being the intellectual soul of all, spreads undivided every where; He is never wakeful, and sees and moves every thing, as it were with his hands and feet, and his eyes and ears and the other organs of his body.

विवेकदूतमुद्बोध्य हत्वा चित्तपिशाचकम्।
आत्मनः पदवीं स्फारां जीवः कामपि नीयते।।३५।।

The living or sentient soul, being awakened to wisdom, by destroying the demon of the sensualistic mind; takes upon it a bright spiritual form and becomes a spiritual being.

त्यक्त्वा सर्वविकल्पौघान्विकारानर्थसंकरान्।
पौरुषेणात्मनैवात्मा स्वयमेव प्रसाद्यताम्।।३६।

Now shun the various wishes of your heart, which are ever changeful and full of evils; and exert your manliness to exult your soul to the state of meeting with divine grace.

भ्रमन्मनः पिशाचेऽस्मिन्कल्लोलजलदाकुले।
संसाररात्रितिमिरे स्वात्मैवापूर्णचन्द्रमाः।।३७।।

The rambling mind resembles a demon, buffeting with the waves of furious ocean of the world; it is the enlightened soul only that shines like a luminary, over the dark dreary and dismal waste of the earth.

अगाधमरणावर्तकल्लोलाकुलकोटरे।
तृष्णातरङ्गतरले स्वमनश्चण्डमारुते।।३८।।

See your mind is wafted away by the gale of its greediness, to the vast billowy ocean of the world; and hurled to the deep cavity of its whirlpools, from whose depth no man can rise again.

महाजलडलवाधारे संसारविषमार्णवे।
इन्द्रियग्रामगहने विवेकः पोतको महान्।।३९।।

You have the strong ship of your divine wisdom, alone, that can get your across the see of

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your ignorance; and bear you up above the billows of your carnal appetites and passions.

पूर्वं यथाभिमतपूजनसुप्रसन्नो
दत्वा विवेकमिह पावनदूतमात्मा।
जीवं पदं नयति निर्मलमेकमाद्यं
सत्सङ्गशास्त्रपरमार्थपरावबोधैः।।४०।।

In this manner the lord being propitiated by his worship, sends his holy spirit as his messenger, for sanctification of the human soul; and thus leads the living being to his best and most blest state, by the gradual steps of holy society, religious learning, and the right understanding of their esoteric and spiritual sense.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उ० विवेकमाहात्म्यं नाम अष्टचत्वारिंशः सर्गः।।४८।।

CHAPTER 49

TOTAL STOICISM AND INSOUCIANCE

Argument. The tranquility arrived at by the holy sage, and his relation with the world.

वसिष्ठ उवाच

परिपुष्टविवेकानां वासनामलमुज्झताम्।
महत्ता महतामन्तः काप्यपूर्वैव जायते।।१।।

Vasiṣṭha continued: Those that are stanch in their discernment of truth, and firm in the abandonment of their desires, are truly men of very great souls, and conscious of their greatness in themselves.

औदार्योदारमर्यादां मतिं गाम्भीर्यसुन्दीरम्।
महतां नावगाहन्ते भुवनानि चतुर्दश।।२।।

The vast extent of magnanimity of noble minded men, and the fathomless depth of their understanding, is even greater than the space occupied by the fourteen worlds. (The unbounded mind of the divine Newton, comprehended the boundless with all the hosts of heaven in its fathomless depth).

चित्तभ्रान्तिर्जगदिति प्ररूढे प्रत्यये सताम्।
बाह्यश्चान्तश्चरन्नक्रग्रहो मोहश्च शाम्यति।।३।।

Wise men having a firm belief in the erroneous conception of the reality of the universe, are quite at rest from all internal and external accidents, which overtake the unwary ignorant as sharks and alligators. (The sea of ignorance abounding with sharks of casualties).

द्वीन्दुवत्तापजलवत्केशोण्ड्रकवदम्बरे।
विस्फुरन्त्यां जगद्भ्रान्तौ वासनाप्रत्ययः कुतः।।४।।

What reliance is there in our hope or desire for anything in this world, which is as tempting and deceitful, as the appearance of two moons in the sky, of water in the mirage, and the prospect of a fairy city in the air. (Here the falsity applies both to worldly things as well as our desire for them, and means the unrealizeableness of unrealities).

वसनाप्रत्यये शून्ये शून्यं व्योमैव शिष्यते।
साप्यवस्था मनोऽसत्त्वे कुतस्त्याज्या विवेकिना।।५।।

Desires are as vain as the empty void, owing to the nullity of the mind in which they arise; they sapient therefore are not led away by their desires, which they know, have their origin in the unreal and vacant mind. (The yogī who has arrived at the state of his inappetency in the seventh stage of yoga, never falls back to his desires any more).

त्रयमेतत्तु यावस्थात्रयेणानेन वर्जिता।
पश्यन्तीवाप्यपश्यन्ती सावस्था परमोच्यते।।६।।

The three states of waking, dreaming and sound sleep, are common to all living beings at large; but that state which is beyond those triple functions, and is all seeing and all knowing, without its being seen or known in the state or nature of the Supreme being: (whose omniscience neither wakes, nor dreams nor sleeps at any time).

विचित्ररत्नरश्म्योघ इव नानात्मकं जगत्।
आभासमात्रं नत्वात्मा न घनं न च पार्थिवम्।।७।।

The soul in its enraptured state sees the world as a collection of light, issuing from gems of various kinds; and the human soul as a reflexion of that light, and not as a solid or earthly (material) substance.

रूपालोकनमात्रं हि शून्यमेव जगत्स्थितम्।
खे विचित्रमणिव्यूहकरजालभिवोत्थितम्।।८।।

The phenomenal world presenting its various appearances to the eye sight, is no more than an empty vacuity; and the varieties of light and

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light-some bodies which appear in it, are no other than reflexion of the rays of the vast mine of brilliant gems, which is hid under it, and shoots forth its glare in the open air.

नेह सत्यानि भूतानि न जगत्ता न शून्यता।
इदं ब्रह्माख्यरत्नेशप्रभाजालं विजृम्भितम्।।९।।

Here there is no other substance in reality, neither the vast cosmos nor the boundless vacuity itself; all this is the glare of that greatest of gems, whom we call the great Brahma, and whose glory shines all around us.

सृष्टयोऽसृष्टयो ब्राह्मयो नानाता च न नाशताः।
अमूर्ता एव भासन्ते कल्पनार्कगणा घनाः।।१०।।

The created and uncreated all is one Brahma alone, and neither is there any variety or destructibility in these or in him. All these are formless beings, and appear as substantial one in imagination only, as the sun beams paint the various figures in empty clouds in the air.

(Whereas there is no variation in God, there is neither the creation nor destruction of any thing at all; these are but creations of imagination, and evolutions of the infinite and mind of the eternal God).

एवं तावद्धनीभूतः पिण्डग्राहो न विद्यते।
संकल्पिते च व्योम्नीव शून्यतैवावगम्यते।।११।।

Thus when the imaginary world appears to blend with the ethereal void, this solid mass of the material world, will then vanish into nothing.

तस्यामवस्तुभूतायां कथं भावनिबन्धनम्।
भविष्यदाकाशतरौ विश्रान्तः को विहंगमः।।१२।।

So the whole proving to be a perfect insubstantiality, it is quite impossible for it to admit any property or predicate whatever, (whether material or immaterial), which is unusually attributed to it; because there is no probability of any quality belonging to an absolute nothing, as it is impossible for a bird of air to alight upon, or find a resting place in an air-grown tree.

पिण्डत्वं नास्ति भूतानां शून्यता च न विद्यते।
चित्तमप्यत एवास्तं शेषं सत्तन्न चास्थिति।।१३।।

There is no solidity of anything, nor is there a vacuity at all; the mind also is itself a nullity but that which remains after all these, is the only being in reality, and which is never in-existent at any time.

अनानासममेवास्ते नानारूपो विबोधवान्।
अन्तरालीननानार्थो यथा कनकपिण्डकः।।१४।।

The soul is one alone and without its variation, and has the consciousness of all varieties in itself, and these are inherent in its nature, as all the various forms of jewelleries are ingrained in a lump of gold.

यथास्थितस्य साहन्त्वं विश्वं चित्तं विलीयते।
ज्ञस्यावाच्यमचित्त्वं सत्स्वरूपमवशिष्यते।।१५।।

The sapient sage who remains in his own essential nature, finds his egoism or personality, together with the consciousness of his mind and the world besides, all dwindle into himself; it is difficult to describe the mind of wise man, which remain identified with the nature of the self-existent being.

क्लिश्यते केवलं बुद्धिरुत्तराधरदर्शनैः।
स्तोकयाभ्यस्तया युक्त्या सतोयऽर्थो ह्यवगम्यते।।१६

The understanding is perplexed and confounded in itself, by observation of the sword nature of things on all sides; and requires to be slowly and gradually brought to the knowledge of truth, by means of right reason and argument.

विराडोजोविरहितं कार्यकारणतादिभिः।
भूतभव्यभविष्यस्य जगदङ्गस्य संभवम्।।१७।।

It is by abstracting the mind, from its dwelling or visible nature-the production of Virāṭ; and leading it to the contemplation of the spiritual cause of these works (*i.e.* the sutrātma), that the true knowledge of the author of the present, past and future worlds can be arrived at.

येन बोधात्मना बुद्धं स ज्ञ इत्यभिधीयते।
अद्वैतस्योपशान्तस्य तस्य विश्वं न विद्यते।।१८।।

He is known as a wise sage, whose well discerning soul has perceived the truth in itself; and that has found his rest in the One unity, has no perception of the visible world, and all its endless varieties (which are attributed to Virāṭ).

पूर्वोक्ताः सर्व एवैते उपदेशा विशेषणाः।
ज्ञस्यानुभवमायान्ति स्वतः साधुकथा इव।।१९।।

All the aforesaid sayings which are given here by way of advice, are perceived by the intuition

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of the wise man, as the wise sayings of good people, are self-evident of themselves.

पिण्डत्वं नास्ति भूतानां शून्यत्वं चाप्यसंभवात्।
अतएव मनो नास्ति शेषं सत्तत्तव स्थितिः।।२०।।

The substance of all this is that, there is no bulk of magnitude of beings in general, nor its absence either as an entire vacuum; therefore there is neither a gross or airy mind also, but the One that exists after all, is the true and ever existent entity.

चेत्योन्मुखत्वमेवान्तश्चेतनस्यास्य चेतनम्।
उदितं तदनर्थाय श्रेयसेऽनुदितं भवेत्।।२१।।

This entity is Intelligence, which is conversant with all the intelligible in itself; its manifestation in the form of our senses in fraught with all our woe, while its disappearance leads to our felicity.

उदितं बाह्यतामेति तत्र गच्छति पिण्डताम्।
स्वयं संवेदनादेव जाड्यादम्ब्विव शैलताम्।।२२।।

Being developed, it evolves itself in the shape of outward organs, and takes upon it the form of the gross body; as the liquid water, consolidates by degrees to the bulky forms of islands, and huge mountainous bodies.

स्वप्नाद्यर्थवदादत्ते बोधोऽबोधेन पिण्डताम्।
तद्ग्राहकतया चित्तं भूत्वा बध्नाति देहकम्।।२३।।

This intelligence being engrossed by ignorance, assumes gross form of mind to itself; and with form it binds itself fastly with the corporeal body, as a man views his aerial dreams in their material substance. (So the intelligent mind is transformed to a material substance).

एतावतीष्ववस्थासु बोधस्योदेति नान्यता।
शब्दकल्पनया भेदः केवलं परिकल्पितः।।२४।।

In these states of the conversion of intelligence into sensation, perception and other faculties, the Intellect remains the same and unchangeable though it is expressed by different words of human invention, (and which are but synonymes of the same).

बहिरन्तश्च बोधस्य भात्यात्मैवार्थदृष्टिभिः।
अन्तस्त्वेन बहिष्ट्वेन नैवास्य मनसो यथा।।२५।।

The soul remains the same both in its conception of mental thoughts and ideas, as well in its perception of outward objects; and it is not changed in either case like the mind, in its vision of the dreams within it, and its sight of object, without itself.

बोधस्याकाशकल्पत्वात्कालाकाशादि तद्वपुः।
पदार्थाश्चैव स्वात्मानः स्वप्नवन्नार्थरूपि खम्।।२६।।

The Intellect or understanding, resembling a vacuous substance, is as unchangeable in its nature as that of vacuity and eternity; and the objects which present their ideas in the soul, are as dreams which appears in the mind, and are nothing in reality.

बाह्यार्थता नान्तरत्वं तद्बोधवशाद्ब्रजेत्।
नासादृश्यं हि बोधत्वं गन्तुं शक्तं जडं क्वचित्।।२७।।

The gross nature of external objects, bear no relation with the pure internal intellect; nor can their impurity touch or pollute the purity of the soul; therefore the intellect is not subject to the mutability of external nature.

बोधो दृश्यदशां नैति प्राप्तो वापि च तां स्थितिम्।
स यथास्थितमेवास्ते मनागप्येति नान्यताम्।।२८।।

The understanding never acquires the mutable state, of the objects it dwells upon (as the mind does); it remains always in its immutable nature, and is never otherwise in any state or condition.

अत्यर्थं शुद्धबोधैकपरिणामे कृतोदये।
बोधाबोधार्थशब्दानां श्रुतिरप्यस्तमेष्यति।।२९।।

The yogī having attained to his extreme purity of his understanding, in the seventh or the highest degree of his perfection; becomes identified with intelligence, and of the meaning of its presence or absence.

आतिवाहिकदेहानां चित्तानामेव जायते।
आधिभौतिकताबोधो दृढभावनया स्वया।।३०।।

The minds of the passing or ordinary people, are impressed with idea of their materiality by reason of their understanding themselves as material bodies.

आकाशविशदैश्चितैर्भावितैषातिवाहिकैः।
आधिभौतिकता मिथ्यानटैरिव पिशाचता।।३१।।

They falsely take their fleeting minds, which are as pure as the clear firmament for a material objects; in the same manner as the players in a

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drama, take upon themselves the false guise of Pisācas demons. (Misrepresenting the fair as foul).

भ्रान्तिरभ्रमणाभ्यासात्प्रज्ञातैषोपशाम्यति।
नोन्मत्तोऽस्मीति संबोधाच्छाम्यत्युन्मत्तता किल।।३२।।

All error is corrected by the habit of an unerring wisdom, as the madness of a man is cured by his thinking himself as no mad man.

(That is, the constant habit of your thinking yourself as so and so, is what will make you really appear as such).

भ्रान्तेः स्वयं परिज्ञानाद्वासना विनिवर्तते।
स्वप्ने स्वप्नतया बुद्धे कस्य स्यात्किल भावना।।३३।।

The knowledge of one's erroneousness makes him get out of his error, as the error of dreaming is lost, upon one's coming to the knowledge, that all he beheld was but a mere dream.

वासनातानवेनैव संसार उपशाम्यति।
वासनैव महायक्षिण्येतच्छेदपरा बुधाः।।३४।।

It is the extenuation of our desires, that lessens out attachment to the world (and the vice versa); the desire is a great demon, which must be destroyed by the wise man.

अज्ञानोन्मत्तता पुंसां यथाभ्यासेन भाविता।
तथैव बोधात्स्वभ्यासात्सा कालेनोपशाम्यति।।३५।।

As the madness of men, is increased by their habitual ravings; so it is by their constant practice of sobriety, that the giddy insanity of man comes to be abated.

आतिवाहिकदेहोऽयमाधिभौतिकतां यथा।
नीयते भावनां तज्ज्ञैर्बोधसत्ताप्रसादतः।।३६।।

As the passing human body, is taken in its corporeal sense in thought; so it is taken in a spiritual sense also by the learned, by virtue of its understanding or intellectual powers or faculties.

आतिवाहिकदेहोऽपि नीत्वा जीवपदं तथा।
दृढेन बोधाभ्यासेन नेतव्यों ब्रह्मतामपि।।३७।।

The passing or subtile body, having taken the form of the living soul; is capable of being converted into the state of Brahma; by the intense culture of its understanding. (But it is argued and objected that).

स्ववस्तुवच्चेदुत्पत्तिर्बुध्यते बोधरूपिणी।
तदातिवाहिकी बुद्धिः कथमित्यपि बुध्यते।।३८।।

If anything is produced according to its substance, and if any body things himself according his own understanding; how is it then possible for a material being, to take itself in a spiritual sense.

नोचेत्तत्प्रतिवाक्यार्थात्तद्ग्रन्थिर्विनिवर्तते।
भूतोत्सादनसूत्रस्य प्रतिपत्तृपदं यथा।।३९।।

Logomachy rather increases the doubts, but following one's advice, the error is removed off; as devil is removed off by chaunting the mantras only, rather than knowing the meaning of them.

जगद्बोधैकतां बुद्ध्वा बोद्धव्या तावदब्रणम्।
अत्यन्तपरिणामेन यावत्सापि न बुध्यते।।४०।।

The world being thought as identic with its thought or (conception in the mind), it is believed to be an immaterial and bodiless substance; until at last its substantivity is lost in the vacuity of the Intellect. (So says the śrūti:— The world is the bodiless and unsullied spirit).

सबाह्याभ्यन्तरे चित्ते शान्ते भाति स्वभावता।
शीतलां व्योमनिर्भासां तामेवाश्रित्य शाम्यताम्।।४१।।

The mind being quite at rest from all its internal and external thoughts, the real spiritual nature of the soul then appears to light; and manifest itself in the form of the cool and clear firmament, which must be laid hold upon for one's rest and refuge.

ज्ञानवान्ज्ञानयज्ञस्थो ध्यानयूपं विरोपयन्।
जगद्विजित्य जयति सर्वत्सागैकदक्षिणः।।४२।।

The wise man will perform his sacrifice with knowledge, and plant the stakes of his meditation in it; and at the conclusion of his all-conquering sacrifice (Viṣvajit) offer his relinquishment of the world (sarva tyāga) as his oblation to it.

(Because whosoever wishes to overcome the world, needs first to make an offering to it in his holy sacrifice).

पतत्यङ्गारवर्षे च वाति वा प्रलयानिले।
भूतले व्रजति व्योम्नि सममास्ते ज्ञ आत्मनि।।४३।।

The wise man is always the same and equally firm in himself, whether he stands under a shower of rain or falling rain or fire stones from

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above, or walks in a deluvian storm; or when he is travelling all over the earth or mounting or flying in the air.

वैतृष्ण्यशान्तमनसो निरोधमलमीयुषः।
स्थितिर्वज्रसमाधानं विना नान्योपपद्यते।।४४।।

No one can attain the station of the apathetic sage, whose mind is tranquil by its want of desire, and which has obtained its enclosure within itself; unless he is practiced to sit in his steadfast meditation.

यथा बाह्यार्थवैतृष्ण्ये नोपशाम्यत्यलं मनः।
न तथा शास्त्रसंदर्भैर्नोपदेशतपोदमैः।।४५।।

The mind can never derive that perfect peace and tranquility, either from the study of the śāstras, or attending on holy lectures and sermons, or by the practice of austerities and self-control; as it does by its distaste of all external objects and enjoyments.

मनस्तृणस्य सर्वार्थवैतृष्ण्याग्निर्विबोधितः।
सर्वत्यागानिलैः संपदत्यापदिति भावनात्।।४६।।

The mind like a bundle of hay is burnt away by the fire of inappetency of all worldly objects; this fire is kindled by the breath of abandonment of all things, and fanned by the persuasion, that all prosperity is followed by adversity.

बहिरन्तश्च मोहश्च पिण्डग्राहोऽर्थवेदनम्।
ज्ञप्तिरेवेति कचति ज्ञात्वा मणिरिवात्मनि।।४७।।

The perception of sensible objects, casts a mist of ignorance in and all about the mind; it is one's knowledge alone, which shines as a brilliant gem within himself.

नरनागासुरागारगिरिगह्वरदृष्टिभिः।
चितिरेवेति विसृता धूमोऽम्बुदतयेव खे।।४८।।

It is the Intellect alone which shines amidst this gloom, like a luminary in the sky; and looks over all mankind, *Nāgas* and Asuras, and over mountains and in their caves.

वेपन्ते चिद्द्रवत्वेन ब्रह्माण्डजडभाण्डगाः।
स्वविवर्ततरङ्गिण्यो जीवशक्त्या पतद्रसाः।।४९।।

It is by the infusion of this Intellect, that all things are moving in the dull womb of the universe; they are whirling on the whirlpool of the Intellect, and are deriving their freshness from the enlivening power of that source.

जीवकाजीर्णशफरी व्योमवारिविहारिणी।
मोहजालेन वलिता न स्मरत्यात्मनि स्थितिम्।।५०।।

All living beings (whirling in the great whirlpool of the Intellect (cit vivarte), are as weak little fishes encircled by the net of ignorance; they are swimming and skimming in the water of the vast vacuum, and are quite forgetful of their spiritual origin.

घनीभूता घनत्वेन चिद्धना गगनाङ्गणे।
नानापदार्थरूपेण स्फुरति स्वात्मनात्मनि।।५१।।

It is the Divine Intellect, that shows itself in various forms within the sphere of itself; as the air presents the variegated forms of thickening clouds, in the wide arena of the sky.

सर्व एव समा जीवा वासनामन्तरेण च।
शुष्कपर्णवदुड्डीना जडाः श्वसनवेणवः।।५२।।

All living beings are of the same nature, with their spiritual source, whey they are devoid of their desires, it is the difference of desire that makes their different states, and causes them to fly about like the dry leaves of trees, and rustling in the air as hollow reeds.

आहृत्य पौरुषवलान्यविजत्य तन्द्री-
मुत्थाय तर्जितसमर्जितवासनौघम्।
संसारपाशघनपञ्जरमञ्जसैव
भङ्क्त्वाभ्युदेयमभितो ज्ञसमेन भाव्यम्।।५३।।

Therefore you must not remain as the ignorant, but rise above them by raising your mind to wisdom; and this is to be done, by calling the manly powers to your aid; and then by overcoming your dullness to suppress the whole band of your rising desires, and next by breaking the strong fetters and prison-house of this world, to devote your attention to your improvement in spiritual knowledge. (These steps are described very diffusely in the gloss for the practice of the devotee).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मोक्षोपायेषु निर्वाणप्रकरणे उत्त० सर्वोपशान्तिर्नामैकोनपञ्चाशः सर्गः।।४९।।

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CHAPTER 50

DESCRIPTION OF THE SEVEN KINDS OF LIVING BEINGS

Argument. The septuple order of living creatures, according to the degrees of the tenacity and laxity of their desires. (As mentioned in the preceding Chapter).

वसिष्ठ उवाच

इमे ये जीवसंघाता दृश्यन्ते दश दिग्गताः।
नरनागसुरागेन्द्र(?) गन्धर्वाद्यभिधानकाः।।१।।

Vasiṣṭha added: These bodies of living beings, that are seen to fill the ten sides of this world; and consisting of the different tribes of men, *Nāgas*, *Suras*, *Gandharvas*, mountaineers and others.

ते स्वप्नजागराः केचित्केचित्संकल्पजागराः।
केचित्केवलजाग्रत्स्थाश्चिराज्जाग्रत्स्थिताः परे।।२।।

Of these some are sleeping wakers (waking sleepers), and others are waking in their imaginations only, and hence called imaginative wakers; some are only wakeful, while there be others who have been waking all along.

घनजाग्रत्स्थिताश्चान्ये जाग्रत्स्वप्नास्तथेतरे।
क्षीणजागरकाः केचिज्जीवाः सप्तविधाः स्मृताः।।३।।

Many are found to be strictly wakeful, and many also as waking sleepers both by day and night; there be some animals that are slightly wakeful, and these constitute the seven classes of living beings (inhabiting this world).

श्रीराम उवाच

एतेषां भगवन्भेदो बोधाय मम कथ्यताम्।
जीवानां सप्तरूपाणां जलानामर्णवेष्विव।।४।।

Rāma said: Tell me sir, the difference of the seven species of living beings for my satisfaction; which appear to me to be as different as the waters of the seven seas.

वसिष्ठ उवाच

कस्मिंश्चित्प्राक्तने कल्पे कस्मिंश्चिज्जगति क्वचित्।
केचित्सुप्ताः स्थिता देहैर्जीवा जीवितधर्मिणः।।५।।

Vasiṣṭha replied: There have been some men in some former age and parts of the world, who are known to have been long sleepers with their living bodies. (Such were the seven sleepers of kehef mentioned in Sādi's Gulistan).

ये स्वप्नमभिपश्यन्ति तेषां स्वप्नमिदं जगत्।
विद्धि ते हि खलूच्यन्ते जीवकाः स्वप्नजागराः।।६।।

The dream that they see, is the dream of the existence of the world; and those who dream this dream are living men, and denominated as waking sleepers or day dreamers.

क्वचिदेव प्रसुप्तानां यः स्वप्नः स्वयमुत्थितः।
विषयः सोऽयमस्माकं तेषां स्वप्ननरा वयम्।।७।।

Sometimes a sleeping man, sees a dream rising of itself before him, by reason of some prior action or desire of the same kind arising in the mind; such is the uncalled for appearance of anything or property unto us; and it is therefore that we are denominated as dreaming men. (The story of Līlā related before, will serve as an elucidation of this kind).

तेषां चिरतया स्वप्नः स जाग्रत्त्वमुपागतः।
स्वप्नजागरकास्ते तु जीवास्ते तद्गताः स्थिताः।।८।।

They who come to wake after their prolonged sleep and dream, are called as awakened from their sleep and dream, and to have got rid of them: (such are the enlightened men that have come out of their ignorance).

सर्वज्ञत्वात्सर्वगस्य सर्वं सर्वत्र विद्यते।
येन स्वप्नवतां तेषां वयं स्वप्ननराः स्थिताः।।९।।

I say we are also sleepers and dreamers, among those sleeping men; because we do not perceive the omniscient One, who by his omnipresence is present everywhere, as the All in all.

श्रीराम उवाच

येषु कल्पेषु ते जाताः क्षीयन्ते कल्पकल्पनाः।
यदि तास्तत्कथं तेषां प्रबुद्धानामवस्थितिः।।१०।।

Rāma rejoined: Tell me now where are those awakened and enlightened men now situated, when those *kalpa* ages wherein they lived and were born, are now past and gone along with their false imagination.

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वसिष्ठ उवाच

इह स्वप्नभ्रमान्ते ते मुच्यन्ते वा विनिद्रताम्।
प्राप्य संकल्पतो देहास्तथैवान्यान्श्रयन्त्यलम्।।११।।

Vasiṣṭha replied: Those who have got rid of their erroneous dreams in this world, and are awakened from their sleep; resort to some other bodies which they meet with, agreeably to the fancies which they form in their imaginations. (Every one having a peculiar fancy of himself for anything, assumes that form in his next birth).

तथैवान्यं प्रपश्यन्ति जगत्कल्पं च कल्पितम्।
कल्पनाभासनभसो नहि संकटता भवेत्।।१२।।

Thus they meet with other forms in other ages of the world, according to their own peculiar fancies; because there is no end of the concatenation and fumes of fancy, in the empty air of the mind.

संकल्पनात्मकजगज्जीर्णोदुम्बरकीटकाः।
स्वप्नजागरकाः प्रोक्ताः शृणु संकल्पजागरान्।।१३।।

Now know them that are said to be awakened from their sleep, to be those who have got out of this imaginary world; as the inborn insects, come out of an old and rotten fig tree.

कस्मिंश्चित्प्राक्तने कल्पे कस्मिंश्चिज्जगति क्वचित्।
अनिद्रालव एवान्तः संकल्पैकपराः स्थिताः।।१४।।

Hear now of those that are said to be waking in their fancies and desires, and they are those who are born in some former age, and in some part of the world; and were entirely restless and sleepless in their minds owing to some fanciful desire springing in them, and to which they were wholly devoted: (so are they that live upon hope).

ध्यानाद्विलुठिता वाथ मनोराज्यवशानुगाः।
संकल्पदार्ढ्यमापन्ना गलिताग्रानुभूतयः।।१५।।

And they also who are lost in their meditation, and are subjected in the realm of their greedy minds; who are strongly bound to their desires, by losing or the sacrifice of all their former virtues.

संकल्प एव जाग्रत्त्वं येषां चिरतयांशतः।
तत्रास्तमितचेष्टानां ते हि संकल्पजागराः।।१६।।

So also are they whose desires have been partly awake from before, and have gradually engrossed all the other better endeavours of their possessors, are likewise said to be wakeful to their desires.

संकल्पोपशमे भूयस्तमन्यं वा श्रयन्ति ते।
देहे तेषां वयमिमे संकल्पपुरुषाः स्थिताः।।१७।।

They who after cessation of their former desires, resort to some fresh wishes again; are not only greedy people themselves, but think ourselves also to be of the same sort.

संकल्पजागराः प्रोक्ता एते संकल्पशायिनः।
जीवा जीवितगा लोकाः शृणु केवलजागरान्।।१८।।

I have told you already regarding the vigils of their desires, and now know them to be dormant over their desires, who bear their lives as they life beings, and dead to their wishes like ourselves. But hear further of them that are ever awake.

प्राथम्येनावतीर्णास्ते ब्रह्मणो बृंहितात्मनः।
प्रोक्ता केवलजागर्याः प्रागुत्पत्त्यविकासिनः।।१९।।

The first patriarchs that were produced from the self-evolving Brahma, are said to have been ever wakeful, as they had been immersed in-profound sleep before their production.

भूयो जन्मान्तरगतास्त एव चिरजागराः।
कथ्यन्ते प्रौढिमायाताः कार्यकारणचारिणः।।२०।।

But being subjected to repeated births, these ever wakeful beings, became subject to alternate sleep and waking, owing to their subjection to reiterated work and repose.

त एव दुष्कृतावेशाज्जडस्थावरतां गताः।
घनजाग्रत्तया प्रोक्ता जाग्रत्सु घनतां गताः।।२१।।

These again became degraded to the state of trees, on account of their unworthy deeds; and these are said to be duly waking, because of their want of sensibility even in waking state. (The nocturnal sleep of the vegetable creation, was unknown to the ancients).

ये तु शास्त्रार्थसत्सङ्गबोधिता बोधमागताः।
पश्यन्ति स्वप्नवज्जाग्रज्जाग्रत्स्वप्ना भवन्ति ते।।२२।।

Those who are enlightened by the light of the śāstras, and the company of wise men; look upon the world as a dream in their waking state, and are therefore called as waking dreamers by day.

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ये तु संप्राप्तसंबोधा विश्रान्ताः परमे पदे।
क्षीणजाग्रत्प्रभृतयस्ते तुर्यां भूमिकां गताः।।२३।।

Those enlightened men, who have found their rest in the divine state; and are neither wholly awake nor asleep, are said to have arrived at the fourth stage of their yoga.

इति सप्तविधो भेदो जीवानां कथितस्तव।
समुद्राणामिव मया बुद्ध्वा श्रेयः परो भव।।२४।।

Thus have I related to you the difference, of the seven kinds of beings, as that of the waters of the seven seas from one another. Now be of that kind which you think to be the best.

भ्रान्तिं परित्यज जगद्गणनात्मिकां त्वं
बोधैकरूपघनतामलमागतोऽसि।
शून्यत्ववर्जितमशून्यतया च मुक्तं
तेन द्वयैकयकविमुक्तवपुस्त्वमाद्यम्।।२५।।

After all, O Rāma, give up your error of reckoning the worlds as real entities of themselves; and as you have come to your firm belief in one absolute unity, get rid of the duality of vacuity and solidity, and be one with that primeval body, which is free from moneism and dualism.

इत्यार्षे श्रीवासिष्ठमहारामायणे निर्वाणप्रकरणे उत्तरार्धे जीवसप्तकप्रकारवर्णनं नाम पञ्चाशः सर्गः।।५०।।

CHAPTER 51

ADMONITION TO ARRIVE AT THE YOGA OF ULTIMATE BEST

Argument. The world disappearing at the sight of God, its falsity at the sight of the self, and its voidness before true knowledge.

श्रीराम उवाच

कथं केवलजाग्रत्त्वमकारणमनर्थकम्।
पराद्विकसति ब्रह्मन्नगनादिव पादपः।।१।।

Rāma said: Tell me sir, what is the cause of mere waking for nothing, and how does a living being proceed from the formless Brahma, which is tantamount to the growth of a tree in empty air.

वसिष्ठ उवाच

अकारणं महाबुद्धे न कार्यमुपलभ्यते।
तज्जाग्रतः केवलस्य न कश्चिदिह संभवः।।२।।

Vasiṣṭha replied: O highly intelligent Rāma, there is no work to be found any where which is without its cause, therefore it is altogether impossible for any body to exist here, that is merely awake for nothing.

तस्यातो संभवादन्ये जीवभेदाः सजीवकाः।
सर्वे न संभवन्त्येव कारणाभावविक्षताः।।३।।

Like this, it is equally impossible also for all other kinds of living beings, to exist without a cause.

नेह प्रजायते किंचिन्नेह किंचन नश्यति।
उपदेश्योपदेशार्थं शब्दार्थकलनोदयः।।४।।

There is nothing that is produced here, nor anything which is destroyed also; it is only for the instruction and comprehension of pupils, that such words are coined and made use of.

श्रीराम उवाच

कः करोति शरीराणि मनोबुद्ध्यादिचेतनैः।
को मोहयति भूतानि स्नेहरागादिबन्धनैः।।५।।

Rāma asked: Who then is it that forms these bodies, together with their minds, understandings and senses; and who is it that deludes all beings into the snares of passions and affections, and into the net of ignorance.

वसिष्ठ उवाच

न कश्चिदेव कुरुते शरीराणि कदाचन।
न मोहयति भूतानि कश्चिदेव कदाचन।।६।।

Vasiṣṭha replied: There is no body that forms these bodies at any time, nor is there any one who deludes the living beings in a manner at all.

अनाद्यन्तावभासात्मा बोध आत्मनि संस्थितः।
नानापदार्थरूपेण कमूर्म्यादितया यथा।।७।।

There is alone the self-shining soul, residing in his conscious self; which evolves in various shapes, as the water glides on in the shapes of billows and waves.

(Here water is expressed by the monosyllabic word ka-aqua, as it is done else where by *udac* undan and *udra*-hydra as also by *ap*-ab Persian).

बाह्यं न विद्यते किंचिद्बोधः स्फुरति बाह्यवत्।
उदेति बोधहृदयाद्बीजादिव वरद्रुमः।।८।।

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There is nothing as an external phenomenon, it is the intellect which shows itself as the phenomenal; it rises from the mind (as perception does from the heart), like a large tree growing out of its seed.

बोधस्यान्तरिदं विश्वं स्थितमेव रघूद्वह।
स्तम्भस्यान्तर्यथा शालभञ्जिका प्रकटीकृता।।९।।

It is in this faculty of the understandings, O you support of Raghu's race, that this universe is situated, just as the images are carved in a stone.

सबाह्याभ्यन्तरात्मैकमनन्तं देशकालतः।
बोधामोदप्रसरणं जगदेव प्रबुध्यताम्।।१०।।

There is but one spiritual soul, which spreads both internally as well as externally, throughout the whole extent of time and space; and know this world as the effluvia of the divine intellect scattered on all sides.

अयमेव परो लोको भाव्यतां वासनाक्षयः।
शाम्यतां परलोकस्थं काः किलायान्ति वासनाः।।११।।

Know this as the next world, by suppressing your desire for a future one; rest calmly in your celestial soul even here, nor let your desires range from here to there.

देशकालक्रियालोकरूपचित्तात्मसत्पदम्।
देशकादिशब्दार्थरहितं न च शून्यकम्।।१२।।

All space and time, all the worlds and their motions with all our actions, being included under the province of the intellectual soul; the meanings of all these terms are never insignificant and nil.

पदे पदविदामेव तस्मिन्बोधगतिर्भवेत्।
द्रष्टृणां शान्तदृश्यानामेवान्येषां न राघव।।१३।।

O Rāghava! It is they only who are well acquainted with the meanings of words (the Vedas), and those keen observers who have ceased to look upon the visible, that can comprehend the Supreme soul, and not others (who have no understanding).

ये वै तरलगम्भीरमहन्तागर्तमाश्रिताः।
पश्यन्ति ते तमालोक न कदाचन केचन।।१४।।

Those who are of light minds, and are buried in the depth of egoism; it is impossible for them ever to come to the sight of that light, (which is seen only by the holy).

चतुर्दशविधानन्तभूतजातसुघुंघुमा।
जगद्दृष्टिरयं ज्ञस्य शरीरावयवोपमा।।१५।।

The wise look upon the fourteen regions of this world, together with multitudes of their inhabitants, as the members of this embodied spirit.

कारणाभावतः सृष्टिर्नोदिता न च शाम्यति।
यादृशं कारणं वा स्यात्तदृग्भवति कार्यकम्।।१६।।

There can be no creation or dissolution without its cause; and the work must be conformable with the skill of its maker.

यदि स्यात्कारणे कार्यं स्थितं कारणतास्य का।
कार्यमेवोपलम्भात्तदसद्द्वयमवेदनात्।।१७।।

If the work be accompanied with its cause, and the work alone be perceptible without its accompanying cause, it must be an unreality, owing to our imperception of its constituting cause.

सौम्यस्यान्तर्यथाम्भोधेरूर्म्यावर्तादयः स्थिताः।
ब्रह्मण्यसंभवक्षोभे जगच्चित्तादयस्तथा।।१८।।

And whereas the product must resemble its producer, as the whiteness of the sea water, produces the white waves and froths, so the productions of the most perfect God, must bear resemblance to his nature in their perfection. But the imperfect world and the mind not being so, they cannot be said to have proceeded from the all perfect One.

सर्वात्मैवामलं ब्रह्म पिण्ड एक इव स्थितम्।
नानाभाण्डात्म हेमैव यथान्तस्थितरूपमकम्।।१९।।

(Therefore imperfect nature is no creation of the father of perfection). Wherefore all this is the pure spirit of God, and the whole is the great body of Brahma; in the same manner, as one cold of earth, is the cause of many a pot; and one bar of gold, becomes the cause of many a jewel.

स्वप्नकाले स्वप्न एव जाग्रद्व्यग्रापरिग्रहात्।
जाग्रत्काले जाग्रदेव स्वप्नः सत्यावबोधतः।।२०।।

As the waking state appears as a dream in dreaming (*i.e.* when one dreams), on account of the oblivion of the waking state; so the waking state seems as dreaming, even in the waking state of the wise. (So the pot appears as the clod in its unformed state, and the clod appears as the

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pot after it is formed. So the spirit appears as the world to the ignorant, while the world appears as soul to the wise).

चित्तमात्रतया बुद्धं मृगतृष्णाम्बुवत्स्थितम्।
जाग्रत्स्वप्नत्वमायाति विचारविकलीकृतम्।।२१।।

If it is viewed in the light of the mind or a creation of the mind, it proves to be as false as water in the mirage, (because the fantasies of the mind present only false appearances to view). It proves at last to be a waking dream by the right understanding of it.

सम्यग्ज्ञानेन भूतानि ज्ञस्य देहतया सह।
पीठबन्धं विमुञ्चन्ति गतकाल इवाम्बुदाः।।२२।।

By right knowledge all material objects, together with the bodies of wise men, dissolve like the bodies of clouds, in their proper season.

यथा गलितुमारब्धो घनो गगनतामियात्।
तथा सत्यावबोधेन शाम्येत्सात्मग्रहं जगत्।।२३।।

As the clouds disappear in the air, after pouring their waters in the rains; so does the world disappear from the sight of men, who have come to the light of truth and knowledge of the soul.

शरदभ्रवदालूना मृगतृष्णाम्बुवत्तथा।
पुनः संस्पृश्यमानैव बोधाद्गलति दृश्यता।।२४।।

Like the empty clouds of autumn and the water of the mirage, the phenomenal world loses its appearance, no sooner it is viewed by the light of right reason.

यथा दीप्तानले लीनं सुवर्णं घृतमिन्धनम्।
एकतां याति विज्ञाने तथा भुवनचित्तदृक्।।२५।।

As solid gold is melted down to fluidity by hot fire, so the phenomenal all melt away to an aerial nothing, when they are observed by the keen eye of philosophy.

बोधेन तनुतामेति पिण्डबन्धो जगत्त्रये।
पिशाचबुद्धिः सदने बोधितस्य यथा शिशोः।।२६।।

All solid substances in the three worlds, become rarefied air when they put to the test of a rational analysis; just as the stalwart spectre of a demon, vanishes from the sight of the awakened child into nothing.

बोधस्यानन्तरूपस्य स्वयमेवात्मनात्मनि।
जगच्चित्तादिता भाता पिण्डबन्धः किलात्र कः।।२७।।

Conceptions of endless images, rise and fall of themselves in the mind; so the image of the world being but a concept of the mind, there is no reality in it, nor is there anything which has any density or massiveness in it; (a mass being but the conception of an aggregate of minute particles and no more).

बोधाबोधनमेवेदं जगच्चित्तमिवोदितम्।
तदेवास्तं गतं बोधात्पिण्डबन्धस्य कास्तिता।।२८।।

The knowledge and ignorance of the world, consist only in its conception and nescience in the mind; when the knowledge of its existence disappears from the understanding, where is there the idea of its massiveness any more in the mind. (So as in the insensibility of our sound sleep and swooning, we have no consciousness of it).

जहाति पिण्डकाठिन्यं जाग्रत्स्वप्नावबोधतः।
परां पेलवतामेति हेम द्रुतमिवाग्निना।।२९।।

The world loses its bulk and solidity, in our knowledge of the state of our waking dream; when its ponderousness turns to rarity, as the gold melts to liquidity when it is put upon fire.

यथास्थितं बोध एव घनतामिव गच्छति।
विनैव देशकालाभ्यां तौ विनिर्माय हेमवत्।।३०।।

The understanding as it is, (*i.e.* being left uncultivated), becomes dull and dense by degrees; as the liquid gold when left to itself, is solidified in a short time.

जाग्रत्येवं विचारेण स्वप्नाभे पेलवे स्थिते।
क्षीयमाणे शरत्काल इवैति तनुतां रसः।।३१।।

Thus one who in his waking state considers himself to be dreaming, and sees the world in its rarefied state; comes to extenuate himself with all his desires and appetites, as a ponderous cloud is sublimated in autumn.

परां पेलवतां याता दृश्यलक्ष्म्यः स्थिता अपि।
स्वप्ना इव परिज्ञाता न स्वदन्ते विवेकिनः।।३२।।

The wise man seeing all the visible beauties of nature which are set before his face, as extremely rare and of the appearance of dreams, takes no notice of nor relish in them.

क्व किल स्वात्मविश्रान्तिः क्वैतद्विषयवेदनम्।
सुषुप्तजाग्रतोरैक्यं भ्रान्ताभ्रान्तात्मनोर्भवेत्।।३३।।

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Where is this rest of the soul, and where this turmoil of the spirit for wealth; their abiding in the one and same man, is as the meeting of sleep and wakefulness together, and the union of error and truth in the same person, and at the same time; (which is impossible).

चित्तमात्रे भ्रान्तिमात्रे स्वप्नमात्रात्मनि स्थिते।
जगतीह पदार्थेभ्यः सत्यबुद्धिर्निवर्तते।।३४।।

He who remains asleep to (or insensible of) the erroneous imaginations of his mind, acts freed from his false persuasion of the reality of the world).

कस्य स्वदन्तेऽसत्यानि कथमेव महामते।
मृगतृष्णाजलानीव दृश्यान्यपि पुरःस्थितैः।।३५।।

Who is it, O high minded Rāma, that takes a pleasure in an unreality, or satisfy himself with drinking the false water of the mirage appearing before him.

सत्यबुद्धौ विलीनायां जगत्पश्यति शान्तधीः।
जालद्वीपांशुजालाभमपिण्डात्माम्बरात्मकम्।।३६।।

The saintly sage, who rests in his knowledge of truth; looks upon the world an infinite vacuum, beset with luminaries, which shines forth like the light of a lamps set behind the windows.

जाग्रतो वस्तुतः शून्यात्परिज्ञातान्निवर्तते।
चित्तभ्रमात्मनो भ्रान्तिरूपास्वादनभावना।।३७।।

The waking man who knows everything as void and blank, and as the vagary of his vagrant mind ceases to long for the enjoyment of it. (For nobody craves for anything, which he knows to be nothing).

यदवस्त्विति विज्ञातं तत्रोपादेयता कुतः।
केन स्वप्नं परिज्ञाय स्वप्नहेमाभिगम्यते।।३८।।

There is nothing desirable in that, which is known to be nothing at all; for who runs after the gold, which he has seen in his dream at night?

स्वप्नादिव परिज्ञाताद्रसो दृश्यान्निवर्तते।
द्रष्टृदृश्यदशादोषग्रन्थिच्छेदः प्रवर्तते।।३९।।

Everybody desists from desiring that, which he knows to be seen in his dream only; and he is released from the bondage, which binds the beholder to the object of this sight. (Lit. the knot of the viewer and view is broken).

नीरसः शान्तमननो निर्वाणाहंकृतिः कृती।
वीतरागो निरायासः शान्तस्तिष्ठति बुद्धधीः।।४०।।

He is the most accomplished man, who is not addicted to pleasure, and is of a composed mind and with pride; and he is a man of understanding, who is dispassionate and remains quiet without any care or toil. (Perfect composure is the character of the Stoic and Platonic philosophers).

रसे नीरसतां याते वासना प्रविलीयते।
शिखायां प्रविलीनायां प्रदीपस्यांशवो यथा।।४१।।

Distaste to pleasure, produces the want of desires; just as the flame of fire being gone, there is an end of its light. (The fire gives heat but the flame produces the light).

बोधाद्दीपांशुजालाभमघनं व्योम दृश्यते।
भ्रान्तिरूपं जगत्कृत्स्नं गन्धर्वनगरं यथा।।४२।।

The light of knowledge, shows sky as a cloudless and lighted sphere; but the darkness of error, gives the world an appearance of the hazy fairy land.

नैवात्मानं न चाकाशं न शून्यं न च वेदनम्।
अत्यन्तपरिणामेन पश्यन्पश्यति तत्पदम्।।४३।।

The wise man neither sees himself, nor the heavens nor anything besides; but his ultimate view is at last fixed upon the glory of god; (which shine all about him).

यत्र नात्मा न शून्यं च न जगत्कलना न च।
न चित्तदृश्योदयधीः सर्वं चास्ति यथास्थितम्।।४४।।

The holy seer (being seated in the seventh stage of his yoga), sees neither himself nor the sky nor the imaginary worlds about him; he does not see the phantasm of his fancy, but sits quite insensible of all.

भूम्यादिताऽ ज्ञसंबुद्धा ज्ञानादस्तमुपागता।
ज्ञस्य शून्यैव संपन्ना संस्थितापि न विद्यते।।४५।।

The earth and other existences, which are dwelt and gazed upon by the ignorant, are lost in the sight of the sage, who sees the whole as a void, and is insensible of himself. (The earth recedes, and heaven opens to his sight. Pope).

भवत्येकसमाधानसौम्यात्मा व्योमनिर्मलः।
तिष्ठत्यपगतासङ्गः स्थित एवाप्यसत्समः।।४६।।

Then there comes on a calm composure and grace in the soul, resembling the brightness of

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the clear firmament; and the yogī sits detached from all, as a nullity in himself.

अस्तंगतमना मौनी निरोधपदवीं गतः।
तीर्णः संसारजलधेः कर्मणामन्तमागतः।।४७।।

Unmindful of all, the yogī sits silent in his state of self-seclusion and exclusion from all: he is set beyond the ocean of the world, and the bounds of all its duties and action. (The yogī gets exempt from all social and religious obligation).

तनुभुवनगगनगिरिगण-
करणपरं परममज्ञानम्।
विगलति गलिते तस्मिन्
सकलमिदं विद्यमानमपि।।४८।।

That great ignorance (or delusion), which is the cause of the mind's apprehension of the earth and sky, and the hills and seas and their contents, is utterly dissolved by true knowledge, though these things appear to exist before the ignorant eye.

संशान्तान्तःकरणो
गलितविकल्पः स्वरूपसारमयः।
परमशमामृततृप्त-
स्तिष्ठति विद्वान्निरावरणः।।४९।।

The sapient sage stands unveiled before his light of naked truth, with his tranquil mind freed from all skeptical doubts; and being nourished with the ambrosia of truth, he is as firm and fixed in himself, as the pithy and sturdy oak.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षो० निर्वाणप्रकरणे उत्तरार्धे विश्रान्तियोगोपदेशो नामैकपञ्चाशः सर्गः।।५१।।

CHAPTER 52

DESCRIPTION OF THE FORM AND ATTRIBUTES OF BRAHMĀ

Argument. Refutation of the Theories of Logicians, and Explanation of Brahma as Immanent in all nature.

श्रीराम उवाच

बोधो जगदिवाभाति मुने येन क्रमेण ह।
तं क्रमेण क्रमं ब्रूहि भूयो भेदनिवृत्तये।।१।।

Rāma said: Tell me, O sage, whence comes our knowledge of the world (as a distinct entity from God); and then tell me, how this difference is removed and refuted.

वसिष्ठ उवाच

वृक्षस्येव विमूढस्य यद्दृष्टौ तत्स्वचेतसि।
यन्न दृष्टौ न तच्चित्ते भवत्यल्पतरस्मृते।।२।।

Vasiṣṭha replied: The ignorant man takes to his mind at that he sees with his eyes, and not at all what he does not see. Thus he sees a tree in its outward branches and leaves, but knows not the root, which lies hid from his sight.

भव्यः पश्यति शास्त्रार्थमेव पूर्वापरान्वितम्।
न दृष्टिविषयं वस्तु यत्पश्यति करोति तत्।।३।।

The wise man sees a thing by the light of the śāstra, and uses it accordingly; but the ignorant fool, takes and grasps anything as he sees it; without considering its hidden quality.

भावानुष्ठाननिष्ठः सन्शास्त्रार्थैकमना मुनिः।
भूत्वोपदेशं त्वमिमं शृणु श्रवणभूषणम्।।४।।

Be attentive to the dictates of the śāstras, and intent upon acting according to their purport; and by remaining as a silent sage, attend to my sermon, which will be an ornament to your ears.

इयं दृश्यभरभ्रान्तिर्नन्वविद्येति चोच्यते।
वस्तुतो विद्यते नैषा तापनद्यां यथा पयः।।५।।

All this visible phenomenon is erroneous, it has no real existence, and appears as the flash of light in the water and is known by the name of ignoramus.

उपदेश्योपदेशार्थमेनां मदुपरोधतः।
सत्यामिव क्षणं तावदाश्रित्य श्रूयतामिदम्।।६।।

Attend for a moment and for my sake, to the purport of the instruction which I am now going to give you; and knowing this as certain truth, rely upon it (and you will gain your object hereby).

कुत एषा कथं चेति विकल्पाननुदाहरन्।
नेदमेषां न चास्तीति स्वयं ज्ञास्यसि बोधतः।।७।।

Whence is all these and what are they, is a doubt (inquiry) which naturally rises of itself in the mind; and you will come to know by your

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own cogitation, that all this is nothing and is not in existence.

यदिदं दृश्यते किंचिज्जगत्स्थावरजंगमम्।
सर्वं सर्वप्रकाराढ्यं कल्पान्ते तद्विनश्यति।।८।।

Whatever appears before you in the form of this world, and all its fixed and movable objects; as also all things of every shape and kind, is altogether evanescent and vanishes in time into nothing.

अस्य भागविभागात्मा नाशोऽवश्यमवारितः।
बिन्दुना बिन्दुना बोधे उद्धृतस्यास्ति हि क्षयः।।९।।

The continual wasting and partition of the particles of things, bespeak their unavoidable extinction at last, as the water exuding by drops from a pot, make it entirely empty in a short time.

एवं स्थिते द्रव्यनाशे ब्रह्मणस्तन्मयत्वतः।
नानन्तत्वं न चास्तित्वं न चवै संभवत्यलम्।।१०।।

Thus all things being perishable, and all of them being, but parts of Brahma, it is agreed (by Logicians), that Brhamā is neither endless nor imperishable, nor even existent at this time; (since by loss of parts by infinitesimal, the whole is lost *intoto* at last).

मदशक्तिरिव ज्ञानमिति नास्मासु सिध्यति।
देहो विज्ञानतोऽस्माकं स्वप्नवन्न तु तत्त्वतः।।११।।

This conceit (of a theists) likening the intoxication of wine, cannot over power on our theistical belief; because our knowledge of bodies, is as that of things in a dream, and not at all of their real substantiality.

नश्यत्येव च दृश्यश्रीः सैव नान्यैव नैव च।
इत्थं भवेतस्मुचितं कृतं शास्त्रं च नान्यथा।।१२।।

The phenomenal are of course all perishable, but not the other (the spirit), which is neither matter nor destructible, and this is conformable with the doctrines of the śāstras, which mean no other.

सैवैतीत्यसमुल्लेखं कथं नष्टस्य संभवः।
तद्रूपान्येति युक्तं स्यादनुभूतानुगा वयम्।।१३।।

Whether what is destroyed come to revive again or not, is utterly unknowable to us; all that we can say by our inferences, that the renovations are very like the former ones.

सैव व्योमतयैवासीदित्यसत्सैव सा कथम्।
तथैव व्योमसंस्था चेन्नाशं तर्हि न सा गता।।१४।।

That matter existed in the form of vacuum upon its dissolution, is not possible to believe (from the impossibility of plastic nature to be converted to a formless void). Again if there was the vacuum as before, then there could not be a total dissolution (if this was left undestroyed).

कार्यकारणयोरेकरूपतैवं यदा तदा।
कार्यकारणताभावदैक्यमेवास्मदागमः।।१५।।

If the theory of the identity of creation and dissolution be maintained (owing to the existence of the world in the spirit of God); then the absence of causality and effect, supports our tenet or their being the one and the same thing.

शून्यत्वमुपलम्भत्वं यद्गतं नष्टमेव तत्।
अन्यस्तर्हि भवेन्नाशः कीदृशः किल कथ्यताम्।।१६।।

Vacuity being conservable by us, we say everything to be annihilated, that is transformed to or hid in the womb of vacuum; if then there is anything else which is meant by dissolution, let us know what may it be otherwise.

नष्टं भूयस्तदुत्पन्नमिति यत्प्रत्ययेति कः।
नश्यत्यवश्यं तेनेदं पुनरन्यत्प्रवर्तते।।१७।।

Whoever believes that, the things which are destroyed, comes to restore again (as the Pratyabhijña vadis do); is either wrong to call them annihilated, or must own, that others are produced to supply their place.

मध्ये मध्ये यदुत्सेधफलाद्यवयवैकिका।
आदेहं बीजसत्तास्ति कार्यकारणता कुतः।।१८।।

Where is there any causality or consequence in a tree, which is but a transformation of the seed; notwithstanding the difference of its parts, as the trunk and branches, and leaves and fruits.

देशकालक्रियात्मैकं यथादृष्टमिह स्थितम्।
बीजमेवैककर्मातो न घटः पटकार्यकृत्।।१९।।

The seed is not inactive as a pot or picture, but exhibits its actions in the production of its flower and fruits in their proper seasons. (So does the divine spirit show its evolution and involution, as the proper times of creation and dissolution of the world).

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सर्वदर्शनसिद्धान्ते नास्ति भेदो न वस्तुनि।
परमार्थमये तेन विवादेन किमत्र नः।।२०।।

That there is no difference in the substance of things (of different form and natures), is a truth maintained by every system of philosophy; and this truth is upheld in spirituality also; therefore there is no dispute about it.

इदं शान्तमनाद्यन्तं तदूपत्वाद्विचारतः।
व्योमाभं बोधतामात्रमनुभूतिप्रमाणतः।।२१।।

And this substance being considered to be of an eternally inert form, and of a plastic nature; it is understood to be of the essence of vacuum, both by right inference and evidence of śāstras.

यथैतन्नानुभूतं सद्यथैतदनुभूयते।
यथैतत्सिद्धिमाप्नोति तदिदं कथ्यते क्रमात्।।२२।।

Why the essential principle is unknown to us, and why we have still some notion of it, and how we realize that idea, is what I am now going to relate to you step by step.

महाकल्पान्त उन्नष्टे सर्वस्मिन्दृश्यमण्डले।
आमहादेवपर्यन्तं समनोबुद्धिकर्मणि।।२३।।

All these visible sphere, being annihilated at the final dissolution of the world; and the great gods also being extinct, together with our minds and understandings, and all the activities of nature.

व्योमन्यपि शमं याते कालेऽप्यकलितस्थितौ।
वायावपि त्वपगते तेजस्यत्यन्तमस्थिते।।२४।।

The sky also being undefined and time dwindling into a divisible duration; the winds also disappearing and fire blinding into the chaotic confusion.

तेजस्यपि गते ध्वंसं वार्यादौ सुचिरं क्षते।
अलमन्तमनुप्राप्ते सर्वशब्दार्थसंचये।।२५।।

Darkness also disappearing and water vanishing into nothing; and all things which are expressed by words quite growing *nil* and *null* in the end.

शिष्यते शान्तबोधात्म सदच्छं वाध्यवर्जितम्।
अनादिनिधनं सौम्यं किमप्यमलमव्ययम्।।२६।।

There remains the pure entity of a conscious soul, which is altogether unbounded by time and space, and is something without its beginning or end; is decrease or waste, and entirely pure and perfect in its nature.

अवाच्यमनभिव्यक्ततीन्द्रियमनामकम्।
सर्वभूतात्मकं शून्यं सदसच्च परं पदम्।।२७।।

This one is unspeakable and undiscernible, imperceptible and inconceivable and without any appellation or attribute whatever; This is an utter void itself and yet the principle and receptacle of all beings and the source of all entity and non-entity.

तन्न वायुर्न चाकाशं न बुद्ध्यादि न शून्यकम्।
न किंचिदपि सर्वात्म किमप्यन्यत्परं नभः।।२८।।

It is not the air nor the wind, nor is it the understanding nor any of its faculties nor a void or nullity also; it is nothing and yet the source of everything, and what can it be but the transcendent vacuum.

तद्विदा तत्पदस्थेन तन्मुक्तेनानुभूयते।
अन्यैः केवलमाम्नातैरागमैरेव वर्ण्यते।।२९।।

It is only a notion in the conception of wise and beside which no one can conceive or know anything of it, whatever defination or description of it is given by others, is only a repetitions of the words of the Vedas.

न कालो न मनो नात्मा न सन्नासन्न देशदिक्।
न मध्यमेतयोर्नान्तं न बोधो नाप्यबोधितम्।।३०।।

It is neither the time or space, nor the mind nor soul nor any being or nothing that it may said to be; it is not in the midst or end of any space or side, nor is it that we know or know altogether.

(The Lord is unspeakable yet faintly seen in these his meanest works. Milton).

किमप्येव तदत्यच्छं बुध्यते बोधपारगैः।
शान्तसंसारविसरैः परां भूमिमुपागतैः।।३१।।

This something too translucent for common apprehension, and is conceivable only by the greatest understandings; and such as have retired from the world and attained to the highest stage of their yoga.

प्रतिषिद्धा मयैते तु येऽर्थाः सर्वत्र ते स्थिताः।
अस्मद्बुद्ध्या परिच्छेद्याः सौम्याम्भोधेरिवोर्मयः।।३२।।

I have left out the popular doctrines, which are avoided by the Śrutis; and the expressions of

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the latter are displayed herein, like the playful waves in the limpid ocean.

यथास्थितं स्थिताः सर्वे भावास्तत्र यथा तथा।
अनुत्कीर्णा महास्तम्भे विविधाः शालभञ्जिकाः।।३३।।

It is said there, that all beings are situated in their common receptacle of the great Brahma; as the unprojected figures are exhibited in relief, upon a massive stony pillar.

एवं तत्र स्थिताः सर्वे भावा एवं च न स्थिताः।
असर्वात्मैव सर्वात्म तदेव न तदेव च।।३४।।

Thus all beings are situated and yet unsituated in Brahma, who is the soul of and not the same with all; and who is in and without all existence.

(These contraries are according to the texts of different Śrutis, giving the discordant ideas of God in the spiritualistic and materialistic points of view).

पदं यथैतत्सर्वात्म सर्वार्थपरिवर्जितम्।
यथा तत्र च पश्यन्ति तत्रैकपरिणामिनः।।३५।।

Whatever be the nature of the universal soul, it is devoid of all attributes; and in whatever manner it is viewed, it comes at last to mean the self-same unity. (The different paths leading to the one and same goal).

सर्वं सर्वात्मकं चैव सर्वार्थरहितं पदम्।
सर्वार्थपरिपूर्णं च तदाद्यं परिदृश्यते।।३६।।

It is all and the soul of all, and being devoid of attributes, it is full of all attributes; and in this manner it is viewed by all.

तवैतावन्महाबुद्धे सर्वार्थोपशमात्मकम्।
न सम्यग्दानमुत्पन्नं संशयोऽत्र निदर्शनम्।।३७।।

So long, O intelligent Rāma, as you do not feel the entire suspension of all your objects (in the torpid state of your samādhi); you cannot be said to have reached to the fullness of your knowledge, as it is indicated by your doubts till then.

यः प्रबुद्धो निराभासं परमाभासमागतः।
स्वच्छान्तःकरणः शान्तस्तं स्वभावं स पश्यति।।३८।।

The enlightened man who has come to (known) the unapperant great glory of god, has the clear sightedness of his mind, and remains quiet with viewing the in-being of his being.

अयं त्वमहमित्यादित्रिकालगजगद्भ्रमः।
तत्रास्ति हेमपिण्डान्तरिव रूपकजालकम्।।३९।।

His fallacies of I, you and he, and his error of the world and the three times (*viz.* the present, past and future); are lost in his sight of that great glory, as many a silver coin is merged in a lump of gold.

हेमपिण्डाद्यथा भाण्डजालं नानोपलभ्यते।
तथा न लभ्यते भिन्नं परमार्थघनाज्जगत्।।४०।।

But as a gold coin, produces (yields) various kinds of coins (different from itself); it is not in the manner that these worlds and their contents, are produced as things of a different kinds from the nature of God.

सर्वदैव हि भिन्नात्मा स्वाङ्गभूतोपलम्भदृक्।
स जगद्द्वैतमेवेदं हेमेवङ्गदरूपकम्।।४१।।

The detached soul looks always upon the different bodies, as contained within itself; and remains in relation to this dualism of the world, as the gold is related to the various kinds of jewels, which are produced from it.

रिक्तं देशादिशब्दार्थैर्देशकालक्रियात्मकम्।
यथास्थितमिदं तत्र सर्वमस्ति न वास्ति च।।४२।।

It is inexpressible by the words, implying space and time or any other thing; though it is the source and seat of them all; it comprehends everything, though it is nothing of itself.

यथोर्म्यादि समे तोये चित्रं चित्रकृदीहते।
भाण्डवृन्दं मृदः पिण्डे तथेदं ब्रह्मणि स्थितम्।।४३।।

All things are situated in Brahma, as the waves are contained in the sea; and they are exhibited by him, like pictures drawn by the painter; he is the substratum and substance of all, as the clay of the pots which are made of it.

तथैतदत्र नो भिन्न नाभिन्नं नास्ति चास्ति च।
नित्यं तन्मयमेवाच्छं शान्ते शान्तमिदं तथा।।४४।।

All things are contained in it, as they are and are not there at the same-time, and as neither distinct nor indistinct from the same; they are ever of the same nature, and equally pure and quiet as their origin.

अनिखातैव भातीयं त्रिजगच्छालभञ्जिका।
स्वरसस्येव दृश्यत्वमिता ब्रह्मणि दारुणि।।४५।।

The three worlds are contained in it, as the uncarved images are concealed in a stone or

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wood; and as they are seen with gladness even there, by the futures sculptor or carver.

निखाता दृश्यतां यान्ति स्तम्भस्थाः शालभञ्जिकाः।
अस्मिन्नक्षोभ्य एवान्तस्तरङ्गाः सृष्टिदृष्टयः।।४६।।

The images come to be seen, when they are carved and appear manifest on the stone pillar; otherwise the worlds remain in that soul, as the unperturbed waves lie calmly in the bosom of the sea.

सरस्यतिरसे भान्ति चिद्धनामृतवृष्टयः।
अविभागे विभागस्था अक्षोभे क्षुभिता इव।
अविभाता विभान्तीव चिद्धने सृष्टिदृष्टयः।।४७।।

The sight of the worlds appears to the Divine intellect, as divided and distinct when they are yet undivided and indistinct before their creation; they appear to be shining and moving there; when they are dark and motionless on the outside.

परमाणौ परमाणावत्र संसारमण्डलम्।
विभाति भासुरारम्भं न विभाति च किंचन।।४८।।

It is the combination of atoms, that composes these worlds; and makes them shine so bright, when no particle has any light in it. (Dull matter is dark, and it is the light of God that makes it shine).

आकाशकालपवनादिपदार्थजात-
मस्याङ्गमङ्गरहितस्य तदप्यनङ्गम्।
सर्वात्मकं सकलभावविकारशून्य-
मप्येतदाहुरजरं परमार्थतत्त्वम्।।४९।।

The sky air, time and all other objects, which are said to be produced from the formless God; are likewise formless of themselves; the Lord God is the soul of all, devoid of all qualities and change, undecaying and everlasting, and termed the most transcendent truth.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उ० ब्रह्मस्वरूपवर्णनं नाम द्विपञ्चाशः सर्गः।।५२।।

CHAPTER 53

EXPLANATION OF NIRVĀNA-ANAESTHESIA

Argument. Ascertainment of the source of cause of the visible world.

श्रीराम उवाच

यथा चेत्ये चेतनता यथा काले च कालता।
यथा च व्योमता व्योम्नि यथा च जडता जडे।।१।।

Rāma said: How there is sensibility in sensible beings, and there is durability in time; how vacuum is a perfect void, and how inertness abides in dull material substances:—

यथा वायौ च वायुत्वमभूतादावभूतता।
यथा स्पन्दात्मनि स्पन्दो यथा मूर्ते च मूर्तता।।२।।

How does fluctuation reside in air, and what is the state of things *infuturo*, and those that absent at present; how does motion resides in moving things, and how does plasmic bodies receive their forms.

यथा भिन्ने च भिन्नत्वं यथाऽनन्ते ह्यनन्तता।
यथा दृश्ये च दृश्यत्वं यथा सर्गेषु सर्गता।।३।।

Whence is the difference of different things and the infinity of infinite natures; how there is visibility in the visible, (*i.e.* how the visible appear to view), and how does the creation of created things come to take place:

एतत्क्रमेण हे ब्रह्मन्वद मे वदतां वर।
आदितः प्रतिपाद्यैव बोध्यन्ते ह्यल्पबोधिनः।।४।।

Tell me, O most eloquent Brāhmaṇa, all these things one by one, and explain them from the first to last, in such manner, that they may be intelligible to the lowest understanding.

वसिष्ठ उवाच

तदनन्तं महाकाशं महाचिद्धनमुच्यते।
अवेद्यचिद्रूपमयं शान्तमेकं समस्थिति।।५।।

Vasiṣṭha replied: That endless great vacuum, is known as the great and solid intellect itself; but this is not to be known any more, than as a tranquil and self-existent unity.

ब्रह्मविष्ण्वीश्वराद्यन्ते महाप्रलयनामनि।
शब्दार्थे रूढिमापन्ने यच्छुद्धमवशिष्यते।।६।।

The Gods Brahma, Viṣṇu, and Śiva and others, are reduced to their origin at the last dissolution of the world; and there remains only that pure source whence they have sprung.

सर्गस्य कारणं तत्र न किंचिदुपपद्यते।
मलमाकारबीजादि मायामोहभ्रमादिकम्।।७।।

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There is however no cause to be assigned in this prime cause of all, who is also the seed of matter and form, as well as of delusion, ignorance and error. (These being but counterparts of spirit and knowledge, are all mingled in Him).

केवलं शान्तमत्यच्छमाद्यन्तपरिवर्जितम्।
तद्विद्यते यत्र किल खमपि स्थूलमश्मवत्।।८।।

The original cause is quite transparent and tranquil, and having neither its beginning nor end, and the subtile ether itself is dense and solid, in comparison with the rarity of the other.

नच नास्तीति तद्वक्तुं युज्यते चिद्वपुर्यदा।
नचैवास्तीति तद्वक्तुं युक्तं शान्तमलं तदा।।९।।

It is not proper to call it a nullity, when it is possessed of an intellectual body; nor can it with propriety styled as an existent being, when it is altogether calm and quiet, (and nothing imaginable).

निमेषे योजनशते प्राप्तायामात्मसंविदि।
मध्ये तस्यास्तु यद्रूपं रूपं तस्य पदस्य तत्।।१०।।

The form of that being is as inconceivable, as the idea of that little space of time which lies in midst of our thought of the length of a thousand miles, which the mind's eye sees in a moment. (Its flash is quicker than that of a lightning and the flight of imagination).

सबाह्याभ्यन्तरे शान्ते वासनाविषयभ्रमे।
सर्वचिन्ताविहीनस्य प्रबुद्धस्यार्धरात्रतः।।११।।

The yogī who is insensible of the false and delusive desires and sights of objects, that intrude upon internal mind and external vision, sees the transient flash of that light in his meditation, as he wakes amidst the gloom of midnight.

शान्तं निःसुखदुःखस्य पुरुषस्यैव तिष्ठतः।
यदस्पन्दि मनोरूपं रूपं तस्य पदस्य तत्।।१२।।

The man that sits with the quiet calmness of his mind, and without any of joy or grief; comes to feel the pulsation of that spirit in himself, as he perceives the fluctuation of his mind within him.

तृणगुल्माङ्कुरादीनां सत्तासामान्यमाततम्।
यदुद्भावोद्भवं रूपं रूपं तस्य पदस्य तत्।।१३।।

That which is the spring of creation, as the sprout is the source of all vegetable productions, the very same is the form of the Lord: (That he is the vegetative seed or germ of the arbour of the world. *sansāra vṛkṣa bījāṅkura*).

तस्मिन्पदे जगद्रूपं यदिदं दृश्यते स्फुटम्।
सकारणमिवाकारकरालमिव भेदवत्।।१४।।

He is the cause of the world, which is seen to exist in Him; and which is a manifestation of himself, in all its varieties of fearful forms and shapes: (All which is the act of his illusion).

तत्सर्वं कारणाभावान्न जातं न च विद्यते।
नाकारयुक्तं न जगन्न च द्वैतैक्यसंयुतम्।।१५।।

These therefore having no actual or real cause, are no real productions nor actual existences; because there is no formal world (in its natural form), nor a duality co-existent with the spiritual unity.

यदकारणकं तस्य सत्ता नेहोपपद्यते।
स्वयं नित्यानुभूतेऽर्थे कोऽत्रापह्नवशक्तिमान्।।१६।।

That which has no cause, can have no possible existence; the eternal ideas of God cannot be otherwise then mere ideal shapes.

न च शून्यमनाद्यन्तं जगतः कारणं भवेत्।
ब्रह्मामूर्तं समूर्तस्य दृश्यस्याब्रह्मरूपिणः।।१७।।

The vacuum which has no beginning nor end, is yet no cause of the world; Because Brahma is formless, but the vacuous sky, which presents a visible appearance, cannot be the form of the formless and invisible Brahma.

तस्मात्तत्र जगद्रूपं यदा भातं तदेव तत्।
स्वयमेव तदा भाति चिदाकाशमिति स्थितम्।।१८।।

Therefore he is that, in which the form of the world appears to exist; hence the lord himself appears as that which is situated in the vacuity of his intellect.

जगच्चिद्ब्रह्मभावाच्च तथा भावो भ्रमादिव।
सर्वमेकमजं शान्तमद्वैतैक्यमनामयम्।।१९।।

The world being of the nature of the intellectual Brahma, is of the same intellectual kind with him; though our error shows it otherwise (*i.e.* in a material and visible form). All is one with the unborn and ever tranquil One, in whom all dualities blend in unity.

पूर्णात्पूर्णं विसरति पूर्णे पूर्णं विराजते।
पूर्णमेवेदिदं पूर्णे पूर्णमेव व्यवस्थितम्।।२०।।

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This whole world springs from that whole intellect, and subsists in its entirety in that entire One; the completeness of that is displayed in the totality of this, and the completeness of creation, depends upon the perfection of its cause. (Nothing imperfect proceeds from the perfect one).

शान्तं समं समुदयास्तमयैर्विहीन-
माकारमुक्तमजमम्बरमच्छमेकम्।
सर्वं सदा सदसदेकतयोदितात्म
निर्वाणमाद्यमिदमुत्तमबोधरूपम्।।२१।।

Knowing that One as ever even and quiet, having neither its rise or fall; nor any form of likeness, but ever remaining in its translucent unity as the ample sky, and is the everlasting all; and combining the reality and unreality together in its unity, makes the *nirvāṇa* of sages.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु नि० उत्तरार्धे निर्वाणवर्णनं नाम त्रिपञ्चाशः सर्गः।।५३।।

CHAPTER 54

ESTABLISHMENT OF THE UNDIVIDED INDIVIDUALITY OF GOD

Argument. Ascertainment of the unity of God.

वसिष्ठ उवाच

जगन्नाम नभः स्वच्छं सद्ब्रह्म नभसि स्थितम्।
नभो नभसि भातीदं जगच्छब्दार्थ इत्यजम्।।१।।

Vasiṣṭha continued: The world is a clear vacuum, subsisting in the entity of the vacuous Brahma; it is as the visible sky in the empty sky, and means the manifestation of Brahma.

त्वमहं जगदित्यादि शब्दार्थो ब्रह्म ब्रह्मणि।
शान्तं समसमाभासं स्थितमस्थितमेव सत्।।२।।

The words I and you are expressive of the same Brahma, seated in his undivided individuality; so are all things seated as calmly and quietly in him, as if they are not seated there, though they are shining in and by the same light.

समुद्रगिरिमेघोर्वीविस्फोटमयमप्यजम्।
काष्ठमौनवदेवेदं जगद्ब्रह्मवतिष्ठते।।३।।

The earth with its hills and protuberant bodies upon it, resembles the tumour on the body of Brahma; and the whole world, remains as dumb as a block in the person of Brahma.

द्रष्टा द्रष्टैव दृश्यस्य स्वभावात्स्वात्मनि स्थितः।
कर्ता कर्तैव कर्तव्याभावतः कारणादृते।।४।।

He views the visible, as he is no viewer of them; and he is the maker of all, without making anything; because they naturally subsist with their several natures in the Supreme spirit.

न ज्ञत्वं न च कर्तृत्वं न जडत्वं न भोक्तृता।
न शून्यता न चार्थत्वमिह नापि नभोऽर्थता।।५।।

This knowledge of the subsistent of all nature in the essence of God, precludes our knowledge of the positive existence of everything besides; and our ideas of all entity and vacuity and of action and passion, vanish into nothing. (Since the One is all in all).

शिलाजठरवत्सत्यं घनमेकमाजं ततम्।
सर्वं शान्तमनाद्यन्तमेकं विधिनेषेधयोः।।६।।

The one solid essence of the everlasting One, is diffused through all every where, as the solidity of a stone stretches throughout its parts; and all varieties blending into unity, are ever alike to him.

मरणं जीवितं सत्यमसत्यं च शुभाशुभम्।
सर्वमेकमजं व्योम वीचिजालजलं यथा।।७।।

Life and death, truth and untruth, and all good and evil, are equally in different in that vacuous spirit, as the endless billows continually rising and falling in the waters of the deep.

विभाग एव दृश्यत्वं द्रष्टृत्वं चैव गच्छति।
एतच्च कल्पनं स्वप्नपुरादिष्वनुभूयते।।८।।

The self same Brahma becomes divided, into the viewer and the view; (*i.e.* into the subjective and the objective); the one being the intellect or the supreme, and the other the living soul, (the former being the viewer of the latter). This division is known in the dreaming and waking states of the living or animal soul; when the same is both the subject as well the object in either state. (*i.e.* The sleeping soul dreams the living state as its object, and the living soul believes the other as object of its dream).

एवमच्छं पराकाशे स्वप्नपत्तनवज्जगत्।
भाति प्रथममेवेदं ब्रह्मैवेत्थमतः स्थितम्।।९।।

In this manner the form of the world, being

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exhibited as a vision in a dream, in the sphere of the divine intellect; is manifest therein as the counterpart or representation of Brahma himself, from the beginning. (This is the doctrine of the eternal ideas, being co-existent with the essence of the eternal One).

तदिदं तादृशं विद्धि सर्वं सर्वात्मकं च यत्।
देशाद्देशान्तरप्राप्तौ विदो मध्यमनङ्कितम्।।१०।।

Therefore know this world and all things in it, to be exactly of that spiritual form, in which they are exhibited in the divine spirit; nor is there any variation in their spirituality (to materiality) owing to their appearance in various forms, as there is no change in the substance of the moon, owing to her several phases.

चिद्व्योम्नः शान्तशान्तस्य मध्यमे चैवमास्थितम्।
जगत्तथैव सलिलमेवोर्म्यादितया यथा।।११।।

All these worlds reside and rove amidst the quiet spirit of God in the same manner, as the waters remain and roll in waves in the midst of the calm bosom of the ocean.

यदुदेत्युदितं यच्च यच्च नोदेति नोदितम्।
देशाद्देशान्तरप्राप्तौ विदो मध्यान्न भेदितम्।।१२।।

Whatever is manifest, is manifested as the work, and that which is not apparent is the hidden cause of them; and there is no difference in them, in as much as they are both situated in that spirit, as their common centre; just as a traveller ever going forward, yet never moving from the centre of the earth. (The cause and effect both concentrate in the Lord, and there is no particle that goes out of that centre).

अतः किलास्य सर्गस्य कारणं शशशृङ्गवत्।
प्रयत्नेनापि चान्विष्टं न किंचिदुपलभ्यते।।१३।।

Hence the prime cause of creation is as nil, as the horn of a hare (which is a nullity in nature); search for it as much as you can, and you will find nothing, (save an ectype of the eternal One).

यदकारणकं भाति तदभातं भ्रमात्मकम्।
भ्रमस्यासत्यरूपस्य सत्यता कथमुच्यते।।१४।।

Whatever appears anywhere without its, must be a fallacy of vision and mind; and who can account for the truth of an error which is untrue itself. (Falsehood is no truth).

कारणेन विना कार्यं किल किं नाम विद्यते।
यदपुत्रस्य सत्पुत्रदर्शनं स भ्रमो न सत्।।१५।।

How and what effect can come to existence without its cause, and what is it but an error of the brain, for a childless man to say he sees his son.

यस्त्वकारणको भाति स स्वभावो विजृम्भते।
सर्वरूपेण संकल्पगन्धर्वनगरादिवत्।।१६।।

Whatever comes to appearance without its cause, is all owing to the nature of our imagination of the same; which shows the object of our desire in all their various forms to our view, as our fancy paints the fairy lands in our minds.

देशाद्देशान्तरप्राप्तौ क्षणान्मध्यं विदो वपुः।
स्वरूपमजहत्त्वेव राजतेऽर्थविवर्तवत्।।१७।।

As a traveller passing from one country to another, finds his body (himself) to stand at the mid-spot (from his knowledge of the rotundity of the earth); so nothing departs from its nature, but turns about the centre like.

बोध एव कचत्यर्थरूपेण स च खादणुः।
दृष्टान्तोऽत्रानुभूतोऽन्तः स्वप्नसंकल्पपर्वतः।।१८।।

The understanding also shows many false and biggest objects, in its airy and minute receptacle; as for instance the many objects of desire, and the notion of mountains, which it presents to us in our waking and dreaming states.

श्रीराम उवाच

विद्यते वटबीजान्तर्यथा भाविमहाद्रुमः।
परमाणौ तथा सर्गो ब्रह्मन्कस्मान्न विद्यते।।१९।।

Rāma rejoined: We know well that the future banian tree, resides within the minute receptacle of its seed; why then don't you say, that the creation was hidden in the same manner in the unevolved spirit of God?

वसिष्ठ उवाच

यत्रास्ति बीजं तत्र स्याच्छाखा विततरूपिणी।
जन्यते कारणैः सा च विततता सहकारिभिः।।२०।।

Vasiṣṭha replied: The seed in its material form, contains the formless big tree in its undeveloped bosom; which develop afterwards

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to a gigantic size, by aid of the auxiliary causalities (of heat, rain etc.).

(But God is formless spirit and cannot contain the material world in it, nor has it the need of other helping causes to produce the world).

समस्तभूतप्रलये बीजमाकारि किं भवेत्।
सहकार्यथ किं तस्य जायते यद्वशाज्जगत्।।२१।।

The whole creation being dissolved in the end, tell me what remains there of it in the form of its seed; and what ancillary causes are there to be found, which cause the production of the world. (Nothing exists in nothing).

यत्तु ब्रह्म परं शान्तं का तत्राकारकल्पना।
परमाणुत्वयोगोऽपि नात्र केवात्र बीजता।।२२।।

The pure and transparent spirit of God, has nothing of any possible shape or figure in it; and if it is impossible for even an atom to find a place therein, what possibility is there for a formal seed to exist or subsist in it.

कारणस्येति बीजस्य सत्यासत्यैककारिणः।
असंभवाज्जगत्सत्ता कथं केन कुतः क्व का।।२३।।

So the reality of a causal (productive) sees, being altogether untrue; there is no possibility of the existence of a real (substantial) world, nor can you say how, whence, by whom and when it came into being.

जगदास्ते परस्याणोरन्तरित्यपि नोचितम्।
सार्षपे कणके मेरुरास्त इत्यज्ञकल्पना।।२४।।

It is improper to say that the world consisted in a minute particle in the divine spirit, and quite absurd to maintain that it remained in an eternal atom (according to the atomic theory); for how is it possible that a body as big as a mountain could be contained in a minim as small as a mustard seed? It is therefore a false theory of the ignorant.

सति बीजे प्रवर्तन्ते कार्यकारणदृष्टयः।
निराकारस्य किं बीजं क्व जन्यजनकक्रमः।।२५।।

Had there been a real seed from eternity, it is possible for the world to be produced from it, by causes inherent in the same; but how could a real and formal seed, be contained in the formless spirit of God; and by what process could the material proceed from the immaterial?

अतो यत्परमं तत्त्वं तदेवेदं जगत्स्थितम्।
नेह प्रथयते किंचिन्न च किंचिद्विनश्यति।।२६।।

It is therefore that prime and transcendent principle (of the divine spirit), which exhibits itself in the form of the world; and there is nothing which is ever produced from, nor reduced into it.

चिदाकाशश्चिदाकाशे हृदि चित्त्वाज्जगद्भ्रमम्।
अशुद्धवदिवाशुद्धे शुद्धं शुद्धे प्रपश्यति।।२७।।

The world is situated in its intellectual form, in the vacuity of the Intellect; it is the human heart which portrays it, in its material shape. The pure soul views it in its pure spiritual light, but the perverted heart perceives it in a gross and concrete state.

स्वमेवाभासते तस्य रूपं स्पन्द इवानिले।
सर्गशब्दार्थकलना नेह काश्चन सन्ति नः।।२८।।

It appears in the mind as empty air, and fluctuates there with the oscillation of the wind; there is nothing of its substantiality in the mind, nor even an idea of its creation (or being a created thing), as the world *sarga* is meant to express.

यथा शून्यत्वमाकाशे द्रवत्वं च यथा जले।
अन्यतात्ममयी शुद्धा सर्गतेयं तथात्मनि।।२९।।

As there is vacuity in the sky, and fluidity in the water of its own nature; so is there spirituality alone in the soul, which views the world in a spiritual light only.

भारूपमिदमाशान्तं जगद्ब्रह्मैव नस्ततम्।
अनादिनिधनं सत्यं नोदेति न च शाम्यति।।३०।।

The world is a reflexion of Brahma, and as such, it is Brahma himself, and not a solid and extended thing; it is without its beginning or end and quiet in its nature, and never rises nor sets itself. (*i.e.* It is inherent in the divinity, and is neither involved in nor evolved from it).

देशाद्देशान्तरप्राप्तौ क्षणान्मध्ये विदो वपुः।
यत्तज्जगदितीवेदं व्योमात्मनि व्यवस्थितम्।।३१।।

As a wise man going from one country to another, finds his body to be ever situated in the midst of this globe; so the universe with all its remotest worlds, is situated in the vacuity of the divine spirit.

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यथा स्पन्दोऽनिले तोये द्रवत्वं व्योम्नि शून्यता।
तथा जगदिदं भातमनन्याश्लेषमात्मनि।।३२।।

As fluctuation is innate in the air, and fluidity is inherent in water, and vacuity is essential to vacuum; so is this world intrinsic in the divine soul, without anything concomitant with it.

संवित्नभो ननु जगन्नभ इत्यनर्क-
मात्मन्यवस्थितमनस्तमयोदयं क्व।
तत्त्वङ्गभूतमखिलं तदनन्यदेव
दृश्यं निरस्तकलनोऽम्बरमात्रमास्व।।३३।।

The vacuous phantom of the world, is in the vacuum of divine consciousness or intellect; and being thus situated in the Supreme soul, it has no rising nor setting as that of the sun. Therefore knowing all these to be included in that vacuum, and there is nothing visible beside the same, cease from viewing the phantoms of imagination, and be as the very vacuity yourself.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उत्तरार्धे अद्वैतैक्यप्रतिपादनं नाम चतुःपञ्चाशः सर्गः।।५४।।

CHAPTER 55

THE SPIRITUAL SENSE OF THE WORLD

Argument. The ignorant of self shows the world, but the knowledge of self disperses it to nothing.

वसिष्ठ उवाच

भावाभावग्रहोत्सर्गस्थूलसूक्ष्मचराचराः।
आदावेव हि नोत्पन्नाः सर्गादौ कारणं विना।।१।।

Vasiṣṭha continued: It is the thought and its absence, that produce the gross and subtile ideas of the world; which in reality was never created in the beginning for want of a creator of it. (*i.e.* The identity of the world with Brahma himself, precludes the supposition of its creation).

न त्वमूर्तो हि चिद्धातुः कारणं भवितुं क्वचित्।
स्वात्मा शक्तः स मूर्तानां बीजमुर्वीरुहामिव।।२।।

The essence of the intellect being of an incorporeal nature, cannot be the cause of a corporeal thing. The soul cannot produce an embodied being, as the seed brings forth the plants on earth.

स्वभावमेव सततं भावयन्भावनात्मकम्।
आत्मन्येव हि चिद्धास्तुः सर्वोऽनुभववान्स्थितः।।३।।

It is the nature of man to think of things, by his own nature, and hence the intelligent of mankind view the world in an intellectual light, while the ignorant take in a gross material sense. The intellect being capable of conceiving everything in itself (whether the concrete or discrete).

आस्वादयति यं भावं चिद्धातुर्गगनात्मकः।
लब्धः सर्गः प्रलापेन क्षीबः क्षुब्धतया यथा।।४।।

The ethereal soul relishes things according to its taste, and the intellect entertains the idea of whatever it thinks upon; the ignorant soul begets the idea of creation, as a giddy man sees many shapes in his intoxication.

यदा सर्वमनुत्पन्नं नास्त्येवापि च दृश्यते।
तदा ब्रह्मैव विद्धीदं समं शान्तमसत्समम्।।५।।

Whenever the shape of a thing, which is neither produced nor existent, presents itself to our sight; it is to be known as a picture of the ideal figure, which lies quietly in the divine mind.

चित्नभश्चित्नभस्येव पयसीव पयोद्रवः।
चित्त्वात्कचति यत्तेन तदेवेदं जगत्कृतम्।।५।।

The vacuous Intellect dwelling in the vacuity of the intellect, as fluidity resides in water; shows itself in the form of the world, as the fluid water displays itself in the form of waves upon its surface. So the world is the self-same Brahma, as the wave is the very water. (But the world is intellectual display and not material as the wave).

स्वप्ने तदेव जगदित्युदेति विमला यथा।
काचकस्येव कचति तथेत्थं सादि सर्गखे।।७।।

The worlds shining in the empty air, are as the clear visions of things in a dream, or like the false appearances appearing to a dim-sighted man in the open sky.

चित्काचकस्य कचनं यथा स्वप्ने जगद्भवेत्।
तथैव जाग्रदविधं तत्खमात्रमिदं स्थितम्।।८।।

The mirror of the intellect perceives the pageant of the world, in the same manner, as the

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mind sees the sights of things in dream. Hence what is termed the world, is but void and vacuity. (A something of nothing).

आदिसर्गे हि चित्स्वप्नो जाग्रदित्यभिशब्द्यते।
अद्य रात्रौ चितेः स्वप्नः स्वप्न इत्यपि शब्द्यते।।९।।

The dormant Intellect (or the sleeping soul of God), is said to be awakened in its first acts of creation; and then follows the inaction of the intellect, which is the sleep and night of the soul. (And so it is with all beings, the time of their action being their waking, and that of rest their sleep).

पूर्वप्रवृत्ता सरितां रूढाद्यापि यथास्थिता।
तरङ्गलेखा दृष्टीनां पदार्थरचना तथा।।१०।।

As a river continues to run in the same course, in which its current first began to flow; so the whole creation moves in the same unvaried course as at first, like the continuous current and rippling waves of rivers.

यथा वारितरङ्गश्रीः सरितां रचनामिता।
तथा चिद्व्योम्नि चिद्बीजसत्तान्तः सृष्टिता मिता।।११

As the waves of river are concomitant with the course of its waters, so the source of creation lying in the vacuous seed of the airy Intellect, gives rise to its incessant course, along with its ceaseless train of thoughts.

मृतस्यात्यन्तनाशश्चेत्तन्निद्रासुखमेव तत्।
भूयश्चोदेति संसारस्तत्सुखं नवमेव तत्।।१२।।

The destruction of a man in his death, is no more than the felicity of his repose in sleep; so the resurrection of his soul (in a renovated body) in this world, is likewise a renewal of his felicity. (Hence there is neither pain nor fear, either in living or dying but both is bliss).

कुकर्मभ्यस्तु चेद्भीतिः सा समेह परत्र च।
तस्मादेते समसुखे सर्वेषां मृतिजन्मनी।।१३।।

If there is any fear for or pain in sin, it is equally so both in this life as well as in the next; therefore the life and death of the righteous are equally as blissful, (as they are painful to the unrighteous).

मरणं जीवितं वास्तु सहजे वासने तयोः।
इति विश्रान्तचित्तो यः सोऽन्तःशीतल उच्यते।।१४।।

Those who look on and hail their life and death, with equal indifference; are men that have an unbroken tranquility of their minds, and are known as the cold-hearted (or meek stoical and platonic).

सर्वसंवित्तिविगमे संविद्रोहति यादृशी।
भूयते तन्मयेनैव तेनासौ मुक्त उच्यते।।१५।।

As the conscience becomes clear and bright, after the dross of its consciousness (of the subjective and objective), is cleansed and wiped from it; so shines the pure soul which they term the liberated and free (*mukta*).

अत्यन्ताभावसंवित्त्या सर्वदृश्यस्य वेदनम्।
उदेत्यपास्तसंवेद्यं सति वाऽसति सर्गके।।१६।।

It is upon the utter absence of our consciousness, that there ensues a total disappearance of our knowledge of the phenomenal also; and then our intellect rises without a vestige of the intelligible in it, as also without its intelligence of the existence of the world. (This state of the mind, constitutes likewise its liberation or *mukti*).

यन्न चेत्यं न चिद्रूपं यच्चितेरप्यचेतितम्।
तद्भावैक्यं गतास्तज्ज्ञाः शान्ता व्यवहृतौ स्थिताः।।१७

He that knows God, becomes unified with the divine nature, which is neither thinkable nor of the nature of the thinking principle or intellect, or any which is thought of by the intellect; and being so absorbed in meditation, remains quite indifferent to all worldly pursuits.

चित्काचकाचकच्यं यज्जगन्नाम्ना तदुच्यते।
अत्यच्छे परमाकाशे बन्धमोक्षदृशः कुतः।।१८।।

The world is a reflexion of the mirror of the intellect, and as it is exhibited in the transparent vacuity of the divine spirit, it is in vain to talk of its bondage or liberty.

चिन्नभः स्पन्दमात्रात्म संकल्पात्मतया जगत्।
सद्भूतमयमेवेदं न पृथ्व्यादिमयं क्वचित्।।१९।।

It is the oscillation of the airy intellect, and an act of its imagination, which produces this imaginary world; it is entirely of the nature of the airy spirit whence it has its rise, and never of the form of the earth or anything else as it appears to be.

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नेह देशो न कालोऽस्ति न द्रव्यं न क्रिया न खम्।
सदिवाखिलमुच्छूनं वाप्यनुच्छूनमप्यसत्।।२०।।

There is no space or time, nor any action or substance here, except an only entity, which is neither a nothing nor any thing that we know of.

भाति केवलमेवेत्थं परमार्थघनं घनम्।
यन्न शून्यं न वा शून्यमत्यच्छं गगनादपि।।२१।।

It is only a spiritual substance, appearing as a thick mist to our sight; it is neither a void nor a substantiality either: but something purer and more pellucid, than the transparent vacuum about us.

साकारमप्यनाकारमसदेवातिभास्वरम्।
अतिशुद्धैकचिन्मात्रस्फारं स्वप्नपुरं यथा।।२२।।

It is formless with its apparent form, and an unreality with its seeming reality; it is entirely a pure intellectual entity, and appearing as manifest to sight, as an aerial castle in a dream.

निर्वाणमेवमिदमाततमित्थमन्त-
श्चिद्व्योम्न आविलमनाविलरूपमेव।
नानेव न क्वचिदपि प्रसृतं न नाना
शून्यत्वमम्बर इवाम्बुनिधौ द्रवत्वम्।।२३।।

It is termed the *nirvāna*-extinction of a man, when his view of this outstretched gross and impure world, becomes extinct in its pure spiritual form in the vacuity of his mind. The vast and extensive world presenting all its endless varieties to view, has no diversity in it in reality; but forms an infinite unity, like the vacuous space of the sky, and the fluidity of waters of the one universal ocean on the globe.

इत्यार्षे श्रीवासिष्ठमहारामायणे निर्वाणप्रकरणे उ० जगतः परमार्थमयत्ववर्णनं नाम पञ्चपञ्चाशः सर्गः।।५५।।

CHAPTER 56

STORY OF THE GREAT STONE, AND VASIṢṬHA'S MEDITATION

Argument. Here the story of the stone is given, in elucidation of the truth that Intellect is all in all.

वसिष्ठ उवाच

सर्वत्र सर्वथा सर्वं सर्वदा व्योम्नि चिन्मये।
साधु संभवति स्वच्छं शून्यत्वं ख इवाखिले।।१।।

Vasiṣṭha added: It being proved before, that the Intellect is always and every where, and in every manner the all in all; it becomes evident, that it remains like the vacuous and translucent air in everything in the whole universe.

यत्र चित्तत्र सर्गश्रीरव्योम्नी व्योम्नि वास्ति चित्।
चिन्मयत्वात्पदार्थानां सर्वेषां नास्त्यचित्क्वचित्।।२।।

Wherever there is the Intellect, there is also the creation (inseparable from it); the Intellect residing alike both in the void as well as in the plenum, all things are full of the Intellect, and there is nothing whatsoever in existence beside this universal Intellect.

पदार्थजातं शैलादि यथा स्वप्ने पुरादि च।
चिदेवैकं परं व्योम तथा जाग्रत्पदार्थभूः।।३।।

As all created things (whether the moving or unmoving), appear in their visionary forms in our dream; so it is the vacuous Intellect alone, which appears in the various forms of existence in our waking dreams also.

पाषाणाख्यानमत्रेदं शृणु राम रसायनम्।
पूर्वं मयैव यद्दृष्टं चित्रं प्रकृतकमेव च।।४।।

Attend now, Rāma, to my narration of the stone, which be as pleasant to taste, as a remedial of ignorance. In this I will relate what I have seen and actually done myself.

अहं विदितवेद्यत्वात्कदाचित्पूर्णमानसः।
त्यक्तुमिच्छुरिमं लोकव्यवहारं घनभ्रमम्।।५।।

Being anxious to know the knowable One, I was fully resolved in mind, to leave this world and all its erroneous usages.

ध्यानैकतानतामेत्य शनैर्विश्रान्तये चिरम्।
त्यक्ताजवं जवीभाव एकान्तार्थी शमं व्रजन्।।६।।

I remained a long while in a state of calm and quiet meditation, after having forsaken all the eagerness and restlessness of my body and mind, for the sake of solitary peace and rest.

इदं चिन्तितवानस्मि कस्मिंश्चिदमरालये।
संस्थितो विविधाः पश्यन्भङ्गुरा जागतीर्गतीः।।७।।

I then pondered in my mind, of betaking myself to some seat or shrine of the Gods; and there sitting in quiet, continue to survey the changing and transitory states of worldly things.

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विरसा खल्वियं लोकस्थितिरापातसुन्दरी।
न जातु सुखदा मन्ये कस्यचित्केनचित्क्वचित्।।८।।

I find all things, said I, to be quite insipid to my taste, though they seem to be pleasant for a while; I never see any one in any place, who is ever happy or content with his own state.

उद्वेगं जनयत्यन्तस्तीव्रसंवेगखेदतः।
इमा दृश्यदृशो द्रष्टुरिष्टानिष्टफलप्रदाः।।९।।

All things breed but care and sorrow, with the actutest pangs of remorse and regret; and all these phenomenal produce but evil, from their appearance of good to the beholder of them. (Thus the goodly bright aspects of the sun and moon, are attended with sunstroke and lunacy to their observer).

किमिदं दृश्यते किं वा प्रेक्षते कोऽहमेव वा।
सर्वं शान्तमजं व्योम चिन्मात्रात्मनि रिङ्गकम्।।१०।।

What is all this that comes to our view, who is their viewer and what am I that look upon these visible; (*i.e.* what is this objective sight, and what is this subjective self). All this is the quiet and unborn spirit, which flashes forth in the vacuous sky with the light of its own intellect.

तस्मात्समस्तसिद्धेन्द्रदेवदैत्यादिदुर्गमम्।
सुप्रदेशमितो गत्वा संगोप्यात्मानमात्मना।।११।।

With thoughts as these, I sought to retire from here to a proper place, where I might confine myself, in myself and which might be inaccessible to the gods and demigods, and to the Siddhas and other beings.

अदृश्यः सर्वभूतानां निर्विकल्पसमाधिगः।
समे स्वच्छे पदे शान्ते आसे विगतवेदनम्।।१२।।

Where I might remain unseen by any being, and sit quiet in my unalterable meditation; by placing my sole reliance in one even and transparent soul, and getting rid of all my cares and pains.

तस्मात्को नु प्रदेशः स्यादत्यन्तं शून्यतां गतः।
यत्रैता नानुभूयन्ते पञ्च बाह्यार्थवेदनाः।।१३।।

Ah! where could I find such a spot, which may be entirely void of all creatures; and where I may not be distracted in my mind by interruptions of the objects of my five external organs of sense.

शब्दाकाननवार्यब्दभूतौघाभिसमाकुलाः।
क्षोभयन्त्यथ संक्षुब्धास्तस्मान्मे गिरयोऽरयः।।१४।।

I cannot choose the mountains for my seat, where the whistling breeze of the forests, the dashing noise of waterfalls, and the concourse of wild animals, serve to disquiet the mind, without the capability of their being quieted by human power.

नानाविधा नगेन्द्राणामन्तरावलिता जनैः।
देशा विषमया एव निःशेषा विषयाहिभिः।।१५।।

The hills are crowded with hosts of elephants, and the dales are filled with hordes of savage peoples, the countries are full of heinous men, more baneful than the poison of venomous serpents.

जनैर्जलचरैर्व्याप्ताः सागरा नीरकुक्षयः।
विविधारम्भसंक्षुब्धैर्नगराणीव नागरैः।।१६।।

The seas are full of men (on board the vessels), and are filled with horrible beasts in their depth; and the cities are disturbed with the din of business, and the broil of the citizens.

तटान्यद्ध्वम्बुराशीनां लोकपालपुराणि च।
भूताकुलानि शृङ्गाणि पातालकुहराणि च।।१७।।

The foot of the mountains and the shores and coasts of seas and rivers, are as thickly peopled as the realms of the rulers of men; and even the summits of mountains and the caverns of infernal regions, are not devoid of animal beings.

गायन्त्यनिलभांकारैर्नृत्यन्ति लतिकाः करैः।
पुष्पैर्हसन्त्यगेन्द्राणां गुहा गहनकोटराः।।१८।।

The mountains are singing in the whistling of the breezes, and the trees are dancing with the motion of their leafy palms; and the blooming flowers are smiling gently, in the caves of mountains and forest grounds and low lands.

मौनिमीनमुनिस्पर्शकम्पिनालचलाम्बुजाः।
सरस्यो विरसा एव वार्यावर्तविरावितः।।१९।।

I cannot resort to the banks of rivers, where the mute funny tribe dwell like the silent *munis* in their grottos, and gently shake the water lilies by their giddy flirtation; because this place is disturbed also by the loud noise of the sounding whirlpools, and the hoarse uproar or roaring whirlwind.

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पवनस्पर्शसंक्षुब्धतृणपांसुपताकिनी।
रटत्यनिलभांकारैर्निर्झरोर्व्यप्यसंयता।।२०।।

I can find no rest in the barren deserts, where the howling winds are raising clouds of all engulfing dust, nor can I resort to the mountain cataracts, where the air resounds with the stunning noise of incessant waterfalls.

तस्मादाकाशमाशून्यं कस्मिंश्चिद्दूरकोणके।
अत्र तिष्ठाम्यवष्टभ्य योगयुक्तिमनिन्दिताम्।।२१।।

Then I thought of setting myself in some sequestered corner, of the remote regions of the sky; where I might remain absorbed in my holy meditation without any disturbance.

कस्मिंश्चिदेककोणेऽत्र कृत्वा कल्पनया कुटीम्।
वज्रोदरदृढं तस्यामन्तस्तिष्ठाम्यवासनम्।।२२।।

In this corner, I thought of making a cell in my imagination, and keep myself quite pent up in its close cavity, by an entire relinquishment of all my worldly desires.

इति संचिन्त्य यातोऽहमाकाशमसि निर्मलम्।
यावत्तदपि पश्यामि सकलं विततान्तरम्।।२३।।

With these reflexions, I mounted high in the blue vault of the sky; and found the ample space in its womb to know no bounds: (and was identic with Infinity itself).

कचिद्भ्रमत्सिद्धगणं कवचिदुद्गर्जदम्बुदम्।
कवचिद्विद्याधराधारं यक्षोत्क्षिप्तक्षयं कवचित्।।२४।।

Here I saw the Siddhas (perfected spirits) roving in one place, and the roaring clouds rolling in another; in one side I beheld the vidyādhara or accomplished spirits, and the excelled yakṣkas on another. (Heaven is the abode of perfected souls of all people at large).

कवचिद्भ्रमत्पुरवरं प्रारब्धसमरं कवचित्।
कवचिद्द्रवज्जलधरं कवचिदुद्वृत्तयोगिनि।।२५।।

In one spot I saw an aerial city, and the region of the jarring winds in another; I beheld the raining clouds on one side, and raging yoginis or furies in another.

कवचिद्दैत्यपुरोड्डीनसगन्धर्वपुरं कवचित्।
कवचिद्भ्रमद्ग्रहगणं तारकाकुलितं कवचित्।।२६।।

There was the city of the Daityas or demons, hanging in the air on one side, and the place of the *Gandharvas* appearing in another. The planetary sphere was rolling about in one way, and the starry frame revolving at a distance.

कवचित्खे खदसंघृष्टं कवचित्क्रुद्धमहानिलम्।
कवचिदुत्पातवलितं कवचिन्मण्डलमण्डितम्।।२७।।

Some where the sky was brushed over by flights of birds, and great gales were raging in another part; somewhere there appeared portents in the sky, and elsewhere there were canopies of clouds formed in the heavens.

कवचिदपूर्वभूतौघं नागरावलितं कवचित्।
कवचिदर्करथाक्रान्तं कवचिदन्यरथोद्धुरम्।।२८।।

One part of heaven was studded with cities, peopled by strange kinds of beings; the car of the sun was gliding on one side, and the wheel of the lunar disk was sliding in another.

कवचिदादित्यदाहान्तं शशिशैत्यान्वितं कवचित्।
कवचित्क्षुद्रजनासह्यं कवचिदग्न्यौष्ण्यदुर्गमम्।।२९।।

One region of the sky was burning under the torrid sun, and another part was cooled by the cooling moon-beams; one part was intolerable to little animals and another was inaccessible owing to its intense heat.

कवचिदुत्तालवेतालं गरुडोड्डामरं कवचित्।
कवचित्सप्रलयाम्भोदं कवचित्सप्रलयानिलम्।।३०।।

One place was full of dancing demons, and another with flocks of flying Garuda eagles; one region was deluged by deluvian rains, and another was infested by tempestuous winds.

ततो भूतगणांस्त्यक्त्वा दूराद्दूरतरं गतः।
प्राप्तवानहमेकान्तं शून्यमत्यन्तविस्तृतम्।।३१।।

Leaving these plenary parts behind, I passed onward far and further; when I reached to a region entirely desolate and devoid of everything (*i.e.* the increate vacuity).

अत्यन्तमन्दपवनं स्वप्नेऽप्यप्राप्यभूतकम्।
मङ्गलोत्पातरहितमगम्यं विद्धि संसृतेः।।३२।।

Here the air was mild, and no being was to be seen even in a dream; there was no omen of good, nor anything portentous of evils, nor any sight or sign of world.

कल्पिताथ मया तत्र कुटी प्रकटकोटरा।
नीरन्ध्रकुड्यनिविडा पद्मकुण्डलसुन्दरी।।३३।।

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I figured to myself in this place, a solitary cell with some space in it; and it was without any passage for egress, and was as goodly as the unblown bed of a lotus.

घुणक्षुण्णाङ्गपूर्णेन्दुबिम्बोदरमनोहरा।
कह्लारकुन्दमन्दारपुष्पश्रीकोशशोभिता।।३४।।

It was not perforated by worms, but was as hand-some as the bright disk of the full-moon; and as lovely as the comely features of the lily and lotus, jasmine and *mandāra* flowers.

समस्तभूतागम्यत्वं तत्र संकल्प्य चेतसा।
अगम्ये सर्वभूतानामहमासं तदा ततः।।३५।।

This abode of my imagination, was inaccessible to all other beings but to myself; and I sat there alone with only my thoughts and creations of my imagination by myself.

बद्धपद्मासनः शान्तमनः परममौनवान्।
संवत्सरशतान्तेन निर्णीयोत्थानमात्मनः।।३६।।

I remained quite silent and calm in my mind, in my posture of *Padmāsana* (or yoga meditation); and then rose from my seat at the expiration of a hundred years, after my acquirement of spiritual knowledge.

निर्विकल्पसमाधिस्थो निद्रामुद्रामिवागतः।
समः सौम्यनभःस्वस्थः समुत्कीर्ण इवाम्बरात्।।३७।।

I sat in unwavering meditation, and was absorbed in a fit of hypnotism; I remained as quiet as the calm stillness of the air, and as immovable as a statue carved in relief upon the face of the sky.

चिरं यदनुसंधत्ते चेतः पश्यति तत्क्षणात्।
चिरेण चाशापवनव्यक्तिवद्वितितं यदा।।३८।।

At last I found out in my mind, what it had been long searching after in earnest; and at last the breath of my expectation returned into my nostrils. (Parting breath of longing returns with the longed for object).

तदा वर्षशतेनात्र बोधबीजं वृतान्तरम्।
आसीन्मे हृदयक्षेत्रे कालमेकं विकासतः।।३९।।

The seed of knowledge which I had sown in the field of my mind, came to sprout forth of itself from the midst of it, after the lapse of a whole century.

संप्रबुद्धोऽभवन्मेऽथ जीवः संबुद्धवेदनः।
शिशिरक्षीणगात्रस्य मधाविव रसस्तरोः।।४०।।

My life or living soul, is now awakened to its intuitive knowledge (of truth); as a tree left withered by the dewy season, becomes revivified by the moisture of the renovating spring.

तच्छतं तत्र वर्षाणां निमेषमिव मे गतम्।
बह्व्योऽपि कालगतयो भवन्त्येकधियो मनाक्।।४१।।

The hundred years which I passed in my meditation here, glided away as quickly as a single moment before me; because a long period of time appears a very short space, to one who is intensively intent upon a single object.

(Whereas the succession of thoughts be an unchanging duration of the same moment to him who is fixed in his mind).

विकासमागतो बाह्यं गतो बुद्धीन्द्रियक्रमः।
वासन्तः पुष्परूपेण मदस्येव रसो मम।।४२।।

Now my outward senses had their expansion, from their contracted state (in my meditative mind); just as the withered arbors expand themselves into flowers and foliage, by the enlivening influence of the vernal season.

मां प्राणपूरितमुपागतसंविदंश-
मभ्यागतं त्वहमिति प्रसृतः पिशाचः।
इच्छाङ्गनाविवलितोऽथ कुतोऽपि सद्यः
प्रोन्नामसन्नमनवायुरिवोग्रवृक्षम्।।४३।।

Then the vital airs filled the organs of my body, and restored my consciousness of their sensations; soon after I was seized upon by the demon of my egoism, accompanied by its consort of desire; and these began to move to and fro, just as the strong winds sake the sturdy oaks.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाण० उत्तरार्धे पाषाणो० आकाशमन्दिरे वसिष्ठसमाधानवर्णनं नाम षट्पञ्चाशः सर्गः।।५६।।

CHAPTER 57

ON THE KNOWLEDGE OF THE KNOW AND UNKNOWN

Argument. Difference of Egoism in wise and in common people, and Disappearance of visible.

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श्रीराम उवाच

त्वामप्युदितनिर्वाणमहंकारपिशाचकः।
बाधते किमिति ब्रूहि मुने संदेहशान्तये।।१।।

Rāma rejoined: Tell me, O most sapient sage, how it is possible for the demon of ego to take hold of you, that are extinct in the deity, and dissipate my doubts there.

वसिष्ठ उवाच

अहंभावं विना देहस्थितिस्तज्ज्ञाज्ञयोरिह।
आधेयस्य निराधारा न संस्थेहोपपद्यते।।२।।

Vasiṣṭha replied: It is impossible, O Rāma, for any being whether knowing or unknown to live here without the sense of his egoism; as it is not possible for the contained to subsist without its container.

अयं त्वत्र विशेषस्तं शृणु विश्रान्तचेतसः।
श्रुतेन येनाहंभावपिशाचः शान्तिमेति ते।।३।।

But there is a difference of this which you must known, that the demoniac egoism of the quiet minded man, is capable of control by means of his knowledge of and attention to the *śrutis*.

अहंभावपिशाचोऽयमज्ञानशिशुनामुना।
अविद्यामान एवान्तः कल्पितस्तेन संस्थितः।।४।।

It is the infantile ignorance which raise up this idol of egoism, though it is found to exist no where; just as little children make dolls and images of gods and men, that have no existence at all.

अज्ञानमपि नास्त्येव प्रेक्षितं यत्र लभ्यते।
विचारिणा दीपवता स्वरूपं तमसो यथा।।५।।

This ignorance also (which is the case of egoism), is nothing positive of itself; since it is dispelled by knowledge and reason, as darkness is driven away by the light of a lamp. (Ignorance and darkness are but negative terms).

यथा यथा विलोक्यते तथा तथा विलीयते।
इहाज्ञतापिशाचिका तथा विचारिता सती।।६।।

Ignorance is a demon that dances about in the dark, and a fiend that flies afar before the light of reason. (Hence the disappearance of ignorance causes our egoism to disappear also).

किल सत्यामविद्यायामज्ञतोदेति शाश्वती।
बुद्धिमोहात्मिका यक्षी निर्देहैव यथा निशि।।७।।

Granting the existence of ignorance, in absence of the advance of knowledge and reason; yet it is at best but a fiend of delusion, and is as shapeless as the darkest night: (When nothing is to be seen).

सति सर्गे त्वविद्यायाः संभवो नान्यतः क्वचित्।
सति द्वितीये शशिनि द्वितीयो विद्यते शशः।।८।।

Granting the existence of creation, we have no trace of ignorance any where in it; (since creation is the production of omniscience, there is no nescience in any part of) the existence of two moons in the sky.

सर्गस्त्वयमजातत्वादज्ञज्ञातो न विद्यते।
न जातः कारणाभावात्पूर्वमेव खवृक्षवत्।।९।।

Creation having no other cause (but god himself), we know not how could ignorance find a place in it; just so it is impossible for a tree to grow in the air (which God has made void, barren, and bare).

(God has planted the tree of knowledge in the garden of Eden, but no tree of ignorance did He set any where).

परमाकाशकोशान्तरादिसर्गे निरामये।
पृथ्व्यादेरुपलम्भस्य भवेत्किमिव कारणम्।।१०।।

When creation began and was begotten in the beginning, in its pure and subtile form in the womb of absolute vacuum (or the mind of God); how is it possible for the material bodies of earth and water to proceed (from the immaterial spirit) without a material causes?

मनः षष्ठेन्द्रियातीतं मनःषष्ठेन्द्रियात्मनः।
साकारस्य निराकारं कथं भवति कारणम्।।११।।

The Lord is beyond (the conception of) the mind, and (the perception of) the six senses, and is yet the source of the mind and senses; but how could that formless and incorporeal being, be the cause of material and corporeal things?

बीजात्कारणतः कार्यमङ्कुरः किल जायते।
न बीजमपि यत्रास्ति तत्र स्यादङ्कुरः कुतः।।१२।।

The germ is the effect (or product), germinating from its causal source-the seed; but how and where can you expect to see the sprout springing without the productive seed?

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कारणेन विना कार्यं न च नामोपपद्यते।
कदा क इव खे केन दृष्टो लब्धः स्फुटो द्रुमः।।१३।।

No effect can ever result, without its formal cause or main-spring; say who has ever seen or found a tree to spring from and grow in empty air. (*Nihil exnihilo fit, et nihil in nihilum reverte posse*).

संकल्पेनाम्बरे यद्वद्दृश्यते विटपादिकम्।
संकल्पस्तथाभूतो न तत्रास्ति पदार्थता।।१४।।

It is imagination alone that paints these prospects in the mind, just as the fume of fancy shows you the sight of trees in the empty air; so it is the phrensy of the mind, that exhibits these phenomena before your eyes, but which in reality have no essentiality in them.

एवं येयं चिदाकाशे सर्गादावनुभूयते।
शून्यरूप इवाकाशे सर्गस्थितिरनर्गला।।१५।।

So the universe as it appeared at its first creation, in the vacuity of the divine intellect; was all a congeries of worlds swimming in empty air (in their hollow ideal shapes).

सम एव चिदाकाशः कचत्यात्मनि तत्तथा।
स्वभाव एव सर्गाख्यश्चित्त्वाच्चैतन्यमीश्वरः।।१६।।

(But the universe is not altogether a void and nihility). It is the same as it shines itself in the spacious intellect of the supreme soul (or spirit); it is the divine nature itself which is termed as creation, and which is an intellectual system having proceeded from the intellect, and the self-same divinity.

स्वप्नसर्गोऽत्र दृष्टान्तः प्रत्यहं योऽनुभूयते।
स्वयं संवेदने स्वप्ने स्फुरत्यद्रिपुराकृतिः।।१७।।

The vision of the world which is presented in our dream, and which is of daily occurrence to us, furnishes us with the best instance of this; when we are conscious of the sights of cities, and of the appearance of hills, all before our mental eyes in the dreaming state. (So this world is but a dream).

चित्स्वभावे यता स्वप्ने आस्ते सर्ग इवेह यः।
असर्गे सर्गवद्भाति तथा पूर्वं महाम्बरे।।१८।।

It is the nature of the Intellect as that of a dream, to see the vision of creation, as we view the appearance of the uncreated creation before our eyes, in the same manner as it appeared at first in the vast void (of divine mind).

अवेद्यवेदनं शुद्धमेकं भात्यजमव्ययम्।
सर्गादौ यदनाद्यन्तं स्थितः सर्गः स एव नः।।१९।।

There is but one unintelligible intelligence, a purely unborn and imperishable being, that appears now before us in the shape of this creation, as it existed with its everlasting ideas of infinite worlds, before this creation began.

नेह सर्गोऽस्ति नैवायं पृथ्व्यादिगणगोलकः।
सर्वं शान्तमनालम्बं ब्रह्मैव ब्रह्मणि स्थितम्।।२०।।

There is no creation here, nor these orbs of earth and others; it is all calm and quiet with but One Brahma seated in his immensity.

सर्वशक्त्यात्म तद्ब्रह्म यथा कचति यादृशम्।
रूपमत्यजदेवाच्छं तथा भवति तादृशम्।।२१।।

This Brahma is omnipotent and as He manifests himself in any manner, He instantly becomes as such without forsaking his purely transparent form.

यथा स्वप्नपुरं जन्तोश्चिन्मात्रप्रविजृम्भितम्।
तथैव सर्गः सर्गादौ शुद्धचिन्मात्रजृम्भितम्।।२२।।

As our intellect shows itself, in the form of visionary cities in our dream; so does the divine intellect exhibit itself, in the forms of all these worlds, at the commencement of their creation.

स्वच्छे चित्परमाकाशे चिदाकाशो य आस्थितः।
स्वभाव एव सर्गोऽसाविति तेनैव भावितः।।२३।।

It is in the transparent and transcendent vacuum of the Intellect, that the vacuous intellect is situated; and the creation is the display of its own nature, by an act of its thought in itself. (There is a large note explanatory of this passage).

भाव्यभावकभावादिभूमीना भावनं भृशम्।
सर्वं चिन्नभ एवाच्छमात्मनात्मनि संस्थितम्।।२४।।

The whole creation consists in the clear vacuity of the intellect, and is of the nature of the spirit situated in the spirit of God. (The world exists in its spiritual form in the ample space of the divine spirit).

एवं स्थिते कुतः सर्गः कुतो विद्या क्व चाज्ञता।
ब्रह्म शान्तं घनं सर्वं क्वाहंकारादयः स्थिताः।।२५।।

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The whole creation being but the diffusion of the self-same spiritual essence of God, there is no possibility of the existence of a material world or ignorance or egoism, in the creation and pervasive-fullness of the Supreme spirit.

अहंभावस्य संशान्तिरेषाऽसौ कथिता तव।
अहंभावः परिज्ञातः पिशाच इव शाम्यति।।२६।।

Everything have I told you all about the desinence of your egoism, and one knowing the unreality of his egoisticism, gets rid of his false belief, as a boy is freed from his fear of a ghost.

मया त्वेवमहंभावः परिज्ञातो यदाखिलः।
तदा मे विद्यमानोऽपि निष्फलः शरदभ्रवत्।।२७।।

In this manner, no sooner was I fully convinced of the futility of egoism; than I lost the sense of my personality; and though I retained fully the consciousness of myself, yet I got freed from my selfishness, as a light autumnal cloud by disloading its watery burden.

चित्राग्निदाहो विज्ञातो यथा दाह्येषु निष्फलः।
तथाहंभावसर्गादि ज्ञातं निष्फलतामियात्।।२८।।

As our knowledge of the inefficacy of a flaming fire in painting, removes the fear of our being burnt by it; so our connection of our fallacies of egoism and creation, serves to efface the impressions of the subjective and objective from our minds.

इति मेऽहंकृतेस्त्यागे रागे च समता यदा।
तदा व्योम्न इवाव्योम्नः सर्गे सर्गे च मे स्थितः।।२९।।

Thus when I was delivered from my egoism, and set to the tranquility of my passions; I then found myself seated in an unatmospheric firmament (which was free from cloud and rain); and in an uncreated creation: (*i.e.* in the everlasting vacuity or eternal sunshine of heaven).

अहंभावस्य नैवाहं नाहंभावो ममेति च।
तेन विद्धि चिताकाशमेवेदमिति निर्घनम्।।३०।।

I am none of egoism, nor is it anything to me; having got rid of it, I have become one with clear intellectual vacuum.

यथा मम तथान्येषामपि बोधवतामिह।
अग्नित्वमिव चित्राग्नेर्नास्त्ययं बोधविभ्रमः।।३१।।

In this respect, all intelligent men are of the same opinion with myself; as it is well known to them that our notion of egoism is as false, as the fallacy of fire represented in a painting.

नाहमस्मि नचान्योऽस्ति सर्वं नास्तीति निश्चये।
प्रकृतव्यवहारस्त्वं शिलामौनमयो भव।।३२।।

Being certain of the unreality of yourself and of others, and of the nihility of everything beside; conduct yourself in all your dealings with indifference, and remain as mute as a stone.

आकाशकोशविशदाकृतिरेव तिष्ठ
निर्देशवच्चिरमपह्नुतसर्वभावः।
अद्यादितश्च किल चिन्मयमेव सर्वं
नो दृश्यमस्ति शिवमेवमशेषमित्थम्।।३३।।

Let your mind shine with the clearness of the vault of heaven, and be as impregnable to the excess of all thoughts and feelings as solid stone. Know that there is but One Intellectual essence from beginning to end, and that there nothing to be seen except the One-deity, who composes the whole plenum.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषाणो० विदितवेद्याहंकारविचारो नाम सप्तपञ्चाशः सर्गः।।५७।।

CHAPTER 58

PROVING THE CREATION AS DIVINE ATTRIBUTE

Argument. The Eternity and infinity of creation, elucidated in the story of the block of stone.

श्रीराम उवाच

अहो नु विततोदारा विमला विपुलाचला।
भवता भगवन्भूत्यै भूयो दृष्टिरुदाहृता।।१।।

Rāma said: O venerable sir, what an extensive, noble, grand and clear prospect have you exposed to my sight; (by showing the infinite of time and place to be composed of the essence of the supreme deity).

सर्वथा सर्वदा सर्वं सर्वं सर्वत्र सर्वदा।
सदित्येव स्थितं सत्यं समं समनुभूतितः।।२।।

I find also by my percipience, that the entity of the One and sole Ens, fills the whole space at all times and places; and that it is the essence

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which shows itself alike in every manner and form always and every where forever and evermore.

अयमस्ति मम ब्रह्मन्संशयस्तं निवारय।
किमिदं भगवन्नाम पाषाणाख्यानमुच्यते।।३।।

I have yet some scruples sir, rankling in my breast, and hope you will please to remove them, by explaining unto me the meaning of your story of the stone (you mentioned before).

वसिष्ठ उवाच

सर्वत्र सर्वदा सर्वमस्तीति प्रतिपादने।
पाषाणाख्यानदृष्टान्तो मयायं तव कथ्यते।।४।।

Vasiṣṭha replied: Rāma, I will relate to you the story of the stone, inorder to establish that this whole or the plenum, is existent in all times and in all places (with the Divine essence).

नीरन्ध्रैकघनाङ्गस्य पाषाणस्यापि कोटरे।
सन्ति सर्गसहस्राणि कथयेति प्रकर्श्यते।।५।।

I will elucidate to you by means of this story, how thousands of worlds are contained within the compact and solid body of a stone; (as a thoughts of all things, are comprised in the density of the Divine Intellect).

भूताकाशे महत्यस्मिन्खशून्यत्वमनुज्झति।
सन्ति सर्गसहस्राणि कथयेति प्रदर्श्यते।।६।।

I will also show to you in this story, how the grand material world (which is as compact as a stone, is contained in its immaterial or airy ideal state, in the vast vacuity of the divine mind).

अन्तर्गुल्माङ्कुरादीनां प्राणवाय्वम्बुतेजसाम्।
सन्ति सर्गसहस्राणि कथयेति प्रदर्श्यते।।७।।

You will also find from this story, that there is in the midst of all plants and their seeds, and in the hearts of all living animals, as also in the bosom of the elementary bodies of water and air as of earth and fire, sufficient space containing thousands of productions of their own kinds.

श्रीराम उवाच

कुड्यादौ सन्ति सर्गौघा इति चेत्कथ्यते मुने।
तत्खे विभान्ति सर्गौघा इति किं न प्रदृश्यते।।८।।

Rāma rejoined: If you say, O sage, that all vegetables and living beings are full with the production of their respective kinds, then why is it that we do not perceive the numerous productions, which abound in the empty air?

वसिष्ठ उवाच

एतत्ते वर्णितं राम मुख्यमेव मयाखिलम्।
योऽयमालक्ष्यते सर्गः स ख एव खमास्थितम्।।९।।

Vasiṣṭha replied: I have already told you Rāma, much about this first and essential truth; that the whole of this creation which appears to our sight, is empty air and subsisting in the inane vacuum only.

आदावेव हि नोत्पन्नमद्यापि न च विद्यते।
दृश्यं यच्चावभातीदं तद्ब्रह्म ब्रह्मणि स्थितम्।।१०।।

In the first place there is nothing that was ever produced in the beginning, nor is there anything which is in existence at present; all this that appears as visible to us is no other than Brahma Himself, and subsisting in his Brahmic or plenary immensity or fullness. (So the śruti. The Lord is full in the fullness of his creation etc.).

नास्ति भूरणुमात्रापि सर्गैर्निर्विवरा न या।
न च क्वचन विद्यन्ते सर्गा ब्रह्मखमेव ते।।११।।

There is no room for an atom of earth, to find its place in the fullness of the divine Intellect, which is filled with its ideal worlds; nor do the material worlds exist in Brahma, who is of the form of pure vacuum.

न तेजसोऽणुरप्यस्ति सर्गैर्निर्विवरो न यः।
न च क्वचन सर्गास्ते सन्ति ब्रह्मखमेव तत्।।१२।।

There is no room even for a spark of fire, to have its place in the intellectual creation of god which admits of no gap or pore in it; nor do this worlds exist in any part of Brahma, who is entirely a pure vacuity.

न वायोरणुरप्यस्ति सर्गैर्निर्विवरो न यः।
न च क्वचन विद्यन्ते सर्गा ब्रह्मखमेव तत्।।१३।।

There is no possibility also for a breath of air, to subsist in the imporous fullness of the intellectual creation of god; nor does any of these (earthly, luminous or aerial) worlds, exist in the purely vacuous Intellect of Brahma.

खं नाणुमात्रमप्यस्ति सर्गैर्निर्विवरं न यत्।
न च क्वचन सर्गास्ते सन्ति ब्रह्मखमेव तत्।।१४।।

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There is not even a jot of the visible vacuity, that finds a place in the intensity of the ideal creation in the divine mind; nor is it possible for any of these visible worlds, to subsist in the compact vacuum of the deity.

न सा महाभूततास्ति सर्गैर्निर्विवरा न या।
न च क्वचन विद्यन्ते सर्गा ब्रह्मखमेव तत्।।१५।।

The five great elementary bodies, have no room in the consolidated creation of God, which subsists in its vacuous form in the vacuity of the Divine Intellect.

शैलानां नाणुरप्यस्ति स सर्गैर्यो न निर्धनः।
न च क्वचन विद्यन्ते सर्गो ब्रह्मखमेव तत्।।१६।।

There is nothing created any where, but it is the vacuum and in the vacuity of the great spirit of God.

ब्रह्मणो नाणुरप्यस्ति सर्गैर्निर्विवरो न यः।
नच क्वचन सर्गास्ते सन्ति ब्रह्मखमेव तत्।।१७।।

There is no atom of the great spirit of God, which is not full of creations or created things; nor is there any creation or created thing, but is the void and in the vacancy of the Divine spirit.

सर्गेषु नाणुरप्यस्ति न ब्रह्मात्मैव यः सदा।
ब्रह्मसर्गास्तथेत्येष वाचि भेदो न वस्तुनि।।१८।।

There is no particle of Brahma, distributed in the creation: because the Lord is spirit, and always full in Himself. (The Divine soul; admits to materiality nor divisibility in its nature).

सर्गा एव परंब्रह्म परं ब्रह्मैव सर्गता।
मनागप्यस्ति न द्वैतमत्राग्न्यर्कौष्ण्ययोरिव।।१९।।

The creation is the supreme Brahma, and the Lord is the creation itself; there is not the slightest tint of dualism in them, as there is no duality of fire and its heat.

इमे सर्गा इदं ब्रह्म तेऽत्यन्तावाच्यदृष्टय.:।
विदार्य दारुरववद्भ्रान्त्यर्थपरिवर्जिताः।।२०।।

It is improper to say that this is creation and the other is Brahma, and to think them as different from one another; just as it is wrong to consider a *dāru* and *dārya* (a tree and tearable) as two things, from the difference in the sounds of the words (of the same meaning). (So Brahma immensity and *sṛṣṭi*-creation are synonymous terms differing in sound).

द्वैतमैक्यं च यत्रास्त न मनागपि तत्र ते।
सर्गब्रह्मादिशब्दार्थाः कथं कस्येव भान्तु के।।२१।।

There exists no difference of them, when there duality disappears into unity; and when we cannot have any idea of their difference, unless we support the gross dualistic theory; (which is absurd).

शान्तमेकमनाद्यन्तमिदमच्छमनामयम्।
व्यवहारवतोऽप्यङ्ग ज्ञस्य मौनं शिलाघनम्।।२२।।

We know all this as one clear and transparent space, which is without its beginning and end, and quite indestructible and tranquil in its nature; and knowing this all wise men remain as mute as a piece of solid stone, even when they are employed in business.

निर्वाणमेवमखिलं नभ एव दृश्यं
त्वं चाहमद्रिनिचयाश्च सुरासुराश्च।
तादृग्जगत्समवलोकय यादृगङ्ग
स्वप्नेऽथ जन्तुमनसि व्यवहारजालम्।।२३।।

Look at this whole creation as whether extinct in the Deity, and view the visible world as a vast void only; look upon your egoism and tuism as mere fallacies, and behold the Gods and demigods and the hills and everything else as the visionary appearances in our dream, which spread their nil of delusion over the minds of men (even in their waking state).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाण० उ० पाषाण० सर्गब्रह्मत्वप्रतिपादनं नामाष्टपञ्चाशः सर्गः।।५८।।

CHAPTER 59

DESCRIPTION OF THE NET WORK OF THE WORLD

Argument. Vasiṣṭha's hearing a faint sound after his hibernation and his coming to the sight of endless worlds afterwards.

श्रीराम उवाच

अनन्तरं नभःकोशकुटीकोटरतो मुने।
तव ध्यानात्प्रबुद्धस्य वृत्तं वर्षशतेन किम्।।१।।

Rāma rejoined: Relate to me, O sage, of your acts of a whole century, after you had risen from your trance, in the cell of your aerial abode.

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वसिष्ठ उवाच

ततो ध्यानात्प्रबुद्धोऽहं श्रुतवांस्तत्र निस्वनम्।
मृदु व्यक्तपदं हृद्यं न च वाच्यनुगो यतः।।२।।

Vasiṣṭha replied: After I had awakened from my trance, I heard a soft and sweet sound, which slow but distinctly audible, and was clearly intelligible both in sound and sense.

स्त्रीस्वभावादिव मृदु मधुरं वा निनादि वा।
स्वल्पाङ्गत्वादनिर्ह्रादि मया तद्वाक्यमूहितम्।।३।।

It was as soft and sweet, as if it proceeded from female voice; and musical to the ear; and as it was neither loud nor harsh owing to its effeminacy, I kept to watch whence the words were heard.

इन्दिन्दिररुताकारं तन्त्रीरणितरञ्जनम्।
न रोदनं च पठनं बिसकोशसमस्वनम्।।४।।

It was as sweet as the humming of the bees, and as pleasing as the tune of wired instruments; it was neither the chime of crying nor the rumble of reading, but as the buzzing of black bees, known to men as the *visa-koṣi* strain in vocal music.

तदाकर्ण्याशु तत्रेदमहं चिन्तितवानथ।
शाब्दिकान्वीक्षणात्पश्यन्दिशो दश सविस्मयः।।५।।

Hearing this strain for along time, and seeking in vain whence it came, I thought within myself; "It is a wonder that I hear the sound, without knowing its author, and from which of the ten sides of heaven it proceeds."

व्योम्नोऽयं सिद्धसंचारमार्गशून्यान्यनन्तरम्।
भागो योजनलक्षाणि समतिक्रम्य संस्थितः।।६।।

This part of the heavens, said I, is the path of the Siddhas (or spirits of sanctified saints), and on the other side I see an endless vacuity; I passed over millions of miles that way, and then I sat there a while and pondered in my mind.

तदिहेदृग्विधस्य स्यात्कुतः शब्दस्य संभवः।
शाब्दिकं न च पश्यामि यत्नेनापि विलोकयन्।।७।।

How could such feminine voice, proceed from such a remote and solitary quarter; where I see no vocalist with all my diligent search.

अनन्तमिदमाशून्यं पुरो मे निर्मलं नभः।
इह भूतं प्रयत्नेन प्रेक्ष्यमाणं न दृश्यते।।८।।

I see the infinite space of the clear and inane sky lying before me, where I find no visible being appearing to my sight notwithstanding all my diligent search.

यदेति चिन्तयित्वाहं भूयोभूयो विलोकयन्।
शब्देश्वरं न पश्यामि तदा चिन्तितवानिदम्।।९।।

As I was thinking in this manner, and looking repeatedly on all sides, without seeing the maker of the sonant sound; I thought on a plan in the following manner.

आकाश एव भूत्वाहमाकाशेनैकतां गतः।
आकाशगुणशब्दार्थान्करोम्याकाशकोशके।।१०।।

That I must transform myself to air, and be one with the inane vacuum; and then make some sound in the empty air, which is the receptacle of sound. (The air is said to be the vehicle and medium of sound, which is called the property of air).

देहाकाशमिह स्थाप्य ध्यानेनेह यथास्थितम्।
चिदाकाशवपुर्व्योम्ना याम्यैक्यं वारिवाम्बुना।।११।।

I thought on leaving my body in its posture of meditation, as I was sitting before; and with the vacuous body of my intellect, mix with the inane vacuum, as a drop of water mixes with water.

चिन्तयित्वेत्यहं त्यक्तुं देहं पद्मासनस्थितः।
आसं समाधिमाधातुं पुनरामीलितेक्षणः।।१२।।

Thinking so, I was about to forsake my material frame, by sitting in my posture of *Padmāsana*, and betaking myself to my *samādhi* or intense meditation, and shut my eyes closely against all external sights.

त्यक्त्वा बाह्यार्थसंस्पर्शानैन्द्रियानान्तरानपि।
चित्ताकाशोऽहमभवं संवित्स्पन्दमयात्मकः।।१३।।

Having then given up my sensations of all external objects of sense, I became as void as my intellectual vacuum, preserving only the feeling of my consciousness in myself.

क्रमात्तदपि संत्यज्य बुद्धितत्त्वपदं गतः।
संपन्नोऽहं चिदाकाशे जगज्जालैकदर्पणः।।१४।।

By degrees I lost my consciousness also, I became a thinking principle only; and then I remained in my intellectual sphere as a mirror of the world, (*i.e.* to reflect the reflexions of all worldly things in their abstracted light).

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ततस्तेन स्वभावेन भूतव्योमैकतामहम्।
संप्रयातोऽम्बुनैवाम्बु सौरभं सौरभेण वा।।१५।।

Then with that vacuous nature of mine, I became one with the universal vacuum; and melted away as a drop of water with the common water, and mixed as an odour in the universal receptacle of empty air.

संपन्नोऽथ महाकाशं व्याप्यानन्तोऽथ सर्वगः।
अनाकारोऽप्यनाधारः सर्वार्थाधारतां गतः।।१६।।

Being assimilated to the great vacuum, which is omnipresent and pervades over the infinite space; I became like the endless void, the reservoir and support of all, although I was formless and supportless myself.

अहं त्रैलोक्यवृन्दानि संसाराणां शतानि च।
तत्र ब्रह्माण्डलक्षाणि पश्याम्यगणितान्यपि।।१७।।

In my formless (of endless space), began to look into myriads of worlds and mundane eggs, that lay countless in my infinite and unconscious bosom.

परस्परमदृष्टानि मिथः खान्यमलानि च।
नानाचारविचाराणि शून्यान्येव परस्परम्।।१८।।

These worlds were a part from and unseen by and unknown to one another; and appeared with all their motions and manners, as mere spaces to each other. (*i.e.* they are at such great distance that they could not be seen all at once).

स्वप्नरूपाणि सुप्तानां तुल्यकालं नृणामिव।
महारम्भानुमृष्टानि शून्यानि च परस्परम्।।१९।।

As visions in a dream appearing thickly to a dreaming man, and as nothing to the sleeping person; so the empty space abounds with worlds to their observers, and as quite vacant to the unobservant spiritualist.

जायमानानि नश्यन्ति वर्धमानानि भूरिशः।
वर्तमानान्यतीतानि भविष्यन्ति च सर्वशः।।२०।।

Here many things are born, to grow and decay and die away at last; and what is present is reckoned with the past, and what was in the womb of futurity, comes to existence in numbers.

अनेकचित्रजालानि महाभित्तीनि खानि च।
मनसेवोग्रराज्यानि कृतानि विविधैर्जनैः।।२१।।

Many magic scenes and many aerial castles and buildings, together with many a kingdom and palace, are built in this empty air, by the imaginations of men.

निरावरणरूपाणि तथैकावरणानि च।
पञ्चावरणयुक्तानि षडेकावरणानि च।।२२।।

Here there were to be seen many edifices with several apartments counting from unit to the digit; (and these are the various systems of philosophy, with one and many more number, of their respective categories).

दशावरणचित्राणि षोडशावरणानि च।
चतुर्विंशत्यावृतीनि षट्त्रिंशत्खावृतानि च।।२३।।

There were some structures, constructed with ten or sixteen apartments; and others which had dozens and three dozens of doors, attached to them.

(The predicaments of the Nyāya and Jaina systems of philosophy. But Buddhism or Jain Atheism is called *Nirvāṇa*, having no category but vacuity).

शून्यानि भूतपूर्णानि पञ्चभूतमयान्यपि।
एकपृथ्व्यादिभूतानि चतुःपृथ्व्यादिकानि च।।२४।।

The whole ethereal space is full of the five primary elements, which compose elementary bodies of single or double and trible natures.

त्रिःपृथ्व्यादीनि चान्यानि द्विःपृथ्व्यादीन्यथापि च।
तथा सप्तमहाभूतान्येकजातिमयानि च।।२५।।

Some of these bodies are composed of quadruple, quintuple and hexuple elements, and others of seven different elementary principles called seven fold great elements-*Sapta-mahā-bhūtas*.

(They are the five subtile elements of earth, water, fire, air and vacuum, and the two principles of time and space, all which subsist in vacuity).

त्वादृशानुभवाभोगविरुद्धातिदशानि तु।
तथा नित्यान्धकाराणि सूर्यादिरहितानि च।।२६।।

So there are many super-natural natures, which are beyond the power of your conception (as the Gods, demons and other ethereal beings), and so there are spaces of everlasting darkness, without the light of the sun and moon.

तथा मीलितसर्गाणि एकनाथावृतानि च।
विलक्षणप्रजेशांशविचित्राचारवन्ति च।।२७।।

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Some parts of the void were devoid of creation, and other were occupied by Brahma the creator-their master, some parts were under the dominion of the patriarchs or lords of creatures, and under influence of various customs.

तथा निर्वेदशास्त्राणि निःशास्त्राणि तथैव च।
कृमिक्रमसमारम्भदेवादिप्राणिमन्ति च।।२८।।

Some parts were under the control of the Vedas, and others were ungoverned by regulations of śāstras; some parts were full of insects and worms, and others were peopled by gods and other living beings.

जात्या तु पारम्पर्येण संकेताचारवन्ति च।
तथा नित्यप्रकाशानि ज्वलिताग्निमयानि च।।२९।।

In some parts the burning fires of daily oblations were seen to rise, and at others the people were observant of the traditional usages of their respective tribes only; (without knowing their reasons).

तथा जलैकपूर्णानि पवनैकमयानि च।
स्तब्धानि परमाकाशे वहन्ति च तथानिशम्।।३०।।

Some parts were filled with water, and others were the regions of storms; some bodies were fixed in the remote sky, and others were roving and revolving in it continually.

जायमानानि पुष्यन्ति परिपुष्टानि चाभितः।
तिर्यग्गच्छन्ति चान्यानि पूर्णसर्वमयान्यपि।।३१।।

The growing trees were blossoming in some parts, and others were fructifying and ripening at others. There were the grazing animals moving pronely in some place, and others were teeming with living beings.

देवमात्रैकसर्गाणि नरमात्रमयानि च।
दैत्यवृन्दमयान्येव कृमिनिर्विवराणि च।।३२।।

The Lord alone is the whole creation, and He only is the totality of mankind; He is the whole multitude of demons, and He too is the whole shoal of worms every where.

अन्तरन्तस्तदन्तश्च स्वकोशेऽप्यणुकं प्रति।
जातानि जायमानानि कदलीदलपीठवत्।।३३।।

He is not afar from anything, but is present in every atom that is contained in his bosom. All things are growing and grown up in the cell of vacuity, like the coatings of the plantain tree.

परस्परमदृष्टानि नानुभूतानि वै मिथः।
सैनिकस्वप्नजालानि जातानीव महान्त्यपि।।३४।।

Many things are growing unseen and unknown to each other, and never thought of together, such are the dreams of soldiers which are unseen by others.

विविधान्यप्यनन्तानि स्वच्छाकाशात्मकान्यलम्।
अन्योन्यमन्यवृत्तीनि न मिथोऽन्यस्थितीनि च।।३५।।

There are endless varieties of creations, in the unbounded womb of vacuum, all of different natures and manners; and there are no two things of the same character and feature.

मिथश्चान्यान्यशास्त्राणि मिथोऽनन्तानि यानि च।
अन्योन्यसन्निवेशानि मिथोऽन्योन्यानि यानि च।।३६।।

All men are of different śāstras, faiths and persuasions from one another, and these are of endless varieties; they are as different in their habits and customs, as they are separated from each other in their habitations and localities.

अन्योन्यं परलोकानि मिथः सिद्धपुराणि च।
अन्यादृशमहाभूतान्यन्यादृग्दिग्गिरीणि च।।३७।।

So their are worlds above worlds, and the spheres of the spirits over one another; so there are a great many big elemental bodies, like the hills and mountains that come to our sight.

त्वादृशानुभवेहानामगम्याभ्यागतानि च।
असमञ्जसरूपाणि कथ्यमानानि मादृशैः।।३८।।

It will be impossible for understandings like your's, to comprehend the incoherent (unusual) things, which are spoken by men like ourselves (*i.e.* inspired sages, who talk of wonders beyond the common comprehension).

अणुवत्सेष्यमाणानि चिदादित्यांशुमण्डले।
परमार्थश्रियो व्योम्नि रश्मिजालानि कुण्डले।।३९।।

We must derive the atoms of spiritual light, which proceeds from the sphere of vacuum; as we feel the particles of mental light which issues from the orb of sun of our intellect.

(Here the author speaks of the lights of the sun, intellect and spirit).

कानिचित्तानि तान्येव भूत्वा भूत्वा भवत्यलम्।
कानिचित्तादृशान्येव जातानि वनपर्णवत्।।४०।।

Some are born to remain just as they are, and become of no use to any one at all; and others

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become some what like themselves as the leaves of forest trees.

अन्योन्यत्वाच्च सदृशान्यन्यानि सदृशान्यपि।
कंचित्कालं सुसदृशान्यन्यान्येव च कानिचित्।।४१।।

Some are equal to others, and many that are unlike to them; for sometime as alike to one another, and at other's they differ in their shapes and nature.

(It is difficult to make out the meaning of these passages, not given in the gloss).

फलानि तान्यनन्तानि परमार्थमहातरोः।
अनन्यान्येव चान्यानि तन्मयान्येव वै ततः।।४२।।

Hence there are various results of the great tree of spirituality, among with some are of the same kinds and other, of different sorts.

कानिचित्स्वल्पकल्पानि दीर्घकल्पानि कानिचित्।
अन्यान्यनियतं भूरि नियतं भूरि कानिचित्।।४३।।

Some of these are of short duration and others endure for longer periods; there are some of temporary existence, and others endure forever.

अन्यान्यज्ञातकालानि यदृच्छावशतः स्वयम्।
जायमानानि पुष्टानि सुस्थिराणि स्थितानि च।।४४।।

Some have no determinate time (for want of the sun and moon), to regulate its course; and others are spontaneous in their growth and continuance.

तानि शून्यत्वजालानि परमाकाशकोशके।
अपरिज्ञातकालानि रूढान्यज्ञातदोषके।।४५।।

The different regions of the sky, which lie in the concavity of boundless vacuum, are in existence from unknown periods of time, and in a state beyond the reach of our knowledge.

अब्ध्यर्काकाशमेर्वादि शतैरावलितान्यलम्।
चिच्चमत्कारखे स्वप्नजालान्याभान्ति चाविलम्।।४६।।

These regions of the sky, this sun and these seas and mountains, which are seen to rise by hundreds to our sights, are the wonderful display of our Intellect in the sky, like the chain of dreams in our sleep.

अनुभूतेर्भ्रमात्मत्वात्कारणानामभावतः।
पृथ्व्यादीनामहेतूनामत्यन्तं सन्त्यसन्ति च।।४७।।

It is from our erroneous notions, and the false idea of a creative cause, that we take the unreal earth and all other appearances as they are really existent ones.

मृगतृष्णाम्बुभरवद्द्विचन्द्रव्योमवर्णवत्।
संपन्नानि न सत्यानि सत्यान्यप्यनुभूतितः।।४८।।

Like the appearance of water in the mirage, and the sight of two moons in the sky; do this unreal phenomena present themselves to our view, although they are altogether false.

चित्संकल्पनभस्येव भासमानानि भूरिशः।
वासनावातनुन्नानि विलुठन्त्यात्मचेष्टितैः।।४९।।

It is the imaginative power of the Intellect, which create these images as clouds in the empty air; they are raised high by the wind of our desire, and roll about with our exertions and pursuits.

सुरासुरादिमशका बहुशोदुम्बरद्रुमे।
फलानि रसपूर्णानि घूर्णमानानि मारुतैः।।५०।।

We see the gods, demigods and men, flying about like flies and gnats about a fig tree; and its luscious fruits are seen to hang about it, and shake with the winds of heaven.

अभिजातस्वभावस्य सर्गारम्भकरस्य च।
शुद्धिचित्तत्त्वबालस्य संकल्पनगराणि खे।।५१।।

It is only from the naturally creative imagination of the Intellect, likening the sportive disposition of boys, that the toys of fairy shapes are shown in the empty air.

त्वमहं स इदं चेति धिया बलदृढान्यलम्।
संपन्नान्यर्कदीप्त्येव पङ्कक्रीडनकानि च।।५२।।

The false impressions of I, you, he and this, are as firmly affixed in the mind, as the clay dolls of boys are hardened in the sunlight and heat.

वृत्तानि रसशालिन्या नियत्या नित्यतृप्तया।
वनान्युग्रफलानीव वसन्तरसलेखया।।५३।।

It is the playful and ever active destiny, that works all these changes in nature; as the genial vernal season, fructifies the forest with moisture.

महाकर्तृण्यकर्तृणि न कृतान्येव खानि वा।
स्वयं संपन्नरूपाणि चिद्व्योम्न्येव कृतानि वा।।५४।।

Those that are called the great causes of creation, are no causes of it; nor are those that are said to be created, created all, but all is a

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perfect void. They have sprung of themselves in the vacuity of the Intellect.

परमार्थमयान्येव तदन्यद्वोदितान्यपि।
अलब्धान्येव लब्धानि सदाऽसन्त्येव सन्ति च।।५५।।

They all exist in their intellectual form, though they appear to be manifest as otherwise; the perceptible are all imperceptible, and the existent is altogether in-existent.

चतुर्दशदशैकादिविधभूतगणानि च।
पुनस्तान्येव तान्यन्तरन्यान्यन्यान्यथो बहिः।।५६।।

The fourteen worlds, and the eleven kinds of created beings; are all the same in the inner intellect, as they appear to the outward sight.

नरकस्वर्गपातालबन्धुमित्रमयान्यपि।
महारम्भमयान्येव शून्यानि परमार्थतः।।५७।।

The heaven and earth and the infernal regions, and the whole host of our friends and foes; are all nullities in their true sense though they seem to be very busy in appearance.

क्षीराम्बुधेर्जलानीव स्नेहसाराणि सर्वतः।
तरङ्गभङ्गुराण्यन्तर्बहिश्चावृत्तिमन्ति च।।५८।।

All things are as inelastic fluid, as the fluidity of the sea waters, they are as fragile as the waves of the sea in their inside, though they appear as solid substances on the outside.

आभासमात्ररूपाणि तेजस्यात्मविवस्वतः।
जातानीव स्वतस्तानि स्पन्दनानि नभस्वतः।।५९।।

They are the reflexions of the supreme soul, as the day light is that of the sun; they all proceed from and melt away into the vacuous air as the gusts of winds.

वृक्षरूपाणि पत्राणां बुद्ध्यहंकारचेतसाम्।
असतामप्यसन्त्येव स्वप्ने न्यस्तनृणामिव।।६०।।

The egoistic understanding, is the tree bearing the foliage of our thoughts; and as the men imagined in a unreal dream.

पुराणवेदसिद्धान्तकल्पनातल्पपालिषु।
घननिद्राणि सुप्तानि बिभ्रन्ति शवतामिव।।६१।।

The rituals and their rewards, which are prescribed in the Vedas and Purāṇas, are as the fanciful dreams occurring in light sleep; but they are buried into oblivion by them and are led up in the sound sleep like the dead.

परमार्थमहारण्ये चिद्गन्धर्वकृतानि वै।
सूर्यदीपकदीप्तानि गृहाणि गहनात्मनि।।६२।।

The Intellect like a Gandharva architect, is in the act of building many fairy cities in the forest of intellectuality, and lighted with the light of its reason, blazing as the bright sun-beams.

प्रजायमानानि नभस्यनन्ते
विशीर्यमाणानि च निर्निमित्तम्।
तदा त्वहं वै तिमिराक्षदृष्ट-
कैशोण्ड्रकानीव जगन्त्यपश्यम्।।६३।।

In this manner, O Rāma, I beheld in my meditative revelry, many worlds to be created and scattered without any cause, as a blind man sees many false sights in the open air.

इत्यार्षे श्रीवासिष्ठमहारामायणे निर्वाणप्रकरणे उत्तरार्धे पा० जगज्जालवर्णनं नामैकोनषष्टितमः सर्गः।।५९।।

CHAPTER 60

THE NETWORK OF WORLDS (CONTINUED)

Argument. Vasiṣṭha sees the siren songstreeses in his Reveries and the turns to his meditation of the world.

वसिष्ठ उवाच

ततोऽहममितो भ्रान्तस्तादृशं प्रविचारयन्।
बहुकालमसंरुद्धसंविदाकाशतां गतः।।१।।

Vasiṣṭha continued: Then I went on forward to find out the spot of the ethereal sounds, and continued journeying onward in the vacuous region of my excogitation, without any interruption from any side.

शब्दं पश्चात्तमश्रौषमहं वीणास्वनोपमम्।
क्रमात्स्फुटपदं जातं तत आर्यात्वमागतम्।।२।।

I heard far beyond me the sound that came to my ears, resembling the jingling thrill of the Indian lute, it became more distinct as I appeared nearer to it, till I heard the metrical cadence of Arjya measure in it.

शब्ददेशपदद्दृष्टिर्दृष्टवान्वनितामहम्।
पार्श्वे कनकनिष्पन्दप्रभया भासिताम्बराम्।।३।।

As I glanced in my meditation at the site of the sound, I beheld a damsel on one side as fair as liquid gold, and brightening that part of the sky (by the blaze of her beauteous body).

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आलोलमाल्यवसनामलकाकुललोचनाम्।
लोलद्धम्मिल्लवलनामन्यां श्रियमिवागताम्।।४।।

She had necklaces pendant on her loose garments, and her eye-lashes were tinged with lacdye, and with loosened traces and fluttering locks of her hair, she appeared as the goddess of prosperity (sitting in the air).

कान्तकाञ्चनगौराङ्गीं मार्गस्थनवयौवनाम्।
वनदेवीमिवामोदिसर्वावयवसुन्दरीम्।।५।।

Her limbs were as calmly and handsome, as they were made of pure gold; and sitting on the way side with the near-blown bloom of her youth, she was as odorous as the goddess flora, and handsome in every part of her body.

सा पूर्णचन्द्रवदना पुष्पप्रकरहासिनी।
यौवनोद्दामवदना पक्ष्मलक्षणाशालिनी।।६।।

Her face was like the full moon, and was smiling as cluster of flowers; her countenance was flushed with her youth, and her eye-lids betokened her good fortune.

आकाशकोशसदना शशाङ्ककरसुन्दरी।
मुक्ताकलापरचना कान्ता मदनुसारिणी।।७।।

She was seated under the vault of heaven, with the brightness of her beauty blooming as the beams of the full moon; and decorated with ornaments of peals, she walked gracefully towards me.

स्वरेण मधुरेणैवमार्यामार्यविलासिनी।
पपाठाकठिनं वामा मत्पार्श्वे मृदुहासिनी।।८।।

She recited with her sweet voice, the verses in the Arya metre by my side; and smiled as she recited them in a high tone of her voice, saying:—

असदुचितरिक्तचेतनसंसृतिसरिति प्रमुह्यमानानाम्।
अवलम्बनतटविटपिनमभिनौमि भवन्तमेव मुने।।९।।

I salute you, O sage, she said, whose mind, is freed from the evil propensities of those, that are deluded to fall into the current of this world; and to whom you are a support, as a tree standing on its border.

वसिष्ठ उवाच

इत्याकर्ण्याहमालोक्य तां चारुवदनस्वनाम्।
ललनेयं किमनयेत्यनादृत्यैव तां गतः।।१०।।

Hearing this I looked upon that sonant charming face, and seeing the maiden with whom I had nothing to do, I disregarded her and went to forward.

ततो जगद्वृन्दमयीं मायां संप्रेक्ष्य विस्मितः।
अन्नादृत्यैव तां व्योम्नि विहर्तुमहमुद्यतः।।११।।

I was then struck with wonder, on viewing the magic display of the mundane system; and was inclined to wander through the air, by slighting the company of the damsel.

ततस्तां तत्कृतां चिन्तामलमुत्सृज्य खे स्थिताम्।
जगन्मायां कलयितुं व्योमात्माहं प्रवृत्तवान्।।१२।।

With this intention in my mind, I left the ethereal dame in the air; and assumed an aerial form inorder to traverse the ethereal regions, and scan the phantasmagoria of the world.

यावत्तानि तथोग्राणि जगन्ति सकलानि खम्।
शून्यमेव यथा स्वप्ने संकल्पे कथने तथा।।१३।।

As I went on viewing the wondrous worlds, scattered about in the empty sky; I found them no better than empty dreams, or the fictions in works of imagination.

न पश्यन्ति न शृण्वन्ति कदाचित्कानिचित्क्वचित्।
तानि कल्पमहाकल्पमहाजन्मैकतान्यथ।।१४।।

I neither saw nor ever heard of anything at any place, about those creations and creatures, that existed in that former *kalpas* and great *kalpa* ages of the world, (nor the world destroying deluges of yore).

प्रमत्तपुष्करावर्तानुन्मत्तोत्पातमारुतान्।
स्फुटिताद्रीन्द्रढाकारगठितब्रह्ममण्डपान्।।१५।।

I did not see the furious puṣkara and avarta clouds (of the great deluge), nor the portentous and raging whirlwinds of old; I heard no thunder claps, that rent split the mighty mountains, and broke the worlds as under.

ज्वलत्कल्पाग्निविस्फोटचटदैडविडास्पदान्।
प्रतपद्द्वादशाकारकन्दुमार्तण्डमण्डलान्।।१६।।

The conflagration of deluvian fire, which cracked the edifices of Cuvera, and the burning rays of a dozen of solar orbs were to be seen no more.

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लुठत्सुरपुरव्रातविततक्रन्दघर्घरान्।
रणसर्वाद्रिकटकश्रेणीनिगिरणोद्भटान्।।१७।।

The lofty abodes of the gods, which were hurled head-long on the ground, and the crackling noise of the falling mountains, were no more to be seen or heard.

कल्पाग्निज्वलनोल्लासपठत्पटपटारवान्।
आत्मभ्रंशबृहत्क्षोभक्षुब्धाम्बरमहार्णवान्।।१८।।

The flame of the deluvian fire, which raged with tremendous roar all about, and boiled and burnt away the waters of the ethereal oceans, were now no more.

देवासुरनरागारघर्घराक्रन्दकर्कशान्।
सप्तार्णवमहापूरपूरितार्केन्दुमण्डलान्।।१९।।

There was no more that hideous rushing of waters, which over flooded the abodes of the gods, demigods and men; nor that swelling of the seven oceans, which filled the whole world, up to the face of the solar orb.

न विचेतन्ति कल्पान्तान्सर्वाण्येव परस्परम्।
एकमन्दिरसंसुप्ताः स्वप्ने रणरयानिव।।२०।।

The peoples all lay dead and insensible of the universal deluge like men laid up in dead sleep, and sung the battle affray in their sleep.

तत्र रुद्रसहस्राणि ब्रह्मकोटिशतानि च।
दृष्टानि विष्णुलक्षाणि कल्पवृन्दान्यलं मया।।२१।।

I beheld thousands of Rudras, hundred crore of Brahmas and lacs of Viṣṇus, disappearing in the different *kalpa* or deluvian ages of the world.

तत्र क्वचिदनादित्ये निरहोरात्रभूतले।
आकल्पयुगवर्षान्ते जगत्यहैः क्षयोदयः।।२२।।

I then dived in my excogitation into those dark and dreary depths of time, when there were no *kalpa* nor yuga ages, nor years and days and nights, nor the sun and moon, nor the creation and destruction of the world.

चिति सर्वं चितः सर्वं चित्सर्वं सर्वतश्च चित्।
चित्सत्सर्वात्मिकेत्येतद्दृष्टं तत्र मयाखिलम्।।२३।।

All these I beheld in my intellect, which is all in all, to which all things belong, and which is in every place; it is the intellect which engrosses every thing in itself, and shows itself in all forms.

त्वं किंचिदिति चेद्वक्षि तत्र किं चिदिवाङ्ग चित्।
सा हि शून्यतमा व्योम्नो न च नाम न किंचन।।२४।।

Whatever, O Rāma, you say to be anything, know that thing to be the intellect only; and this thing being rarer than the subtile air, know it next to nothing.

तदाकाशमिदं भाति जगदित्यभिशब्दितम्।
तेनैव शब्दनभसा सर्वं हि परमं नभः।।२५।।

Therefore it is this empty air, which exhibits every thing in it under the name of the world; and as the sound proceeding from the empty air, melts again into the air, so all things are aerial and the transcendent air only.

दृश्यदृष्टिरियं भ्रान्तिराकाशतरुमञ्जरी।
चिद्व्योमाङ्ग कमेवेति तत्राहमनुभूतवान्।।२६।।

All these phenomena and their sight are simply erroneous, and appertain to the vacuous intellect alone; and are exhibited as foliage of the aerial tree, (which I know is false and nothing).

बुद्ध्याकाशैकरूपेण व्यापिना बोधरूपिणा।
तत्रानन्तेन संकल्पमनुभूतमिदं मया।।२७।।

The intellect and vacuum are identic and of the same nature with themselves, and this I came to understand from the entire absence of all my desires.

ब्रह्मव्योम जगज्जालं ब्रह्मव्योम दिशो दश।
ब्रह्मव्योम कलाकालदेशद्रव्यक्रियादिकम्।।२८।।

These worlds that are linked together in the chain of the universe, and lie within the limits of the ten sides of it, are but One Brahma only; and the infinite vacuity, with all its parts of space and time, and all forms of things and actions, are the substance and essence of Brahma only.

तत्राहमिव संसारशते भाते मुनीश्वराः।
दृष्टा वसिष्ठनामानो ब्रह्मपुत्राः सदुत्तमाः।।२९।।

In this manner, I saw in manifold worlds that were manifested before me, many a great *muni* like myself; all sons of the great Brahma, and named as Vasiṣṭhas, and men of great holiness and piety.

ब्रह्मन्द्वासप्ततिस्त्रेतः सर्वा एव सराघवाः।
तत्र दृष्टं कृतशतं द्वापराणां शतं तथा।।३०।।

I saw many revolutions of the Treta age, with

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as many Rāmas in them; I marked the rotation of many Satya and Dwapara periods (the golden and brazen ages) of the world, which I counted by hundreds and thousands.

भेदोदयेन वै दृष्टास्तास्ताः सर्गदशास्तथा।
बोधेन चेत्तदत्यच्छमेकं ब्रह्म नभस्ततम्।।३१।।

From my common sense of concrete particulars, I saw this changing state of created things; but by the powers of my reflexion and generalization, I found them all to be but one Brahma, extended as the infinite vacuity from all eternity.

नेदं ब्रह्मणि नामास्ति जगद्ब्रह्मण्यथ त्विदम्।
ब्रह्मैवाजमनाद्यन्तं तत्सर्वं तत्पदादिकम्।।३२।।

It is not to be supposed, that the world subsists in Brahma or He in this (as either the container or contained of the whole); but Brahma is the uncreated and endless all himself, and whatever bears a name or is thought of in our understanding.

पाषाणमौनप्रतिमं न किंचिदभिशब्दितम्।
यत्तत्किंचिदिति द्योतरूपं ब्रह्म जगत्स्मृतम्।।३३।।

He is like a block of silent stone, that bears no name or epithet; but is of the form of pure light, which is termed the world also.

विभात्यचेत्यं चिद्व्योम्नि स्वसत्तैव जगत्तया।
निराकारे निराकारा स्वप्नानुभवसंनिभा।।३४।।

This light shines within the sphere of the infinite intellect, which is beyond the limit of our finite intelligence; it manifests itself in the form of the world, which is as formless as the other, and is as unknown to us, as anything in our dreamless sleep.

अनन्यमात्मनो ब्रह्म सर्वं भामात्ररूपकम्।
प्रकाशनभिवालोकः करोति न करोति च।।३५।।

Brahma is no other than himself, and all else is only his reflexion; His light is the light of the world, and shows us all things like the solar light.

तेषु नामानुभूयन्ते जगल्लक्षेषु तत्र वै।
उष्णानि चन्द्रबिम्बानि सूर्याः शीतलमूर्तयः।।३६।।

It is by that light, that these thousands of worlds appear to view; and that we have the notion of heat in the lunar disk, and of cold in the solar orb (?)

प्रजास्तमसि पश्यन्ति पश्यन्त्येव न तेजसि।
उलूकस्य समाचारास्तस्यैव सदृशस्वराः।।३७।।

We see some creatures that see in the dark, and do not see in the day light; such are the owls and bats (asses?), and so there are men of the same kind.

इतः शुभेन नश्यन्ति यान्ति पापैस्तथा दिवम्।
विषाशनेन जीवन्ति म्रियन्तेऽमृतभोजनैः।।३८।।

There are many here, that are lost by their goodness, while there are others, who thrive and ascend to heaven by their wickedness; some come life by drinking of poison, and many that die by the taste of nectar.

यद्यथा बुध्यते बोधे यथोदेत्यथवा स्वतः।
तथाशु स्फुटतामेति सद्वासद्वा तदेव तत्।।३९।।

Whatever a thing appears to be by itself, or whatsoever is thought of it in the understanding of another, the same comes to occur and is presented to the lot of every one, be it good or evil.

विटपाकारमूलौघदर्शनाद्वज्रशोभिभिः।
घूर्णते पत्रपुष्पाभैः पादपैर्व्योम्नि काननम्।।४०।।

The world is a hanging garden in the air, with all its orbs fixed as trees with their firm roots in it and yet rolling and revolving about, like the shaking leaves and tossing fruits of this arbor.

सिकताः पीडिताः सत्यः स्रवन्ति स्नेहजं रसम्।
शिलाफलककेभ्यश्च जायन्ते कमलान्यलम्।।४१।।

The sand like mustard seeds being crushed under stony oil mills, yield the fluid substance of oil; and the tender flower of lotus, grows out of the clefts of rocks. (So things of one nature produce another of a different kind).

दारुण्यश्मनि भित्तौ च चञ्चलाः शालभञ्जिकाः।
देवाङ्गनाभिः सहितं गायन्ति कथयन्ति च।।४२।।

The moving images that are carved out of stone or wood, are seen to be set in the company of goddess; and to converse with them. (The gloss gives no explanation of this unintelligible passage).

मेघान्परिदधत्युच्चैर्भूतान्युच्चैः पटानिव।
प्रतिवर्षं बिजातीयान्युत्पद्यन्ते फलान्यगे।।४३।।

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The clouds of heaven are seen to shroud many things as their vests, and many trees are found to produce fruits of different kinds every year.

संनिवेशैर्न नियतैरङ्गानां विविधाङ्गकैः।
शिरोभिः सर्वभूतानि परिक्रामन्ति भूमिगैः।।४४।।

All terrestrial animals are seen to move upon the earth, in different and changing forms with different kinds of the members of their bodies and heads.

शास्त्रवेदविहीनानि निर्धर्माण्येव कानिचित्।
यत्किंचनैककारीणि तिर्यग्वन्ति जगन्त्यधः।।४५।।

The lower worlds (regions) are filled with human beings, that are without the pale of the Vedas and śāstras; and live without any faith, religion, and lead their leaves in the state of beasts.

कामसंवित्तिहीनानि निःस्त्रीजातानि कानिचित्।
भूतैः संशुष्कहृदयैर्व्याप्तान्यश्ममयैरिव।।४६।।

Some places are peopled by heartless peoples, who are without the feelings of love and desire; and others who are not born of women, but appear to be strewn as stones on the ground.

पवनाशनभूतानि समरत्नाश्मकानि च।
अजातार्थान्यलुब्धानि निगर्वाणीव कानि च।।४७।।

There are some places, which are full of serpents that feed upon air only; and others where gems and stones are taken in an indifferent light; some again where the indigent are without avarice and pride.

क्वचित्प्रत्येकमात्मानं पश्यत्याप्नोति नेतरत्।
बहुभूतकमप्यस्ति जगदित्येकभूतकम्।।४८।।

There were some beings, who look on their individual souls, and not on those of others; and others who regard the universal soul, that resides alike in all. (*i.e.* In all the four kinds of leaving creatures).

नखकेशादिके यद्वत्तद्वदन्यत्र संस्थितः।
आत्मवत्सर्वभूतानामेकीभूतात्मभावना।।४९।।

As the hairs and nails and other members of a person, are parts of his same body, though they grow in different parts of it; so do all beings appertain to the One universal soul, which is to be looked upon in all.

अनन्तापारपर्यन्तं शून्यमेव बहु क्वचित्।
यत्नतः संविदाप्नोति तस्यान्ते न जगत्पुनः।।५०।।

The one infinite and boundless vacuum, seems as many skies about the different worlds which it encompasseth; and it is by the exertion of Divine energy, that these empty spaces are filled with worlds.

अत्यन्ताबुद्धबुद्धानि मोक्षशब्दार्थदृष्टिषु।
दारुयन्त्रमयाशेषभूतौघानीव कानिचित्।।५१।।

There are some who are entirely ignorant of the meaning of the word liberation (which is freedom from the knowledge of everything beside Brahma); and move about as wooden machines without any sense in them.

ऋक्षचक्रविहीनानि निष्कालकलनानि च।
मूकसंकेतसाराणि भूतजालानि कानिचित्।।५२।।

Some creatures have no knowledge of astronomical calculation, and are ignorant of the course of time; while there are others quite dead and dumb, and conduct themselves by signs and motions of their bodies.

कानिचिद्वर्जितान्येव नेत्रशब्दार्थसंविदा।
व्यर्थदीप्तात्मतेजांसि भूतानीत्येकचिन्तया।।५३।।

Some are devoid of the sense of sight of their eyes, and the light of the sun and moon, are all in vain to them.

प्राणसंविद्विहीनानि व्यर्थामोदानि कानिचित्।
मूकानि शब्दवैयर्थ्याच्छ्रुतिहीनानि कानिचित्।।५४।।

Some have no life in them, and others having no sense of smelling the sweet odors; some are quite mute and cannot utter any sound, while others are deprived of the sense of their hearing.

वाक्यसंविद्विहीनत्वान्मूकान्यन्यानि कानिचित्।
स्पर्शसंविद्विहीनत्वादश्माङ्गानीव कानिचित्।।५५।।

There are some who are entirely dumb, and without the power of speech; and some again that having no power of touch or feeling are as insensible blocks or stones.

संविन्मात्रमयान्येव दृष्टान्यपि च कानिचित्।
व्यवहारीण्यप्यग्राह्याण्येव नित्यं पिशाचवत्।।५६।।

Some have their sense (of conception) only, without possessing the organs of sense; and others that manage themselves as foul Pisāacas

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or goblins, and are therefore inadmissible in human society.

भूमयान्येकनिष्ठानि निष्पिण्डान्येव कानिचित्।
कानिचिद्वारिपूर्णानि बह्निपूर्णानि कानिचित्।।५७।।

There are some made of one material only (as solid earth), and others have no solidity in them (as air etc.); some are composed of the watery substance, and others are full of fiery matter in them.

कानिचिद्वातपूर्णानि सर्वाकाराणि कानिचित्।
जगन्ति व्योमरूपाणि वत तत्र कचन्ति खे।।५८।।

Some are full of air, and some there are of all forms (*i.e.* capable to do anything). All these are of vacuous forms, and are shown in the vacuity of the understanding.

(This is effect of a *yoga* called *prakāmya siddhi* or the power of seeing every thing in the mind or imagination).

धरापीठैकपूर्णेषु तिष्ठन्त्यन्येषु देहिनः।
भेका इव शिलाकोशे कीटा इव धरोदरे।।५९।।

So the surface of the earth, and air and water, teem with living beings, and the frogs lives in the cell of stones, and the insects dwell in the womb of the earth.

जलैकपरिपूर्णेषु तिष्ठन्त्युर्वीवनाद्रिषु।
भ्रमन्त्यन्येषु भूतानि नित्यमेवोग्रमीनवत्।।६०।।

There are living beings living in vast bodies of water, as in lands, forests and mountains; and so there are living creatures skimming in the other elements and air, as the finny tribes move about and swim in the air.

अन्येष्वग्न्येकपूर्णेषु जलादिरहितान्यपि।
भूतान्यग्निमयान्येव स्फुरन्त्यलमलातवत्।।६१।।

There are living things also, peopling the element of fire, and moving in fiery places, where there is no water to be had; and there they are flying and flitting about as sparks and particles of fire.

अन्येष्वनिलपूर्णेषु भूतान्यस्तेतराण्यपि।
वातमात्रमयाङ्गानि स्फुरन्त्यर्जुनवातवत्।।६२।।

The regions of air are also filled with other kinds of living beings; and these have airy bodies like the bilious flatulency which runs all over the body.

अन्येषु व्योममात्रात्मदेहेषु व्योमरूपिणः।
प्राणिनः सन्ति सर्गेषु दर्शनव्यवहारिणः।।६३।।

Even the region of vacuum, is full of animal life; and these have vacuous bodies. All creatures are moving in the world in their particular forms.

पातालपातिषु तथाम्बरमुत्पतत्सु
तिष्ठत्सु विभ्रमपदेष्वथ दिङ्मुखेषु।
नानाजगत्सु किमिवास्ति मया न दृष्टं
यन्नाम चिज्जलधिचञ्चलबुद्बुदेषु।।६४।।

Whatever animals are shut up in the infernal caves, or skip aloft in the upper skies; and those that remain, and rove about all sides of the air; these and all those which inhabit and move about the many worlds in the womb of the great vacuum, were seen by me in the vacuity of my Intellect.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षो० निर्वाणप्रकरणे उत्तरार्धे पाषा० जगज्जालवर्णनं नाम षष्टितमः सर्गः।।६०।।

CHAPTER 61

ON THE IDENTITY OF THE WORLD WITH INFINITE VACUITY

Argument. Want of Divine knowledge, produces the knowledge of the reality of the unreal world; but the knowledge of God, proves the nothingness of the World at all times.

वसिष्ठ उवाच

चिदाकाशाच्चिदाकाशे पयसीव पयोरयाः।
चित्त्वाज्जीवाः स्फुरन्त्येते एत एव मनांसि नः।।१।।

Vasiṣṭha continued: It is from the face of the firmament of Divine Intellect, that the atmosphere of our understandings, catch the reflexion of this universe; just as the waters of the deep, receive the images of the clouds in the upper sky. It is the Intellect which gives us life, and guides our minds.

विशदाकाशरूपाणि तान्येव च मनांसि नः।
जगन्ति तान्यनन्तानि संपन्नान्यभितः स्वयम्।।२।।

These living souls and minds of ours, are of the form of the clear sky; and these countless worlds, are productions of empty vacuity.

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श्रीराम उवाच

सर्वभूतगणे मोक्षं महाकल्पक्षये गते।
पुनः कस्य कथं सर्गसंवित्तिरुपजायते।।३।।

Rāma rejoined: Tell me sir, that after all kinds of beings were entirely liberated, from the bonds of their bodies and their souls also, at the universal annihilation of things; what is it that comes to be created again, and whence it gets it un-dine also.

वसिष्ठ उवाच

महाप्रलयपर्यन्ते क्षितिजलपवनहुताशाकाशा-शेषविशेषविनाशे आब्रह्मस्थावरान्तेषु मुक्तौ परिणतेषु भूयो यथेदं जगदनुभूयते तथा शृणु। अव्यपदेश्यं यत्परमार्थघनं ब्रह्म चिन्मात्रमित्याचक्षते मुनयः तस्य हृदयमिदं जगत्तस्मादव्यतिरिक्तमेव, स एव च देवस्तदात्मीयं हृदयं स्वभावं जगदित्यवगच्छति च विनोदेनैव नतु वास्तवेन रूपेण जगदिति किंचिदुपलभामहे विचारयन्त-स्तस्मात्किमिव नश्यते किमिव जायते यथा परमकारणमविनाशि तथा तद्धृदयमविनाश्यं च। महाकल्पादयश्च तदवयवा एव, अपरिज्ञानमात्रमत्र केवलं भेदायैव तदपि प्रेक्ष्यमाणं न लभ्यत एव।।४।।

Vasiṣṭha replied: Hear me tell you, how at the great destruction or deluge, all things together with the earth, water air, fire and the sky, and the spheres of heaven vanish away, and are liberated from their respective forms; and how this universe comes to appear again to our imagination. There remains alone the undefinable spirit of God after this, which is styled the great Brahma and Supreme Intellect by the sages; and this world remains in the heart of that being, from which it altogether inseparable and indifferent. He is the Lord, and all this is contained in the nature of this heart, which passes under the name of the world, it is by his pleasure that he exhibits to us the notion that we have of the world, which is not his real form.

तस्मान्न कस्यचित्किंचित्कदाचिन्नशयति क्वचित्।
न चैव जायते ब्रह्म शान्तं दृश्यमजं स्थितम्।।५।।

Considering this well, we find nothing either as created or destroyed by him; but as we know the supreme cause of all to be imperishable by his nature, so do we know his heart to be indestructible also; and the great *kalpa* ages are only parts of Himself (as the divisions of time are only parts of eternity).

आकाशपरमाणुसहस्रांशमात्रेऽपि या शुद्धचिन्मात्रसत्ता विद्यते।।६।।

He remains as the pure essence of intellect, in atoms of a thousand parts of the particles of simple vacuity.

वपुर्जगदिदं तस्या ननु नाम महाचितेः।
कथं नश्यत्यनष्टायां तस्यां सा च न नश्यति।।७।।

It is only our circumscribed knowledge, that shows us the differences and dualities of things; but these upon examination are not to be found and vanish into nothing.

संविदो हृदयं स्वप्ने यथा भाति जगत्तया।
व्योमात्मैव तथैवादिसर्गात्प्रभृति भासते।।८।।

Therefore there is nothing of anything, that is ever destroyed to nothing, nor is there anything which is ever produced from Brahma; who is unborn and invisible, and rests always in his tranquility.

चिद्व्योमावयवः सर्गः सर्गस्यैतादृशाः क्षयाः।
उदयाश्चेति खं सर्वं किं नाशि किमनाशि च।।९।।

It subsides and revives only, by cause of its forgetfulness and remembrance only at different times, and rising and setting of the notion, gives rise to the idea of the ideas of the creation and destruction of the world.

एषा हि परमार्थसंविदच्छेद्या अदाह्याऽक्लेद्याऽशोष्या, सा ह्यतद्विदामदृश्या तस्या यद्धृदयं तत्तदेव भवति यथासौ न नश्यति तदन्तर्वर्ती जगदाद्यनुभवो न जायते न नश्यत्येवेति केवलं स्मरणविस्मरणवशेन स्वभावरूपेणानु-भवाननुभवौ कल्पयतीव।।१०।।

This spiritual substance of the intellect, is never susceptible of being burnt or broken or torn at anytime; it is not soiled or dried or weakened at all nor is it knowable or capable to be seen by them that are ignorant of it. The creation is a component part of the vacuous intellect and its rising and setting being but the airy and ideal operations of the intellect, there is no part of it that is ever created or destroyed of it at any time.

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यद्यद्यदात्मकं तत्त्वं तद्विनाशं विनाऽक्षयि।
तस्माद्ब्रह्मात्मकं दृश्यं विद्धि ब्रह्मवदक्षयम्।।११।।

Whatever notion you have of the world, you become the same yourself; think it perishable, and you perish also with it; but know it as imperishable, and you become unperishing also. This world is verily the body of that great Intellect, how then can this mundane body (*corpus mundi*) comes to be destroyed, without destruction of the other also, (which is indestructible of its nature)?

महाप्रलयादयस्तदवयवा एव।।१२।।

As the intellect awakes in our hearts, even in our sleep and dream; so the world is present in our minds at all times, and presents unto us its airy or ideal form ever since its first creation.

चिन्मात्रे परमे व्योम्नि कुत एव भवाभवौ।
कुतो भावविकारादिः कथं व्योम्नि निराकृते।।१३।।

How can the production or destruction of anything, take place in the vacuity of the airy intellect; and how can any condition or change be attributed to the formless intellect at all? Know then the creation and great destruction of the world, to be but recurrences of its notion and oblivion, and the two phases of the intellect only.

महाकल्पादयो भावा नामैतानि जगन्ति च।
ब्रह्मात्मकतयैवास्मिन्संविद्ब्रह्मणि संस्थितम्।।१४।।

The great *kalpa* ages and all periods of time, and parts of creation, are mere attributes of the intellect and the intellect but a predicate of Brahma, they all merge into the great Brahma alone.

निराकृत्यच्छचिन्मात्रं दृश्यं संकल्प्य तद्वशम्।
याति येनैव घटितो यक्षस्तद्धृदये किल।।१५।।

It becomes, whatever it has in its heart; and as it never perishes, so the notion of the world and all things which inhere in its heart (mind), is neither begotten nor destroyed in any wise.

यथावयविनो वृक्षस्य शाखाविटपफलपल्लवपुष्पादयोऽवयवास्तथा परमार्थघनस्याकाशादप्यच्छरूपस्याव्यपदेश्यस्य प्रलयमहाप्रलयनाशोद्भेदभावाभावसुखदुःखजननमरणसाकारनिराकारत्वादयोऽवयवाः। यथैव चासाववयव्यनाशोऽव्यपदेश्यश्च तथैव त इति।।१६।।

As the body of a tree is composed of its several parts, of the roots, trunk, branches, leaves, flowers fruits and other things. The intellect is a formless and purely transparent substance, and the phenomenal are subject to its will alone; and it is according to the will or wish that one has in his heart (or mind), that he sees the object appear before him, like the fairy lands of imagination. So the solid substance of the divine spirit, which is more translucent than the clear firmament, and which nothing can be predicated in reality, has the creation and great destructions etc. as the several conditions of its own essence. So the various states of pleasure and pain of happiness and misery, of birth, life and death, and of form and want of form, are but the different states of the same spirit. And as the whole body of this spirit, is imperishable and unchangeable in its nature, so are all the states and conditions of its being also.

अवयवावयविनोर्दृश्योयोर्वाप्यदृश्ययोः।
एकात्मनोरेव सदा भेदोऽस्ति न कदाचन।।१७।।

There is no difference in the nature and essence of the whole and its part, except that the one is more palpable to sight by its greater bulk than the other.

यथा तरोः संविन्मूलं तथा परमार्थघनस्य क्वचित्किंचित्त्वं क्वचित्सर्गस्तम्बः क्वचिल्लोकान्तरविटपाः क्वचिद्व्यवस्थाः शाखाः क्वचित्पदार्थपल्लवाः क्वचित्प्रकाशकुसुमम् क्वचिदन्धकारकार्ष्ण्यं क्वचिन्नभः कोटरं क्वचित्प्रलयगुल्माः क्वचिन्महाप्रलयगुल्माः क्वचिद्धरिहरादिगुलुच्छकाः क्वचिज्जाड्यत्वक् एवमनाकारं व्योमरूपमेव संविदात्मनि ब्रह्मणि ब्रह्मसदृशभावादव्यतिरिक्तमेवैतत्स्थितम्।।१८।।

As our consciousness, is the root of the existence of a tree; so is our consciousness the root of our belief in the existence of God. This consciousness shows us the varieties of things, as something in one place and another else where; it shows us the creation as a great trunk, and all the worlds as so many trees. It shows some where the great continents, as the branches of these trees and their contents of hills etc., as their twigs and leaves; some where it shows the sunshine as its flowers, and darkness as the black bark of these trees. Some where it shows the

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concavity of the sky as the hollow of the tree, and elsewhere the dissolution of creation as a vast desolation; it shows in one place the synod of gods as cluster of flowers, and other beings in another as bushes and brambles and cuticles of trees. So are all these situated in the formless and vacuous consciousness, which is the great Brahma itself, and no other than the same nature with Brahma (in its clearness and transparency).

इतो भाव्य इतो भाव इतः सर्ग इतः क्षयः।
स्वभाव एवानुभव इति ब्रह्मचलं स्थितम्।।१९।।

There was a past world, here is the present one, and in another a would be creation *in futuro*; are all but notions of our minds, and known to us by our consciousness of them, which is as unchangeable in its nature as Brahma himself.

एवंमयेऽपि परमे ब्रह्माकाशे न रञ्जनाः।
काश्चिदेवाङ्ग सन्तीन्दुबिम्बे विमलता यथा।।२०।।

Thus the supreme and self conscious soul of Brahma, being as transparent as clear firmament, there is no colour or cloud (or the changeful shadows of creation and destruction), which are attributed to it (by way of simile), with the shades of light and darkness in the orb of the moon.

निर्मले परमाकाशे कव भावाभावरञ्जनाः।
कवादिमध्यान्तकलनाः कव लोकान्तरविभ्रमाः।।२१।।

How can there be the taint of anything in the transcendent, and transparent firmament, and can the imputation of the first, midst and last, and of far and near attach to infinity and eternity.

अपरिज्ञानमेवैकं तत्र दोषवदुत्थितम्।
केवलं तत्परावृत्य प्रेक्षणात्परिशाम्यति।।२२।।

Want of a comprehensive and abstract knowledge, is the cause of attributing such and other qualities to the divine nature; and it is removed by right knowledge of the most perfect One. (These two are distinguished by the terms, the knowledge of the *parāgātmā* and *pralayātma*?).

अज्ञानं ज्ञप्तिबोधेन परामृष्टं प्रणश्यति।
येनैवाभ्युदितस्तेन पवनेनेव दीपकः।।२३।।

Ignorance known as such, by cognoscence of truth, is removed by itself; as a lamp is extinguished by the air which kindles the light. (*i.e.* The knowledge of ignorance drives away ignorance).

अज्ञानं संपरिज्ञातं नासीदेवेति बुध्यते।
अबन्धमोक्षं ब्रह्मैव सर्वमित्यवगम्यते।।२४।।

As it is certain that the knowledge of one's ignorance, is the cause of its removal; so the knowledge of the unlimited Brahma, makes him to be known as all in all.

एवं बोधादयो राम मोक्ष उक्ताः स्वसंविदा।
विचारयत्नो लभते नात्र कश्चन संशयः।।२५।।

Thus Rāma, have I expounded to you the meaning of liberation, consult it attentively with your conscience, and you will undoubtedly attain to it, (in a short time).

इदं जगज्जालमनाद्यजातं
ब्रह्मार्थमाभातमितीह दृष्ट्वा।
विचारदृष्ट्याऽष्टगुणेश्वरत्वं
पश्यंस्तृणं स्वात्मनि जीव आस्ते।।२६।।

This net work of worlds, is uncreated and without its beginning; yet it is apparent to sight by means of the spirit of Brahma, manifest in that form. Whosoever contemplates with the eye of his reason, the eight qualities of the lord, become full with the divine spirit, although he is as mean as a straw in his living soul.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षो० निर्वाणप्रकरणे उ० पाषाणो० जगदाकाशैकबोधो नामैकषष्टितमः सर्गः।।६१।।

CHAPTER 62

THE UNITY OF THE INTELLECT WITH THE INTELLECTUAL WORLD

Argument. Establishment of the theory of vacuum, as Composing the Intellect and all existence contained in its vacuity.

श्रीराम उवाच

यदेतद्भवता दृष्टं चिद्व्योमवपुषा तदा।
तदेकदेशसंस्थेन किमुत भ्रमताम्बरे।।१।।

Rāma rejoined: Tell me sir, whether you were sitting in one place, or wandering about in the skies, when you said all these with your vacuous and intellectual body.

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वसिष्ठ उवाच

संपन्नोऽहमनन्तात्मा व्यापी व्योम तदा किल।
स्यातां तस्यामवस्थायां कीदृशौ तौ गमागमौ।।२।।

Vasiṣṭha replied: I was then fraught with the infinite soul, which fills and encompasses the whole space of vacuum; and being in this state of ubiquity, say how could I have my transition from or fixed.

नैकस्थानस्थितमयो नाहं गतिमयोऽभवम्।
तदनेन स्व एवास्मिन्दृष्टमेतन्मयात्मनि।।३।।

I was neither seated in anyone place, nor was I moving about any where; I therefore was present every where, in the empty air with my airy spirit, and beheld everything in my self or soul. (This is said of the omnipresent soul).

यथाङ्गानि शरीरत्वे पश्याम्यापादमस्तकम्।
चिन्नेत्रेणाप्यनेत्रेण तथैतद्दृष्टवानहम्।।४।।

As I see with my eyes, all the members of my body, as composing one body of mine from my head to foot, so I saw the whole universe in myself with my intellectual eyes.

अनाकृतेर्निरवयवस्थितेस्तदा
तथाऽ भवद्विमलचिदम्बरात्मनः।
जगन्ति तान्यवयवजालकानि मे
यथा स्वतो न विगलिता न वस्तुता।।५।।

Though my purely vacuous and intellectual soul, is formless and without any part or member as my body; yet the worlds formed its parts (by their being contained in it), and neither by the soul's diffusion in them, nor by their being of the same nature and essence in their substance.

प्रमाणमत्र ते स्वप्नदृष्टोऽभुवनविभ्रमः।
स्वप्नेऽनुभूयते दृश्यं न च किंचित्खमेव तत्।।६।।

As an instance of this is your false vision of the world in your dream, of which you retain a real conception, though it is no other than an airy nothing or empty vacuity.

यथा पश्यति वृक्षः स्वं पत्रपुष्पफलादिकम्।
स्वसंवेदननेत्रेण तथैतद्दृष्टवानहम्।।७।।

As a tree perceives in itself the growth of the leaves, fruits and flowers from its body; so I beheld all these rising in myself.

यथाम्बुधिरनन्तात्मा वेत्ति सर्वाञ्जलेचरान्।
तरङ्गावर्तफेनांश्च तथैतद्बुद्धवानहम्।।८।।

I saw all these in me, as the profound sea views the various marine animals in its bosom, as also the endless waves and whirlpools, and foam and froth, continually floating over its breast.

अवयवान्स्वानवयवी यथा वेत्ति निजात्मनि।
अनन्यानात्मनः सर्गांस्तथैतान्बुद्धवानहम्।।९।।

In short as all embodied beings, are conscious of the constituent members of their own bodies; I had the consciousness of all existence in my all knowing soul.

अद्यापि तानहं देहे व्योम्नि शैले जले स्थले।
तथैव सर्गान्पश्यामि राम बोधैकतां गतः।।१०।।

Rāma, I still retain the concepts of whatever I saw on land and water, and in the hills and dales, as they are embodied with my body; and I yet behold the whole creation, as if it were imprest in my mind.

पुरोऽस्माकमिदं विश्वं गृहस्यान्तर्बहिस्तथा।
पूर्णमेतज्जगद्बृन्दैर्वेद्मि बोधैकतां गतः।।११।।

I see the worlds exposed before me, to be lying within and without myself, as they lay in the inside and outside of the house; and my soul is full with all these worlds, which are unified with my understanding.

यथाम्भो रसतां वेत्ति शैत्यं वेत्ति यथा हिमम्।
स्पन्दं वेत्ति यथा वायुस्तथैतद्वेत्ति शुद्धधीः।।१२।।

As the water knows (retains) its fluidity, and the frost possesses its coldness; and as the air has its ventilation, so the enlightened mind knows and scans the whole world within itself.

यो यो नाम विवेकात्मा शुद्धबोधैकतां गतः।
सम एव मयैकात्मा वेद्मि स्वात्मानमीदृशम्।।१३।।

Whoever has a reasoning soul in him, and has attained a clear understanding; is possessed of the same soul as mine, which I know to be of the same kind.

अस्या दृष्टेः परिणतेर्वेत्तृवेदनवेद्यधीः।
न काचिदस्त्यभ्युदिता विज्ञानात्मैकता यतः।।१४।।

After the understanding is perfected, by absence of knowledge of the subject and object, there is nothing that appears otherwise unto him,

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than the self same intelligent soul, which abides alike in all.

दिव्या दृगद्रिसंस्थस्य तथा योजनकोटिगान्।
भावान्वेत्ति बहिश्चान्तरेवं तद्बुद्धवानहम्।।१५।।

And as a man seated on a high hill, sees with his clearsightedness, all objects to the distance of many furlongs; so from my elevation of yoga meditation, saw with my *clairvoyance*, all things situated far and near and within and without me.

यथा भूमण्डलं भावान्निधिधातुरसादिकान्।
वेत्त्येवं तन्मया बुद्धमनन्यद्दृश्यमात्मनः।।१६।।

As the earth perceives the minerals, metals and all things lying in its bowels; so I saw everything as identical with and no other than myself. (anānyat-*non alter*).

श्रीराम उवाच

ब्रह्मन्ननुभवत्येवं त्वयि तामरसेक्षण।
सा किं कृतवती ब्रूहि कान्ताऽर्यापाठपाठिनी।।१७।।

Rāma rejoined: Be this as it may, but tell me, O Brāhmaṇa, what became of that bright eyed (lit. aureate-eyed) dame, that had been reciting the *ārya* verses.

वसिष्ठ उवाच

तामेवार्यां पठन्ती सा तथैवानुनयान्विता।
मत्समीपे नभोदेहा व्योम्नि देवीव संस्थिता।।१८।।

Vasiṣṭha replied: That aerial damsel of aeriform body, that recited in the *ārya* metre; advanced courteously towards me, and sat herself beside me in the air.

यथाहमाकाशवपुस्तथैवासौ स्वरूपिणी।
तेन दृष्टा न सा पूर्वं देहेन ललना मया।।१९।।

But she being as aeriform as myself, could not be seen by me in her form of the spirit. (Do not the spirits see each other?).

अहमाकाशमात्रात्मा सा खमात्रशरीरिणी।
जगज्जालं खमात्रं तदिति तत्र तदा स्थितम्।।२०।।

I was of the aeriform spirit, and she also had an air-like body; and worlds appeared as empty air, in my airy meditation in aerial seat (of the sky where I was seated).

श्रीराम उवाच

शरीरस्थानकरणप्रयत्नप्राणसंभवैः।
यदुदेति वचो वर्णैस्तत्कुतस्त्वदृशाकृते।।२१।।

Rāma rejoined: The body is the seat of the organs of sense and action of breathing, how then could the bodiless spirit utter the sounds of the articulate words which composed the verse?

रूपालोकमनस्कारः कुतो नामात्मनामिति।
ब्रूहि मे भगवंस्तत्त्वं यथावृत्तश्च निश्चयम्।।२२।।

How is it possible for a bodiless spirit, either to see a sight or think of anything (without the eye etc. mind). Explain to me these inexplicable truths, of the facts you have related.

वसिष्ठ उवाच

रूपालोकमनस्काराः शब्दपाठवचांसि च।
यथा स्वप्ने नभस्येव सन्ति तत्र तथाम्बरे।।२३।।

Vasiṣṭha replied: The seeing of sights, the thinking of thoughts, and the uttering of sounds; are all productions of empty air, as they occur in our airy dreams (*i.e.* they are all caused by air).

(The air being the receptacle of the light of things, the vehicle of sound, and framer of fancy).

रूपालोकमनस्कारैः स्वप्ने चिन्नभ एव ते।
यथोदेति तथा तत्र तद्दृश्यं खात्मकं स्थितम्।।२४।।

The sight of a thing and the thought of any thing, depend on the aerial intellect, as they do in our aerial dream; and these are impressed in the hollowness of the intellect, both in the waking as well as dreaming states.

न केवलं तु तद्दृश्यं यावत्तु विषयं वयम्।
जगच्चेदं खमेवाच्छं यथा तन्नस्तथाखिलम्।।२५।।

Not only is that sight, but whatever is the object of any of our senses, and the whole world itself, is the clear and open sky; (and the idea of their substantiality, is altogether erroneous).

परमार्थमहाधातुर्वेद्यनिर्मुक्तचिद्वपुः।
एवं नाम स्वयं भाति स्वभावस्येव निश्चयः।।२६।।

The transcendent first principle, is of the form of the unknowable intellect; which exhibits itself in the constitution of the universe, which is verily its very nature.

(Hence called the mundane God or the god of nature; or as the poet says; Whose body nature is, and god the soul).

शरीरस्थानकरणसत्तायां का तव प्रमा।
यथैव तेषां देहादि तथास्माकमिदं स्थितम्।।२७।।

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What proof have you of the existence of the body and its senses? Matter is mere illusion, and as it is with other body, so it is with our also. (The śruti says; see the formless one under all forms etc.).

यथैव तत्तथैवेदं तथैवेदं यथैव तत्।
असत्सत्तामिव गतं सच्चासदिव च स्थितम्।।२८।।

This is as that One, and that is as this. (*i.e.* The world appears to be as the intellect shows it etc.). But the unreal (matter) is taken for the real (spirit); and the real is understood as an unreality.

यथा स्वप्ने धराध्वाद्रिपृष्ठव्यवहृतिर्नभः।
तदा ह्यहं च त्वं सा च तदिदं च तथा नभः।।२९।।

As the uses that are made of the earth, its paths and houses in a dream, prove to be false and made in empty air upon waking; so the applications made of the words my, your, his etc., made in our waking, are all buried in oblivion in the state of our sound sleep, (when we have lost the consciousness of our personality).

यथा स्वप्ने नृभिर्युद्धकोलाहलगमागमाः।
असन्तोऽप्यनुभूयन्ते संसारनिकरास्तथा।।३०।।

All our struggles, efforts and actions in life time, are as false and void as empty air; and resemble the bustle, commotion and fighting of men in dream, which vanish into nothing in their waking.

वक्षि चेत्स्वप्नदृश्यश्रीः कस्मात्तदसमञ्जसम्।
अवाच्यमेतद्धेतुर्हि नान्योऽस्त्यनुभवस्थितेः।।३१।।

If you ask whence comes this phenomenon of dreaming, and whence proceed of all its different shapes and varieties? To this nothing further can be said regarding its origin, than that it is the reproduction or remembrance of the impressions (preserved in the mind).

कथमालक्ष्यते स्वप्न इति प्रष्टुः प्रकथ्यते।
यथैवं पश्यसीत्येव हेतुरत्रास्ति नेतरः।।३२।।

In answer to the question, why and how does a dream appear to us it may only be said that, there is no other cause of its appearance to you, than that of the appearance of this world unto you: (*i.e.* as you see this before you, so you see the other also).

स्वप्नजन्तुरिव व्योम्नि भाति प्रथमसर्गतः।
प्रभृत्येव विराडात्मा खे खमेव परस्परे।।३३।।

We have the dreaming man, presented to us in the person of Virāṭ from the very beginning of creation; and this being is situated in open air with its aeriform body, in the shape of the dreamer and dream mixed up together.

स्वप्नशब्देन बोधार्थं तव व्यवहराम्यहम्।
दृश्यं त्विदं न सन्नासन्न स्वप्नो ब्रह्म केवलम्।।३४।।

The word dream that I have used and adduced to you, as an instance to explain the nature of the phenomenal world; is to be understood as it is neither a reality nor an unreality either, but the only Brahma himself.

अथ राघव सा कान्ता मया कान्तानुषङ्गिणी।
संविदं तन्मयीं कृत्वा पृष्टेदं दृश्यरूपिणी।।३५।।

Now Rāma, that lovely lady who became my loving companion, was accosted by me in the form in which I beheld her in my consciousness.

व्यवहारो यथोदेति स्वप्ने स्वप्नजनैः सह।
तथा तदा तया सार्धं व्यवहारो ममोदितः।।३६।।

I conversed with her ideal figure, and in my clairvoyant state, just as men seen in a dream, talked with one another: (or as spirits commune and communicate with themselves).

यथैव स्वप्नसंकाशो व्यवहारः खमेव सः।
तथैव त्वमिमं विद्धि मामात्मानं जगच्च खम्।।३७।।

Our conference together, was of that spiritual kind, as it was held between men in a dream; so was our conversation as airy, as our persons and spirits; and so Rāma, must you know the whole worldly affair, is but an airy and fairy play.

यथा स्वप्नजगद्रूपं खमेवैवमिदं जगत्।
जाग्रदादौ स हि स्वप्नः सर्गादौ जगदुद्भवः।।३८।।

So the world is a dream, and the dream a phantasm of air; they are the same void with but different names; the phantom of the waking day time, being called the world, and of sleeping night time a dream.

स्वप्नोऽयं जगदाभोगो न किंचिद्वा खमेव च।
निर्मलं ज्ञप्तितामात्रमित्थं सन्मात्रसंस्थितम्।।३९।।

This scene of the world, is the dream of the soul; or it is the empty air or nothing; it is the

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clear understanding of God or his own essence that is so displayed.

स्वप्नस्य विद्यते द्रष्टा साकारो युष्मदादिकः।
द्रष्टा तु सर्गस्वप्नस्य चिद्व्योमैवामलं स्वतः।।४०।।

The nightly dream needs a dreamer, and a living person also in order to see the same, such as I, you, he or any body else; but not so the day dream of the world, which is displayed in the vacuity of the clear intellect itself.

यथा द्रष्टामलं व्योम दृश्यं तद्वद्गतं तथा।
स्वप्नरूपजगत्युच्चैर्जगत्त्वेनामलं नभः।।४१।।

As the viewer of the world is the clear vacuum of the intellect, so its view also is as clear as its viewer; the world being of the manner of a dream, it is as subtile as the rare atmosphere.

चिद्व्योम्नोऽनाकृतेः स्वप्नो हृदि स्फुरति यः स्वतः।
सर्गस्तस्य कुतस्तेन साकृतित्वं कथं भवेत्।।४२।।

When the empty dream of the world appears of itself, in the vacuous and formless intellect within the hollow of the mind (or heart) and has no substantiality in it; how then is it said to be a material substance, when it is perceived in the same manner by the immaterial intellect.

साकारस्यैव यत्स्वप्नजगत्तद्व्योम निर्मलम्।
निराकारस्य चिद्व्योम्नः सर्गः स्वप्नः कथं न खम्।।४३

When the visionary world, appearing in a dream of corporeal beings as ourselves, proves to be but empty void and vacuity; how do you take it for a material substance, when it is contained in its immaterial form, in the incorporeal spirit and intellect of God, and why not call it an empty air, when it resides in the manner of a dream in the Divine Intellect.

निरुपादानसंभारमभित्तावेव चिन्नभः।
पश्यत्यकृतमेवेमं जगत्स्वप्नं कृतं यथा।।४४।।

The Lord sees this uncreated world, appearing before him as in a dream.

मृद्व्या चिदाकाशमृदा ब्रह्मणा ब्राह्मणेन खे।
कृतोऽपि न कृतः सर्गमण्डपोऽक्षगवाक्षकः।।४५।।

The Lord Brahma (in the form of the Hiranya-Garbha), has framed this creation in air, with the soft clay of his vacuous intellect; and all these bodies with numerous cavities in them, appear as created and uncreated in the same time.

नो कर्तृता न च जगन्ति न भोक्तृतास्ति
नास्तीति नास्ति न च किंचिदतो बुधः सन्।
पाषाणमौनमवलम्ब्य यथाप्रवाह-
माचारमाचर शरीरमिहास्तु मा वा।।४६।।

There is no causality, nor the created worlds nor their occupants; know there is nothing and nothing at all, and knowing this likewise and as mute as stone; and go on doing your duties to the fast, and care not whether your body may last long or be lost to you.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मोक्षोपायेषु निर्वाणप्रकरणे उत्त० पाषा० चिदैक्यं नाम द्विषष्टितमः सर्गः।।६२।।

CHAPTER 63

UNITY OF THE UNIVERSE WITH THE UNIVERSAL SOUL

Argument. The multifarious worlds of ignorant people, are viewed as one with the Supreme Spirit by the Wise.

श्रीराम उवाच

तव स्त्रियाऽस्वरूपेण देहेनाभूत्तया कथम्।
कथमुच्चारितास्तत्र वर्णाः कचटतादयः।।१।।

Rāma rejoined: O sage, how could you hold your conference with the incorporeal maid, and how could she utter the letters of the alphabet, without her organs of speech?

वसिष्ठ उवाच

वर्णेषु खशरीराणां वर्णाः कचटतादयः।
कदाचनापि नोद्यन्ति शवानामिव केन च।।२।।

Vasiṣṭha replied: The incorporeal or vacuous bodies, have of course no power or capability of pronouncing the articulate letters of the alphabet; just as dead bodies incapable of speech.

वर्णोच्चारोऽ भविष्यच्चेतप्रकटार्थस्ततः क्वचित्।
स्वप्नेष्वन्वभविष्यत्तं विनिद्रः पार्श्वगो जनः।।३।।

And should there even be an articulate sound, yet there can be no intelligible sense in it; and must unintelligible to others; just as a dream though perceived by the dreamer, is unknown to the sleepers in the same bed and side by side.

तस्मान्न किंचित्स्वप्नेषु तत्सत्यं भ्रान्तिरेव सा।
चिन्मात्राकाशकचनं तत्तथा खे स्वभावजम्।।४।।

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Therefore, there is nothing real in a dream; it is really an unreality and the ideal imagery of the Intellect in empty air, and concomitant with sleep of its own nature. (*i.e.* sleep and dream are twins by their nature).

तदेन्दुकाष्ण्यखतनुशिलागेयादितां गताः।
इवाभान्ति चिदाकाशास्तथा देहरवादयः।।५।।

The clear sky of the intellect, is darkened by its imageries (ideas), like the disk of the moon by its blackness, and as the body (face) of the sky by its clouds; but these are as false as the song of a stone, and the sound of a dead body.

तच्चिदाकाशकचनं यन्नाम स्वप्नवेदने।
आकाशमेव नभसः कचनं विद्धि नेतरत्।।६।।

The dreams and images (ideas), which appear in the sphere of the intellect, are no other than appearances of itself; as the visible sky is nothing else, than the invisible vacuum itself.

यथा स्वप्नस्तथैवेदं जाग्रदग्रे व्यवस्थितम्।
आकाशमप्यनाकाशं यथैवेदं तथैव तत्।।७।।

Like the appearance of dreams in a sleep, does this world appear before us in our waking state; so the invisible vacuum appears as the visible (sky to our eye). So the form of the dame was a shape of the intellect, (*i.e.* that is a creature of imagination only. Gloss).

यथा कचति तच्चारु चेतनं चतुरं तथा।
यथा स्थितं तदेवेदं सत्यं स्थिरमिव स्फुरत्।।८।।

It is the very cleaver intellect in us, which exhibits all these varieties of exquisite shapes in itself; and shows this world to be as real and permanent as itself: (though in truth, they are as unreal and fleeting dreams).

श्रीराम उवाच

भगवन्स्वप्न एवेदं कथं जाग्रदवस्थितम्।
असत्यमेव सत्यत्वमिव यातं कथं भवेत्।।९।।

Rāma rejoined: Sir, if these be but dreams, how is it they appear to us in our waking state; and if they are unreal, why is it that they seen as solid realities unto us?

वसिष्ठ उवाच

शृणु स्वप्नमयान्येव कथं सन्ति जगन्त्यलम्।
नान्यानि न च सत्यानि न स्थिराणि स्थितानि च।।१०।।

Vasiṣṭha replied: Hear how the visionary dreams, appear as substantial worlds; though they are no other than dreams, and never real, and in no way solid or substantial.

अनुभूतानि बीजानि बीजराशाविवाम्बरे।
अन्यान्यन्यानि तान्येव समानि न समानि च।।११।।

The seeds of our notions are playing at random as dust, in the spacious sky of the intellect; some of them are of the same kind and others dissimilar to one another, and productive of like and unlike results.

प्रत्येकमन्तरन्यानि तथैवाभ्युदितानि च।
परस्परमदृष्टानि बहूनि विविधानि च।।१२।।

Some of these are contained one under the other, like the cuticles of plantain trees; and there are many others that have no connection with another, and are quite insensible and unknown to others.

अन्योन्यं तानि सर्वाणि न पश्यन्त्येव किंचन।
जडानीवैकराशीनि बीजानीव गलन्त्यपि।।१३।।

They do not see each other, nor know anything of one another; but as inert seeds they moulder and moisten in the same heap. (It means the ideas that haunt us in our sleep and waking).

व्योमात्मत्वान्न गगनं न विदन्ति परस्परम्।
अपि चेतनरूपाणि सुप्तानीव निरन्तरम्।।१४।।

These notions beings as void and blank as vacuum, are not as shadows in the visible sky; nor are they known to one another, and though they are of sensible shapes, yet they are as ignorant of themselves, as it were under the influence of sleep.

सुप्ताः स्वप्नजगज्जालमहनि व्यवहारिणः।
असुरा निहता देवैस्ते स्वप्नजगति स्थिताः।।१५।।

Those that sleep in their ignorance, find the world appearing to them in the shape of a dream, by the day time and act according as they think themselves to be. So the Asura demigods being situated in their dreaming (or visionary world), think themselves to be fighting with and worsted by the Gods.

अज्ञानान्न गता मुक्तिं न जाड्याज्जडतामिताः।
न देहवन्तः किं सन्तु विना स्वप्नजगत्स्थिते।।१६।।

They could not be liberated owing to their ignorance nor were they reduced to the

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insensibility of stones; but remained dull and inactive in the visionary world of their dream.

सुप्ताः स्वप्नजगज्जाले स्वाचारव्यवहारिणः।
पुरुषा निहताः पुंभिस्ते तथैव व्यवस्थिताः।।१७।।

Men laid up in the sleep of their ignorance, and seeing the dream of the world before them; act according to their custom, and observe how one man is killed by another: (*i.e.* the mutual enmity of mankind).

निर्मोक्षा निःशरीरास्ते चेतनावासनान्विताः।
दृष्टं स्वप्नजगज्जालं विना च क्व वसन्तु ते।।१८।।

There are other intelligent spirits, which being fast bound to their desires, are never awakened nor liberated from their ignorance; but continue to dwell on the visionary world, which they see in their day dream.

सुप्ताः स्वप्नजगज्जालव्यवस्थाचारचारिणः।
ये हता राक्षसा देवैस्ते यथैव व्यवस्थिताः।।१९।।

The Rākṣas also, that lie sleep in the visionary world of their dream, are placed in the same state as they were used to be by the Gods, (*i.e.* the unemancipated souls of all beings, dream of their former state).

एवं ये निहता राम किं ते कुर्वन्ति कथ्यताम्।
अज्ञत्वान्न गता मुक्तिं चेतनान्न दृषत्स्थिताः।।२०।।

Say then, O Rāma, what became of those Rākṣasas, who were thus slain by Gods; they could neither obtain their liberation owing to their ignorance, nor could they be transformed to stones with their intelligent souls.

साद्यब्ध्युर्वीजनं दृश्यमिदं सर्वं यथास्थितम्।
चिरायानुभवन्त्येते यथेमे वयमादृताः।।२१।।

Thus this earth with its seas and mountains and peoples, that are seen to be situated in it; are thought to be as substantial as we think of ourselves by our prior notions of them. (This is the doctrine of Plato's reminiscence, that the sight of the present existence, is but a representation of our remembrance of the past).

तेषां कल्पजगत्संस्था यथास्माकं तथैव ताः।
अस्माकं जगतीसंस्था यथा तेषां तथैव च।।२२।।

Our imagination of the existence of the world, is as that of other beings regarding it; and they think of our existence in this world in the same light, as we think of theirs.

एतेषां स्वप्नपुरुषास्त एवेमे वयं स्थिताः।
ये च ते नामं संसारास्तेभ्य एकमिमं विदुः।।२३।।

To them our waking state appears as a dream, and they think us to be dreaming men, as we also think them to be; and as those worlds are viewed as visionary by us, so is this of ours but one of them also.

ते स्वप्नपुरुषास्तेषां सत्या एवानुभूतितः।
आत्मनोऽपि परस्यापि सर्वगत्वाच्चिदात्मनः।।२४।।

As other people have the notion of their existence from their reminiscence alone, so have we of ourselves and their also, from the ubiquitous nature or omnipresence of the intellectual soul.

यथा ते स्वप्नपुरुषाः सत्यमात्मन्यथाऽ परे।
तथापि स्वप्नपुरुषाः सत्यमेव तथैव ते।।२५।।

As those dreaming men think of their reality, so do others think of themselves likewise; and so are you as real as any one of them.

स्वस्वप्नपुरपौरा ये त्वया दृष्टास्तथैव ते।
स्थितास्तत्र तथाद्यापि ब्रह्म सर्वात्मकं यतः।।२६।।

As you beholdest the cities and citizens to be situated in your dream, so do they continue to remain there in the same manner to this day; because god is omnipresent everywhere and at all times.

प्रबोधेऽपि हि भिद्यन्ते स्वप्नभावा यथा स्थिताः।
तथास्थित्यानुभूयन्ते परब्रह्मतयाथवा।।२७।।

It is by your waking from the sleep of ignorance, and coming to the light of reason; that these object of your dream will be shorn of their substantiality, and appear in their spiritual light as manifestation of god himself.

सर्वं सर्वात्म सर्वत्र सर्वदास्ति तथा परे।
यथा न किंचिन्नाकाशं न क्वचिन्न च हन्यते।।२८।।

He is all and in all, and every where at all times; so as He is nothing and nowhere, nor is He the sky nor is ever anything that destroyed. (Or produced).

निरन्तरे पराकाशे निरन्ते च विनोदये।
निरन्ते चित्तसंघाते निरन्ते जगतां गणे।।२९।।

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He abides in the endless sky, and is eternal without beginning and end; He abides in the endless worlds, and in the infinite of souls and minds.

प्रत्याकाशकलाकोशं प्रतिसंसारमण्डलम्।
प्रतिलोकान्तराकारं प्रतिद्वीपं गिरिं प्रति।।३०।।

He lives throughout the air and in every part of it, and in all orbs and systems of worlds; He resides in the bosom of every body, in every island and mountain and hill.

प्रतिमण्डलविस्तारं प्रतिग्रामं पुरं प्रति।
प्रतिजन्तु प्रतिगृहं प्रतिवर्षं युगं प्रति।।३१।।

He extends all over the extent of districts, cities and villages; He dwells in every house, and in every living body. He extends over years and ages and all parts of time.

यावन्तो ये मृताः केचिज्जीवा मोक्षविवर्जिताः।
स्थितास्ते तत्र तावन्तः संसाराः पृथगक्षयाः।।३२।।

In him live all living beings, and those that are dead and gone, and have not obtained their liberation; and all the detached worlds are attached to him to no end and forever.

तेषामन्तर्जनाः सन्ति जनं प्रति पुनर्मनः।
पुनर्मनः प्रति जगज्जगत्प्रति पुनर्जनः।।३३।।

Each world has its people, and all peoples have their minds. Again each mind has a world in it, and every world has its people also.

इत्थमाद्यन्तरहित एष दृश्यमयो भ्रमः।
ब्रह्मैव ब्रह्मवित्पक्षे नात्रेयत्तास्ति काचन।।३४।।

Thus the visible having neither beginning nor end, are all but erroneous conceptions of the mind; they are no other than Brahma to the knower of god, who sees no reality in aught besides.

कुड्ये नभस्युपलके सलिले स्थलेऽन्त-
श्चिन्मात्रमस्ति हि यतस्तदशेषविश्वम्।
तद्यत्र तत्र जगदस्ति कुतोऽत्र संख्या
तज्ज्ञेषु तत्परमथाज्ञमनःसु दृश्यम्।।३५।।

There is but one only intellect, which pervades this earth below and the heaven above; which extends over the land and water, and lies in woods and stones, and fills the whole and endless universe. Thus wherever there is anything, in any part of this boundless world; they all inspire the idea of the divinity in the divine, while they are looked upon as sensible objects by the ungodly.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पा० जगतत्त्वैक्यप्रतिपादनं नाम त्रिषष्टितमः सर्गः।।६३।।

CHAPTER 64

SPORT OF THE HEAVENLY NYMPHS

Argument. Full account of the nymph, since her birth to her Beautification.

वसिष्ठ उवाच

ततस्तत्कुवलोल्लासिमालतीमाल्यलोचना।
ललना ललितालोक्य लीलयाऽऽ लपिता मया।।१।।

Vasiṣṭha continued: The graceful nymph with lotus like eyes, and her side long glances darting as a string of *mālatī* flowers, was then gently looked upon by me, and accosted with tenderness.

का त्वं कमलगर्भाभे किमर्थं मामुपागता।
कस्यासि किं प्रार्थयसे क्व गतासि किमास्पदा।।२।।

Who are you sweet nymph, I said, that art as fair as the farina of the lotus floret, and comest to my company; say, whose and what you are, where is your abode and wither you goest, and what you desirest of me.

विद्याधर्युवाच

मुने शृणु यथावत्त्वमात्मोदन्तं वदाम्यहम्।
प्रष्टुमर्हसि विस्रब्धमार्तां करुणयार्थिनीम्।।३।।

The nymph replied: It is meed, O *muni*, that you greet me thus; that repair to you with a grieving heart, and will lay my case confidently before you for your kind advice to me.

परमाकाशकोशस्य कस्मिंश्चित्कोणकोटरे।
युष्माकं संस्थितं किंचिदिदं तावज्जगद्गृहम्।।४।।

There is in a corner of the cell of the great vault of vacuity, that this worldly dwelling of yours is situated.

पातालभूतलस्वर्गा इहापवरकास्त्रयः।
कल्पनैका कुमार्यत्र कृता धातृत्वमायया।।५।।

This dwelling house of the world has three apartments in it, namely the earth, heaven, and

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the infernal regions; wherein the great architect (Brahma) has placed a dame by name of fancy, as a mistresses of this dwelling.

तत्र द्वीपैः समुद्रैश्च वलितं वलयैरिव।
पाटलोत्थं जगल्लक्ष्म्याः प्रकोष्ठमिव भूतलम्।।६।।

Here is the sombre surface of the earth, appearing as the store-house of the world; and beset with numerous islands surrounded by oceans and seas. (The earth is said to be the mother and supporter of all worlds).

अन्ते द्वीपसमुद्राणां सर्वदिक्कमवस्थिता।
योजनानां सहस्राणि दश हेममयी मही।।७।।

The earth stretches on all sides, with many islands in the midst of its seas and with many a mine of gold underneath, and extending to ten thousand *yojans* in its length.

स्वयंप्रकाशसंकल्पफलदाम्बरनिर्मला।
चिन्तामणिमयी स्वच्छा स्वच्छायाजितविष्टपा।।८।।

It is bright and visible itself and is as fair as the vault of heaven; it supplies us with all the objects of our desire, and vies with the starry heaven by the lustre of its gems.

साप्सरोमरसिद्धानां लीलाविहरणावनिः।
संकल्पमात्रसंपन्नसर्वसंभोगसुन्दरी।।९।।

It is the pleasure and promenading ground of gods, *siddha* spirits and Apsara nymphs; it abounds with all objects of desire, and fraught with all things of our enjoyment.

अन्ते तस्या भुवः शैलो लोकालोकोऽस्ति विश्रुतः।
भूपीठस्य प्रकोष्ठस्य वलयावलनां दधत्।।१०।।

It has at its two ends the two polar mountains, called the lokāloka ranges (for having one side of them always brightened by the sunlight, and the other ever darkened by the sunny night). The two polar circles resembling the two belts at both extremities of the earth.

क्वचिन्नित्यं तमोव्याप्तो मूढबुद्धेरिवाशयः।
क्वचिन्नित्यं प्रकाशात्मा मनः सत्त्ववतामिव।।११।।

One side of the polar mountains, is ever covered by darkness, like the minds of ignorant people; and the other side shines with eternal light, like the enlightened souls of the wise.

क्वचिदाह्लादजनकः साधूनामिव संगमः।
क्वचिदुद्वेगजनको मूर्खैरिव समागमः।।१२।।

One side of these is as delight-some, as society with the good and wise; while the opposite side is as dark and dole-some, as company with the ignorant and vile.

क्वचित्प्रकटसर्वार्थो मनो मतिमतामिव।
क्वचिदत्यन्तगहनो मूर्खश्रोत्रियचित्तवत्।।१३।।

On one side all things were as clear as the minds of intelligent men, and on the other, there was as impervious a gloom as it hangs over the minds of unlettered Brāhmaṇas.

क्वचिदप्राप्तसोमांशुः क्वचिदप्राप्तसूर्यभाः।
क्वचिल्लोकमयस्तेन क्वचिदाशून्यदिक्तटः।।१४।।

On one part there was neither the sunshine nor the moon light to be had; and as one side presented the habitable world before it, so the other showed the vast void and waste beyond the limits of nature.

क्वचिद्देवपुरव्याप्तः क्वचिद्दैत्यपुरान्वितः।
क्वचित्पातालगहनः क्वचिच्छृङ्गोर्ध्वकन्धरः।।१५।।

One side of these teemed with the cities of gods, and the other with those of demons; and as the one side lifted its lofty summits on high, so the other bent below towards the infernal regions.

क्वचिच्छ्वभ्रभ्रमद्गृध्रः क्वचित्सानुमनोहरः।
क्वचिच्छृङ्गशिखाक्रान्तवैरिञ्चनगरान्तरः।।१६।।

Some where the vultures were hovering over the craters and at others the lands appears charming to sight; while the mountain peaks appeared to touch the celestial city of Brahma on high. (The city of Brahma loka, is situated in the highest heaven).

क्वचिच्छून्यमहारण्यवहत्कल्पान्तमारुतः।
क्वचित्पुष्पवनोद्यानगायद्विद्याधरीगणः।।१७।।

Some where there appears a dismal and dreary desert forest, with loud blasts of death hovering over them; and at others there are flower gardens and groves, with the nymphs of heaven, sitting and singing in them:

क्वचित्पातालगम्भीरगुहाकुम्भाण्डभीषणः।
क्वचिन्नन्दनसोदर्यमुन्याश्रममनोरमः।।१८।।

In one part of it there is the deep infernal cave, containing the horrible *Kumbhāṇḍa* demons in

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it; and in another are the beautiful Nandana garden with the hermitages of holy saints in them.

क्वचिदक्षयमत्ताभ्रः क्वचिद्दुर्लभवारिदः।
क्वचिद्गर्भगुहाश्वभ्रमगहनोपान्तमण्डलः।।१९।।

On one part there overhang the eternal clouds, roaring loudly like furious elephants, while raining clouds are showering on the other. There are deep and dark caverns one part, and thick forest arbours on another.

क्वचित्क्षुब्धजनाक्षेपसमुत्सादितभूतभूः।
क्वचिद्वास्तव्यजनतासौजन्यजितविष्टपः।।२०।।

The labouring wood-men are felling the trees of woodlands, inhabited by evil spirits on one side or the hardy wood-men are driving away the devils on one side, by felling the woods of their haunts in the wood-lands; while the other is full of inhabited tracts, and men more polished in their manners, than the celestial of heaven.

क्वचिन्नित्यं वहद्वाताजातस्थावरजङ्गमः।
क्वचित्सर्वक्षयोन्मुक्तस्थिरस्थावरजङ्गमः।।२१।।

Some places are laid desolate by their inhabitants, by the driving and whirling winds; and others secure from every harm, are flourishing in their productions (of animals and vegetables).

क्वचिन्महामरुमरुन्मुक्तभांकारभीषणः।
क्वचित्कणत्कमलिनीमत्तसारसभूषणः।।२२।।

Some where are great and desolate deserts, dreary wastes dreadful with their howling winds; and in some places there are purling lakes of lotuses with rows of sounding cranes gracing their borders.

क्वचित्सलिलकल्लोलजलदोल्लासघर्घरः।
क्वचिन्मत्ताप्सरोदोलाविलासजनितस्मरः।।२३।।

In some places, is heard the gurgling of waters, and the growling of clouds in others; and in others are the gay and merry Apsaras, turned giddy and their swinging.

क्वचित्पिशाचकुम्भाण्डवेष्टिताचेष्टदिक्तटः।
क्वचिद्विद्याधरीसिद्धनृत्यगीतसरित्तटः।।२४।।

On one side the landscape is beset by horrible demons, and is shunned by all other beings; and on the other, the happy spirits of Siddhas, vidyādharas and others, are seen to be sitting and singing by the side of cooling streams.

क्वचिदुद्वर्षदम्भोदसरिद्बाहुलुठत्तटः।
क्वचित्सततगानीतानीतनानाभ्रसत्पटः।।२५।।

Somewhere the pouring clouds, caused the ever flowing rivers to encroach upon the lands; and there were the light and flimsy clouds also, flying as sheets of cloths, and driven by gusts of winds here and there.

क्वचित्कमलिनीकोशवक्रस्थाध्यानमण्डलः।
क्वचित्स्वर्गाङ्गनासिद्धसुन्दरीदन्तमण्डनः।।२६।।

There are the lotus bushes on one side, with swarms of humming bees, fluttering about their leafy faces; and there are seen the rubicund teeth of celestial damsels, blushing with the tincture of betel leaves on the other.

क्वचित्तपद्दिनकरजनताचारसुन्दरः।
क्वचिन्नैशतमोगेहनृत्यन्मत्तनिशाचरः।।२७।।

In one place is seen the pleasant concourse of people, pursuing their several callings under the shining sun; and in another the assemblage of hideous demons, dancing in their demoniac revelry in the darkness of night.

क्वचिदुत्पतदुत्पाततया नश्यज्जनावनिः।
क्वचित्सौराज्यसंपत्त्या प्रोद्भवत्पुरमण्डलः।।२८।।

Somewhere the land is laid waste of its people, by havoc and portents befalling on them; and else where the country is smiling with its rising cities, under blessing of a good government.

क्वचिदत्यन्तनिः शून्यः क्वचिज्जनपदावृतः।
क्वचिच्छ्वभ्रान्तगम्भीरः क्वचित्पातालभीषणः।।२९।।

Sometimes a dreary waste distracts, and at others a beautiful population attracts the sight, sometimes deep and dark caverns occur to view, and at others the dreadful abyss appears to sight.

क्वचिद्बृहत्कल्पतरुः क्वचिन्निर्जलजङ्गमः।
क्वचिन्महाकरिकुलः क्वचिन्मत्तहरिव्रजः।।३०।।

Some spot is full of fruitful trees and luxuriant verdure, and another a dreary desert devoid of waters and living beings; some where you see bodies of big elephants, and at others groups of great and greedy lions.

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क्वचिन्निर्भूतमुद्यातः क्वचिदुन्मत्तराक्षसः।
क्वचित्करञ्जगहनः क्वचित्तालमहावनः।।३१।।

Some places are devoid of animals, and others peopled by ferocious Rākṣasas; some places are filled with the thorny *karanjan* thickets, and others are full of lofty palm forests.

क्वचिद्व्योमोपमसराः क्वचिद्दीर्घमरुस्थलः।
क्वचिन्नित्यभ्रमत्पांसुः क्वचित्सर्वर्तुकाननः।।३२।।

Somewhere are lakes as large and clear as the expanse of heaven, and at others there are vast barren desert as void as the empty air. Somewhere there are tracts of continually driving sands, and there are goodly groves of trees at others, flourishing in all the seasons of the year.

शिखरेषु शिलास्तस्य सामान्याचलसंनिभाः।
सन्ति सुस्थितकल्पाभ्रा रत्नामय्योऽम्बरामलाः।।३३।।

This mountain has many a peak on its top, as high as ordinary hills and mounts elsewhere; and the *kalpa* clouds are perpetually settled upon them, blazing with the radiance of gems by the hues of heaven.

क्षीरोदकार्कगौरीणां वनस्कन्धौकसामिव।
विश्राम्यन्त्यनिशं यासु हरयो हरियोनयः।।३४।।

There are forests growing on the milk white and sunny stones of this mountain, and serving as abodes of foresters; and always resorted to by the breed of lions and monkeys.

तासामुत्तरदिग्भागे पूर्वशृङ्गशिलोदरे।
निवसाम्यहमक्षीणवज्रसारसमत्वचि।।३५।।

There is a peak on the north of this mountain, with a grotto towards the east of it; and this cavern affords me a sequestered habitation, in its hard and stony bosom.

विधिना तत्र बद्धास्मि वसाम्युपलयन्त्रके।
अत्रासंख्या मुने याता मन्ये युगगणा मम।।३६।।

There I am confined, O sage, in that stony prison-house; and there methinks I have passed a series of Yuga ages (of which there is no reckoning).

न केवलमहं बद्धा यावद्भर्तापि तत्र मे।
बद्धः सायंतने पद्मकुण्ड्ले षट्पदो यथा।।३७।।

Not I alone, but my husband also is confined in the same cave with myself; and we are doomed to remain imprisoned therein, like bees closed up at night fall, within the cup of a closing lotus-flower.

तेन सार्धं मया भर्त्रा शिलाकोटरसंकटे।
अनुभूता श्चिरं कालमत्र वर्षगणा गताः।।३८।।

Thus have I with my husband, continued to abide in the stony dungeon, for the very long period of very many years.

अद्याप्यात्मैकदोषेण न हि मोक्षं लभावहे।
चिरं तत्रैव तिष्ठावस्तथैवाबद्धभावनौ।।३९।।

It is owing to our own fault, that we do not obtain our release even at the present time; but continue to remain there in the state of prisoners as ever and forever.

पाषाणसंकटे तस्मिन्बद्धावावां न केवलम्।
बद्धो यावदशेषेण परिवारोऽपि तत्र नौ।।४०।।

But sir, it is not only ourselves that are confined in this stony prison-house; but all our family, friends and dependents, are enthralled in the same strong-hold and to no end.

पुराणपुरुषो बद्धो द्विजस्तत्रास्ति मे पतिः।
एकस्थानान्न चलति जीवन्युगशतान्यसौ।।४१।।

The ancient personage (puraṣa) of my twice-born husband, is there confined in his dungeon (of the body); and though he has remained there for many an age, yet he has never removed from his single seat.

आबाल्याद्ब्रह्मचारी च श्रोत्रियः पाठकोऽलसः।
एकान्त एक एवास्तेऽजिह्मवृत्तिरचापलः।।४२।।

He is employed in his studentship and studies (Brahmacarya), since his boy-hood, attends to the hearing and reciting of the Vedas; and is steadfast in his observances without swerving or deviation.

अहं व्यसनिनी भार्या तस्य वेदविदां वर।
न निमेषं समर्थास्मि तं विना देहधारणे।।४३।।

But I am not so, O sage, but doomed to perpetual distress; because I am unable, O sage, to pass a moment without his company.

शृणु तेन कथं ब्रह्मन्भार्याहं समुपार्जिता।
कथं वृद्धिमयं यातः स्नेहोऽस्माकमकृत्रिमः।।४४।।

Hear now, O sage, how I became his wife, and how there grew an unfeigned affection between us.

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तेन जातेन मद्भर्त्रा बालेनैव सता पुरा।
किंचिज्ज्ञेन सतैकेन तिष्ठतात्मालयेऽमले।।४५।।

When that husband of mine had been still a boy, and acquired a little knowledge by remaining in his own house.

श्रोत्रियत्वानुरूपेण जाया मे जन्मशालिनी।
कुतः संभवतीत्येव निर्णीय चिरचिन्तया।।४६।।

He thought in himself, "Ah, I am a śrotriya or Vedic Brāhmaṇa, and can it be possible for me to have a suitable partner for myself."

स्वयमेवानवद्याङ्गी तेन तामरसेक्षण।
उत्पादितास्मि नाथेन ज्योत्स्नेव शशिनाऽमला।।४७।।

He then produced me out of himself, in this beauteous figure of mine; in the manner that the light-some moon causes the moonlight to issue out of his body.

(In Sanskrit the moon is masculine, and the moonlight feminine; whence they are called *niśāpati* and *jyotsna*). (So in Arabic *qmar* the moon is masculine, and *shams* the sun is feminine).

मानसा मानसीभार्या मन्दरोत्तमसुन्दरी।
ततो वृद्धिं प्रयातास्मि वसन्त इव मञ्जरी।।४८।।

Being thus produced from the mind (of my husband), I remained as a mental consort of his; and grew up in time as the blossoms in spring, and as beautiful as the mandāra plant in bloom.

सहजाम्बरसंछन्ना भूतानां चित्तहारिणी।
पूर्णेन्दुबिम्बवदना द्यौरिवामलतारका।।४९।।

My body became as bright, as the face of the sky by its nature; and all my features glittered like the stars in heaven. My countenance was as fair as the face of the full moon, and became attractive of all heart towards it.

कोरकोच्चस्तनभरा समग्ररसशालिनी।
लतावरवनेनेव कपल्लवशालिनी।।५०।।

My breasts were swollen as the buds of flower and as luscious as a juicy fruit; and my arms and the palms of my hands, resembled two tender creepers with their rubicund leaflets.

सर्वस्य जन्तुजातस्य नित्यं हृदयहारिणी।
हरिणी तारनयना मदनोन्माददायिनी।।५१।।

I became the delight and captor of the hearts of living beings, and the side long glances of my all stretched antelope eyes, infatuated all minds with the maddening passion of love.

लीलाविलासैकरता हेलावलितलोचना।
गेयवाद्यप्रिया नित्यं नच तृप्तानुरागिणी।।५२।।

I was prone to the blandishments and dalliance of love, and prompt in quips and cranks and wreathed smiles, and glancing; I was fond of singing and music, and was insatiate in my joviality.

सौभाग्यभोगपरमा लक्ष्म्यलक्ष्म्योः प्रिया सखी।
अनन्या मोहजालानामखिन्ना संपदापदोः।।५३।।

I was addicted to the enjoyment of all felicity, both in prosperity and adversity, both of which are alike friendly to me. I was never tempted by the delusive temptations of the one, nor ever frightened by the threatening persecution of the other.

न केवलमहं गेहं धारयामि द्विजन्मनः।
यावत्त्रैलोक्यसदनमिदमङ्ग बिभर्म्यहम्।।५४।।

I do not sustain the household of my Brahmanical lord alone, but I support, O sir, the mansions of the inhabitants of all the three worlds; because by my being a mental being, I have my access to all places far and near.

अहं कुलकरी भार्या कलत्रभरणक्षमा।
त्रैलोक्यगृहसंभारधारणैकभरोद्वहा।।५५।।

I am the legal wife of the Brāhmaṇa, and fit for the propagation and supportance of his offspring; as also for bearing the burden of this house of the triple. (Does it mean that this is capable of comprehending all what is contained in the three worlds?).

अथाहं तरुणी जाता समुद्भिन्नोन्नतस्तनी।
लतोल्ललद्दुलुच्छेव विलासरसशालिनी।।५६।।

I am now grown a young woman, with my swollen up big breast; and am as giddy paced with my youthful gaiety, as a cluster of flowers flouncing in the air.

पतिर्मां दीर्घसूत्रत्वाच्छ्रोत्रियत्वात्तपोरतः।
कयाप्यपेक्षयाद्यापि न विवाहितवानिमाम्।।५७।।

My husband from his natural disposition of procrastination and studiousness, is employed in his austerities; and being in expectation of

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getting his liberation, is deferring to engage in his marriage with me to this day.

तेन यौवनसंपन्नविलासरसशालिनी।
तं विना व्यसनेनाहं दह्येऽग्नाविव पद्मिनी।।५८।।

But I being advanced in my youth, and fond of youthful dalliance, (have given him my mind); and do now burn in the flame of my passion for him, like the lotus flower in a fiery furnace.

शीतानिलविलोलासु नलिनीषु निरन्तरम्।
अङ्गदाहमवाप्नोमि पूताङ्गारस्थलीष्विव।।५९।।

Though I am always cooling myself, with the cooling breeze of brooks and lotus lakes; yet I burn incessantly in all my body, as the sacrificial embers are reduced to ashes in the sacred fire place.

उद्यानावनयः सर्वाः पूर्णाः कुसुमवर्षणैः।
संपन्नास्तप्तसिकताः शून्या मे मरुभूमयः।।६०।।

I see the garden grounds covered (smiling), with the flowers falling in showers from the shady trees; but I burn as the land under the burning sands, of the unshaded and burning desert.

जलकल्लोलकह्लारकमलोत्करकोमलाः।
सरस्यः सारसारावसरसा मम नीरसाः।।६१।।

The soft gurgling of waters, and the gently breeze of lakes, full with blooming lotuses and lilies; and the sweet sounds of cranes and water fouls, are all rough and harsh to me.

अहं पुष्करमन्दारकुमुदोत्करमालिता।
भृशं दाहमवाप्नोमि कण्टकेष्विव दोलिता।।६२।।

Though decked with flowery wreaths and garlands, and swinging upon my cradle of flowers; yet me thinks I am lying down upon a bed of thorns.

कुमुदोत्पलकह्लारकदलीतल्पपालयः।
मदङ्गसङ्गमाद्ग्रीष्ममर्मरा यान्ति भस्मताम्।।६३।।

Sleeping on beds, formed of the soft leaves of lotuses and plantain-leaves; I find them dried under the heat of my body, and powdered to ashes by the pressure of my person.

यत्कान्तमुचितं स्वादु विचित्रं चित्तहारि च।
तदालोक्य भवाम्यन्तर्बाष्पपूर्णायतेक्षणा।।६४।।

Whatever fair, lovely, charming and sweet and pleasant things; I come to see and feel, I am filled with sorrow at their sight, and my eyes are suffused in tears.

व्यसनानलसंतप्ताः पतन्तो वाष्पबिन्दवः।
छमच्छमिति मज्जन्ती कमलोत्पलपङ्क्तिषु।।६५।।

My eyes steam with tears, from the heat of my inward bosom; and they trickle upon and fall down my eye-lids, like dew drops on lotus leaves.

कदलीकन्दलीस्कन्धदोलान्दोलनलीलया।
लालितोद्यानखण्डेषु मुखमाच्छाद्य रोदिमि।।६६।।

Swinging with my playmates, on the pendant boughs of plantain trees, in our pleasure gardens; I think of the burning grief in my heart, and burst out in tears, by covering my face with my hands, (for fear of being detected in my love).

तुषारनिकराकीर्णं कदलीदलमण्डपम्।
पश्याम्यूष्माणमुच्छ्वसन्तं खदिराङ्गारभीषणम्।।६७।।

I look at our bowers of cooling plantain leaves, and strewn over with snows all over the ground; but fearing them as bushes of thorny brambles, I fly from them far away.

नलिनीनालदोलासु सारसीं सारसाश्रिताम्।
दीनानना विलोक्यान्तर्निन्दामि निजयौवनम्।।६८।।

I see the blooming lotus of the lake, and the fond crane fondling with its stalk like arm, and then begin to condemn my youthful bloom.

रम्ये रोदिमि मध्यस्थे पदार्थे यामि सौम्यताम्।
हृष्याम्यशोभने दीना न जाने किमहं स्थिता।।६९।।

I weep at seeing whatever is handsome, and keep quiet at what is moderate; I delight in whatsoever be seems to be ugly, and I am happy in my utter insensibility of every thing.

दृष्टानि कुन्दमन्दारकुमुदानि हिमानि च।
मया कामाग्निदग्धानां भस्मानीव दिशं प्रति।।७०।।

I have seen the fair flowers of spring, and the hoary-frost of winter; and thought them all to be but heaps of the ashes of love lore dames, burnt down by the flame of love, and scattered by the relentless winds on all sides.

आनीलपल्लवमृणाललतोत्पलानां
कह्लारकुन्दकदलीदलमालतीनाम्।
शय्या ममाङ्गचलनेन विशोषयन्त्या
व्यर्थं गतानि नवयौवनवासराणि।।७१।।

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I have made me beds of the blue leaves and lotuses and other plants, and covered me with chaplets of snow white flowers; but found them to turn pale and dry by their contact with my body. So pity me, that my youthful days have all gone in vain.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उ० पा० विद्याधरीव्यसनवर्णनं नाम चतुःषष्टितमः सर्गः॥६४॥

CHAPTER 65

LIFE AND CONDUCT OF THE ETHEREAL NYMPH

Argument. How nymph has come to approach before Vasiṣṭha, her statement of facts of her life.

विद्याधर्युवाच

अथ कालेन महता सोऽनुरागो विरागताम्।
प्राप्तो मम शरच्छान्तौ विरसः पल्लवो यथा॥१॥

After the lapse of a long time, I found my passions subsiding, and I grew as callous to my susceptibilities, as the tender greens become juice-less and dry after the autumn is over.

वृद्ध एकान्तरसिको नीरसः स्नेहवर्जितः।
भर्ताऽजिह्ममतिर्मौनी किं मन्ये जीवितेन मे॥२॥

Seeing my husband grown old, and shorn of all his susceptivity and vivaciousness; and sitting quietly in his stead-fast devotion with an unwavering mind, I thought my life to be useless to me.

वरं वैधव्यमाबाल्याद्वरं मरणमेव च।
वरं व्याधिरथापद्वा नाहद्यप्रकृतिः पतिः॥३॥

And me thought that early widowhood, and even premature death, or rather a lingering disease or lasting misery, are preferable to a female's living without a loving husband.

एतावज्जन्मसाफल्यं सौभाग्यमविखण्डितम्।
रसिकः पेशलाचारो यत्रार्यास्तरुणः पतिः॥४॥

It is the boon of life, and the greatest good fortune of a woman; to have a young and loving husband, who is of good and pleasant humour, and pliant in his manners.

हता नीरसनाथा स्त्री हताऽसंस्कारिणी च धीः।
हता दुर्जनभुक्ता श्रीर्हता वेश्याहता च ह्रीः॥५॥

A woman is given for lost, who has not a sweet and lovely spouse; as the understanding is lost which is not fraught with learning. I vain is prosperity when she favours the wicked, and in vain is a woman that is lost to shame. (Because modesty is the best quality of women).

सा स्त्री यानुगता भर्त्रा सा श्रीर्यानुगता सता।
सा धीर्या मधुरोदारा साधुता समदृष्टिता॥६॥

She is the best of women, who is obedient to her husband; and that is the best fortune, which falls in the hands of the virtuous and good. That understanding is praised which is clear and capacious; and that goodness is good, which has a fellow feeling and equal regard for all mankind.

नाधयो व्याधयो नैव नापदो न दुरीतयः।
कुर्वन्ति मनसो बाधाः दंपत्योरनुरक्तयोः॥७॥

Neither disease nor calamity, nor dangers nor difficulties, can disturb the minds, or afflict the hearts of a loving pair, (bound together by mutual affection).

उत्फुल्लाः कुसुमस्थल्यो नन्दनोद्यानभूमयः।
धन्वायन्ते कुनाथानां विनाथानां च योषिताम्॥८॥

The prospect of the blossoming garden of Eden, and the flowery paths of paradise; appear as desert lands to women, that have no husbands, or such as wicked and unmannerly in their behaviour.

सर्व एव जगद्भावा यथेच्छं गुणलेशतः।
संत्यज्यन्ते प्रमादात्तु वर्जयित्वा पतिं स्त्रिया॥९॥

A woman may forsake all her worldly possessions, as of little value to her; but she can never forsake her husband, even for any fault on his part.

स्थिरयौवनया दुःखान्येतानि मुनिनायक।
भुक्तानि वर्षवृन्दानि पश्य दौर्भाग्यजृम्भितम्॥१०॥

You see, O chief of sages, all these miseries to which I am subjected these very many years of my puberty.

अथ क्रमेण तेनैव सरागो मे विरागताम्।
आययौ हिमदग्धाया नलिन्या इव नीरसः॥११॥

But all these fondness of mine, is gradually turning to indifference; and I am pining and

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fading away as fast, as the frost beaten lotus flower, is shrunken and shrivelled for want of its sap and juice.

विरागवासनास्तेन सर्वभावानुरञ्जना।
तवोपदेशेनेच्छामि मुने निर्वाणमात्मनः।।१२।।

Being now indifferent to the pleasure of my enjoyment of all things, I come to seek the felicity of my *nirvāṇa*-extinction; and stand in need of your advice for my salvation.

अप्राप्ताभिमतार्थानामविश्रान्तधियां परे।
मरणैरुह्यमानानां जीवितान्मरणं वरम्।।१३।।

Otherwise it is better for them to die away than live in this world, who are unsuccessful in desires and ever restless and perplexed in their minds; and such as are buffeting and borne by the waves of deadly troubles.

स मद्भर्ताद्य निर्वाणमीहमानो दिवानिशम्।
राजा राज्ञेव मनसा मनो जेतुं प्रबुध्यते।।१४।।

He my husband being desirous of obtaining his *nirvāṇa* liberation, is now intent both by day and night upon the subduing of his mind by the light of his reason, as a prince is roused to conquer his foe in company with his princess.

ब्रह्मंस्तस्य च मद्भर्तुर्मम चाज्ञानशान्तये।
न्यायोपपन्नया वाचा कुरु स्मरणमात्मनः।।१५।।

Now sir, please to dispel both his as well as mine ignorance, by your reasonable advice, which may revive our remembrance of the soul, (which may destroy our faith in the body).

यदा मामनपेक्ष्यैव स मद्भर्तात्मनि स्थितः।
तदा विरागो वैरस्यमनयन्मे जगत्स्थितिम्।।१६।।

Because my lord sitting solely upon the meditation of the soul, without the company or any thought about me; has created in me an indifference and distaste to all worldly things *in toto*.

संसारवासनावेशवर्जितास्मि ततोऽवसम्।
निबध्याभिमतां तीव्रां व्योमसंचारधारणाम्।।१७।।

I am now set free from the influence of worldly desires, and have girt myself fast with the amulet of aeronautic expedition, for journeying through the regions of air. (This amulet is called the *khecari mudrā*).

अर्जयित्वा तथा व्योम्नि गतिं धारणया मया।
अभ्यस्ता धारणा भूयः सिद्धसङ्गफलप्रदा।।१८।।

I have acquired the power of locomotion amidst the air, by means of this amulet of mine; and it is by virtue of this power, that I am enabled to associate with the *siddha* spirits, and to converse with you.

ततः स्वजगदाधारपूर्वापरनिरीक्षया।
स्थिताहं धारणां बद्ध्वा सापि सिद्धिं समागता।।१९।।

Having girt myself with this charm, I have acquired such potency, that though remaining in my dwelling house on earth, which is the basis and centre of all the worlds, I can see all its past and future events, (by means of my intuition and yoga meditation).

अथ स्वजगतो दृष्ट्वा हृदयं तस्य बाह्यगा।
अहं दृष्टवती स्थूलां लोकालोकगिरेः शिलाम्।।२०।।

Having then beheld within my mind, all and everything relating to this world; I have come out to survey the outward world, and seen as far as the gigantic polar mountain, (which has perpetual light and darkness on either side of it).

एतावतापि कालेन दंपत्योरावयोर्मुने।
परं द्रष्टुमभूदिच्छा न काचन कदाचन।।२१।।

Before this, O sage, neither I nor my husband, had ever any desire of seeing anything beyond our own habitation. (*i.e.* Or the internal world contained within the world).

मद्भर्ता केवलं शुद्धवेदार्थैकान्तचिन्तया।
न च यातं न चायतां वेत्त्यहो विगतैषणः।।२२।।

My husband being solely employed in meditating on the meanings (doctrines) of the Vedas; has no desire whatever, to know anything relating the past or unpassed (*i.e.* the present and future) time.

तेनासौ मत्पतिर्विद्वानपि न प्राप्तवान्पदम्।
अद्य सोऽहं च वाच्छावः प्रयत्नेन परं पदम्।।२३।।

It is for this reason (of unacquaintance with the world), that my lord has not been able to succeed to any station in life; and it is today only, that both of us are desirous to be blest with the best state of humanity (the knowledge of the Deity).

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तदेतामर्थितां ब्रह्मन्सफलां कर्तुमर्हसि।
महतामर्थिनो व्यर्था न कदाचन केचन।।२४।।

We therefore beseech you, O venerable sir, to grant our request, as it is never in the nature of noble persons to refuse the prayer of their suppliant.

भ्रमन्ती सिद्धसेनासु सदा नभसि मानद।
त्वदृते नेह पश्यामि घनाज्ञानदवानलम्।।२५।।

I who have been wandering in the ethereal regions, among hosts of the perfected spirits of Siddhas; do not find any one except yourself, O honourable sir, who may put fire to the thick gloom of ignorance as a conflagration.

ब्रह्मन्विनैव करुणाकरकारणेन
सन्तो यतोऽर्थिजनवाञ्छितपूरणानि।
कुर्वन्ति तेन शरणागततामुपेतां
मामर्हसीह न तिरस्करणेन योक्तुम्।।२६।।

And as it is the nature of good people to do good to others, even without the knowledge of any cause of pity in their suppliant; so should you, O venerable sir, do to your suppliant one without refusing her suit.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षो० निर्वाण० उ० पाषाणो० विद्याधरीजन्मव्यवहारवर्णनं नाम पञ्चषष्टितमः सर्गः।।६५।।

CHAPTER 66

DESCRIPTION OF THE INSIDE OF THE STONY MANSION OF THE WORLD

Argument. The nymph's Relation of the manner of her habitation in the womb of the solid stone.

वसिष्ठ उवाच

अथेत्युक्तवती पृष्टा सा मया कल्पितासना।
संकल्पितासनस्थेन स्थितेन नभसि स्थिता।।१।।

Vasiṣṭha said: I then seated as I was, in my imaginary seat in the sky, asked the lady who was also sitting like myself in the visionary air saying:—

कथं शिलोदरे बाले त्वद्विधानां भवेत्स्थितिः।
कथं संचलनं तत्र किमर्थं तत्र चास्पदम्।।२।।

Tell me, O gentle lady, how could an embodied being as yourself, abide in the inside of a block of stone; how could you move about within that imporous substance, and what was the cause of your abode therein.

विद्याधर्युवाच

मुने यथेदं भवतां जगत्स्फारं विराजते।
तथास्माकं जगत्तत्र सर्गसंसारयुक् स्थितम्।।३।।

The nymph replied: Wonder not, O sage, at this kind of our habitation, which is as habitable to us, and inhabited by other creatures, as the open and spacious world which you inhabit.

स्फुरन्ति नागाः पाताले तिष्ठन्ति भुवि पर्वताः।
आपश्छलछलायन्ते बहन्ति व्योम्नि वायवः।।४।।

There are the snakes and reptiles, living in and moving about the bowels of the earth; and there are huge rocks deeply rooted in the subterranean cell; the waters are running within the bosom of the ground, with as much freedom as the winds are flying all about the open air.

अर्णवा अर्णसा भान्ति यान्त्यन्तः शनकैः प्रजाः।
भूतान्यजस्रं जायन्ते म्रियन्तेऽविरतं यथा।।५।।

The oceans are flowing with the fullness of their waters, and the finny tribe moving slowly beneath and above their surface; and there are infinite numbers of living creatures, that are incessantly born and dying away in them.

वान्ति वाता वहन्त्यापो भान्ति चाभान्ति खे सुराः।
तिष्ठन्त्यगाः समुद्यन्ति ग्रहा यान्ति महीं नृपाः।।६।।

It is in the cavity of the mundane stone, that the waters are gliding below, as the winds are flying above; here the celestial are moving and roving in the air, and the earth and the planetary bodies, revolving with their unmoving mountains and others immovable.

देवासुरमनुष्याणां व्यवहारपरम्पराः।
लोलाः प्रवृत्ता आकल्पमासमुद्रमिवापगाः।।७।।

There are also the gods, demigods and human beings, moving in their respective circles, within the womb of this stone; and it is from the beginning of creation, that the waters of rivers are running as those of the oceans.

दिनपद्मानि भूलोकसरस्याकल्पमानभः।
लोलाभ्रालीनि फुल्लानि मीलितोन्मीलितान्यलम्।।८।।

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Again it is from the beginning of creation, that the sun has been darting his beams from above; and strewing them like lotuses on the lake like land, while the dark clouds of heaven are hovering over them like a swarm of black bees, fluttering upon those blooming blossoms.

चन्द्रचर्चाश्चतुर्दिक्कं चन्दनेनात्मतेजसा।
रचयन्नात्रिरोहिण्योस्तमो हन्त्यपि हृद्गतम्।।९।।

The moon spreads her light like sandal paste on all sides, and effaces thereby the darkness, which overspreads the bosom of night, and covers the face of the evening star.

स्वदशास्वदनरता वातयन्त्रसुचारिता।
रोदःसद्मनि सूर्याख्या दीप्यते दिवि दीपिका।।१०।।

The sun light is the lamp of his light in heavenly mansion, and scatters its rays on all the ten sides of the skies, by means of their conductor of air. (It is believed that the circumambient air is the medium, through which the pencils of solar light pass in all directions).

ब्रह्म संकल्पितो रुद्धो वातसंचारचारिभिः।
खेऽनिशं चक्रमृक्षाणां गुणावर्तो विवर्तते।।११।।

The wheel of the starry frame, is continually revolving in the air by the will of God, like a threshing mill turning about its central axle by means of a string.

भूततण्डुलमासृष्टेः पिनष्टि ध्रुवकीलकः
नियत्या चलितो रोदः कपाटाम्भोदघर्घरः।।१२।।

This rotatory circle of celestial bodies, about its axis of the pole, kills all things under its two valves of heaven and earth, as the wheel of fate grinds them to dust. (So says Kabir the saint of Julpa caste. "Every one is ground to dust, under the two disks of earth and sky, as under the jaws of death)."

द्वीपाब्धिशैलैर्भूपीठं विमाननगरैर्नभः।
दैत्यदानवनागौघैः पूर्णं पातालमण्डलम्।।१३।।

The surface of the earth is full of hills and mountains, and the bosom of the sea is filled by rocks and islands; the upper sky contains the celestial abodes, and the demons occupy the lower regions below the ground.

कुण्डलं त्रिजगल्लक्ष्म्या नीलं भूतलमण्डलम्।
स्थितं चञ्चलमाचारचञ्चलायाः स्फुरन्मणि।।१४।।

The orbit of this earth, resembles the ear-ring of the goddess of the three worlds; and the verdant orb of this planet, is as the pendant gem of the ringlet, continually with the fluctuations of its people.

बुद्ध्यादिरहितां स्पन्दसंविदं वायवीमिव।
स्थावरं जंगमं चैव सूक्ष्ममादाय जायते।।१५।।

Here all creatures are impelled by their desires to their mental and bodily activities, as if moved to and fro by the flying winds, and are thus led to repeated births and deaths (from which they have no respite).

मुनिर्मौनैर्धरा वार्भिर्मारुतैः कपिचापलम्।
आकाशैरवकाशित्वं तेजोभिर्भासनं श्रितम्।।१६।।

The silent sage sits in his sedate meditation, as the sky is unmoved with its capacity of containing all things within itself; but the earth is shaken and wasted by the dashing waves, and the fire is put down by its blazing flame, and every thing is moved about as monkey by the wind of its desires.

वृक्षोर्व्यब्ध्यद्रिखचराः प्राणिनोन्तःस्फुरन्त्यलम्।
मृतिजन्मोन्मुखाः कीटसुरासुरजलौकसः।।१७।।

All the living beings abounding in the earth and water, and those flying in the air, as well as such as live in the hills and on trees; together with the gods and giants, are alike doomed to death and regeneration, as the ephemeral insects, worms and flies.

ससुरासुरगन्धर्वाः कालः कलयति प्रजाः।
दोर्भिः कल्पयुगाब्दैश्च स्वपशूनिव पालकः।।१८।।

Time-the greatest slaughterer, destroys the gods, giants, *Gandharvas* and all, with its many arms of ages and Yugas, and of years, months, days and nights, as a herdsman kills his cattle, which he has reared up himself. (Time feeds upon what it has fed himself).

अनन्तविपुलागाधगम्भीरे कालसागरे।
उत्पत्त्योत्पत्य लीयन्ते ते त्वावर्तविवर्तया।।१९।।

All these rise and fall in the eventful ocean of time, and having leapt and jumped and danced awhile, sink in the abyss of the fathomless whirl of death, from which none can rise again.

चतुर्दशविधा वातवेल्लिता भूतपांसवः।
नाशाकाशे विलीयन्ते शरदम्भोदलीलया।।२०।।

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All sorts of beings living in the fourteen spheres of the world, are carried away as dust and ashes by the gust of death, to the hollow womb of air, where they disappear as empty clouds in the autumnal sky.

भुवनं बोधयन्ती द्यौश्चन्द्रार्ककरचामरैः।
स्थिताकाशांसुकाकल्पतारकोत्करशेखरा।।२१।।

The high heaven which is ever clad in the clean and clear attire of the atmosphere, and wears the frame work of the stars as a cap or crown on its head, holds the two lights of the sun and moon in its either hand, and show as the works of gods in the skies. (Heaven is the book of god, before you set &c. Milton).

स्थिताः पवनभूकम्पमेघतापसहिष्णवः।
स्वं प्रदेशमनुज्झन्त्यः ककुभः स्तम्भिता इव।।२२।।

It remains unmoved forever, and never changes its sides composed of the four quarters of heaven, notwithstanding vicissitudes of the sky, the rushing of the winds, the tremor of the earth, the roaring of the clouds and the intense heat of the sun: (All which it bears as patiently as the fixed trees and stones on earth).

उत्पातमेघनिर्ह्रादभूमिकम्पग्रहग्रहैः।
अज्ञातैरपि विज्ञातैर्भूतानां जायते गतिः।।२३।।

And all things continue in their destined course, whether they that are conscious or those which are unconscious of these changes in nature; such are the appearance of meteors and portents in the sky, the roaring of clouds, the eclipses of the planets, and the trembling of the earth below.

सप्तानां जलमब्धीनामौर्वाग्निः पिबति ज्वलन्।
लोकान्तराणामाकल्पं कालो भूतगणं यथा।।२४।।

The submarine fire sucks up the over flowing waters, of the seven great basins or oceans on earth; in the same manner as the all-destroying time, devours the creatures in all the different worlds.

पातालमाविशति याति नभोबिलं च
दिङ्मण्डलं भ्रमति भूतगणः समन्तात्।
पर्येति पर्वतमहार्णवप्रण्डलानि
द्वीपान्तराणि च मरुत्सरणक्रमेण।।२५।।

All things are continually going on in their course, in the manner of the continued motion of the (sadāgati) of the current air: Namely; all earth born worms moving on and returning into the bowels of the earth; the birds of the air are moving in and flying on all sides of the sky; the fishes are swimming and skimming all about the waters, the beasts returning to their caverns in earth and the hills, and such is the case with the inhabitants of all the continents and islands lying in the womb of this world.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उत्तरार्धे पाषाण० शिलान्तरवर्णनं नाम षट्षष्टितमः सर्गः।६६।।

CHAPTER 67

PRAISE OF CONTINUED PRACTICE OR THE FORCE OF HABIT

Argument. The sage's visit to the stony-mansion and the nymph's relations of the force of habit.

विद्याधर्युवाच

यावत्तं सर्गमागच्छ प्रसादः क्रियतां मुने।
आश्चर्येषूपपन्नेषु महान्तो ह्यतिकौतुकाः।।१।।

The Nymph continued: If you, O sage, have any doubt in any part of my narration; then please to walk with me and see that mansion, and you will observe there many more wonders that what I have related.

तथेत्युक्ते मया सार्धं गन्तुमारब्धमम्बरे।
वात्यया सौरमेणेव शून्ये शून्येन शून्यया।।२।।

Vasiṣṭha said: Upon this "I said well" and went on travelling with her in our aerial journey; as the fragrance of flowers flies with the winds, to aerial nothing in which they are both lost for ever.

अथाहं दूरमध्वानं शून्यमुल्लङ्घ्य नाभसम्।
नभःस्थं भूतसंघातं तथा सार्धमवाप्तवान्।।३।।

As I passed far and afar, in the regions of air; I met with multitudes of ethereal beings, and came to the sight of their celestial abodes.

तमुल्लङ्घ्य चिरेणात्र भूतसंचारमम्बरे।
लोकालोकशिरोव्योम प्राप्तोऽस्मि धवलाम्बुदम्।।४।।

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Passing over the regions traversed by the celestial, in the upper and higher sphere of heaven; I arrived at blank and blanched sky, beyond the height and above the summit of the polar mountain.

उत्तरांशेन्दुशुभ्राभ्रपीठान्निर्गत्य तां शिलाम्।
आनीतोस्मि तयोत्तुङ्गां तप्तकाञ्चनकल्पिताम्।।५।।

I then passed amidst this etiolate vault and came out at last of it, as the fair moon appears under the white canopy of heaven; and beheld above me the bright belt of zodiac, containing the seven-fold golden spheres of the seven planets. Note. the Hindu astronomy does not reckon the earth as one of the moving planets.

यावत्पश्याम्यहं शुभ्रां शिलां तां न च तज्जगत्।
कलधौतमयीमुच्चैरग्निलोकतटीमिव।।६।।

As I was looking at that belt of the zodiac, I found it as a crystalline marble, and burning with fire. I could not discern any of the worlds that it encompassed: (they being all put to shade by the zodiacal light).

तदा मयोक्ता सा कान्ता क्व भवत्सर्गभूरिति।
क्व रुद्रार्काग्नितारादि क्व लोकान्तरसप्तकम्।।७।।

I then asked my lovely companion, to tell me where were the created worlds, together with the gods and planetary bodies and stars, and the seven spheres of heaven.

क्वार्णवाकाशककुभः क्वोन्मज्जननिमज्जने।
क्व महाम्भोदसंभारः क्व ताराम्बरडम्बरम्।।८।।

Where were the oceans and the sky, with all its different sides (of the compass); where were the high and heavy bodies of clouds, the starry heaven, and the ascension and descension of the rolling planets.

क्व शैलशिखरश्रेण्यः क्व महार्णवलेखिकाः।
क्व द्वीपवलयाः सप्त क्व तप्तकनकावनिः।।९।।

Where are now, said I, the rows of the lofty mountain peaks, and the marks of the seas upon the earth; where are the circles and clusters of the islands, and where are the sunny shores and dry and parched grounds of deserts.

क्व कार्यकालकलनाः क्व भूतभुवनभ्रमः।
क्व विद्याधरगन्धर्वाः क्व नरामरदावनाः।।१०।।

There is no reckoning of time here, nor any account of actions of men; nor is there any delusive appearance of a created world or anything whatever, in this endless and empty vacuum.

क्वर्षिभूपालमुनयः क्व नयापनयक्रमः।
क्व पञ्चयामयामिन्यः क्व स्वर्गनरकभ्रमः।।११।।

There is no name of the different races of beings, as the Gods, demigods, Vidyādharas, *Gandharvas* and other races of mankind; there is no mention of a sage or prince, or of aught that is good or evil, or of a heaven or hell, or day and night and their divisions into watches, hours etc.

क्व पुण्यपापकलना क्व कलाकालकेलयः।
क्व सुरासुरवैराणि क्व द्वेषस्नेहरीतयः।।१२।।

There is no calculation of the divisions of time (in this extra mundane space), nor any knowing of merit or demerit (in this uninhabited place); it is free from the hostility of the gods and demigods and the feelings of love and enmity (between man and man).

वदत्येवं मयि वचः सोवाच वरवर्णिनी।
विस्मयाकुलमालोक्य शिलामलविलोचना।।१३।।

Whilst I had been parting in this manner in my amazement, that excellent lady who was my cicerone in this maze, spake to me and said, with her eyeballs rolling as a couple of fluttering black bees.

विद्याधर्युवाच

पश्याम्यखिलमात्मीयमहं सर्वमिहोपले।
मुकुरप्रतिबिम्बस्थपुरान्यपुरवज्जनम्।।१४।।

Vidyādharī said: I neither see any thing here, in its former state; but find everything presenting a picturesque form in this crystal stone, as it does in its image appearing in a mirror.

नित्यानुभव एवात्र दर्शने कारणं मम।
तदभावो मुने मन्ये ते कारणमदर्शने।।१५।।

I see the figures of all things in this, by reason of my preconceived ideas eternally engraven herein, while the want of your preconceptions of them, is the cause of your over sight or blindness of the same.

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अन्यच्च चिरकालैकद्वैतसंकथयानया।
शुद्धातिबाहिकैकात्मदेहता विस्मृतावयोः।।१६।।

Moreover it is your habitual conversation, regarding the unity or duality of the sole entity; and forgetfulness of our pure spiritual and intellectual bodies, that you were blind to the sight of the reality, and I had a dim glimpse of it.

ममातिसुचिराभ्यस्तमपि व्योम लतामिव।
गतं निजं जगदिदं यतः पश्यामि न स्फुटम्।।१७।।

I have by my long habit of thinking, learnt to look upon this world in the light of an ethereal plant (which is nothing); I never view it as you do to be a reality, but as a dim reflection of the ideal reality.

अभूद्यत्स्वजगत्पूर्वमतिप्रकटमेव मे।
तत्पश्यामीदमादर्श इव बिम्बितमस्फुटम्।।१८।।

The world that appeared before so conspicuous to my sight, I find it now appearing as indistinct to me as a shadow of the same cast upon a glass.

चिरव्यर्थोतत्थया नाथ संकथाव्यथया मिथः।
स्वास्थ्यं विस्मृतमात्मीयमवदाततमं ततम्।।१९।।

It is owing to our prejudice in favour of the false doctrine of old, regarding the personality of the body; that we have missed the ease of our reliance in the spiritual body, and thus fallen in the deep darkness of delusion.

योऽभ्यासः प्रकचत्यन्तः शुद्धचित्रभसो रसात्।
भवेत्तन्मयमेवान्तराबालमिव लक्ष्यते।।२०।।

Whatever we are habituated to think in our internal minds, the same grows forth and takes a deep root in the heart, under the moistening influence of the intellectual soul; and mind becomes of the nature, as the force of early habit forms the youth.

न सच्छास्त्रेण सा विद्धि न सन्न्यायेन सा कला।
अस्ति नास्त्यमितोद्योगाद्यदभ्यासात्र सिद्ध्यति।।२१।।

There is nothing which is likely to be effected, either by the precepts of the best śāstras, or the dictates of right reason, unless they are made effectual by constant application and practice of them. (Theoretical knowledge is useless without practice).

स्वजगत्संतताभ्यासवशतो मां कथाभ्रमः।
नूनमाक्रान्तवानेष द्वयोर्हि बलबाञ्जयी।।२२।।

Your erroneous speech regarding the nihility of the world in this empty space, proceeded only from your constant habit of thinking the reality of the false world, which was about to mislead me also. Be now wise that you have overcome your previous prejudice, and known the present truth.

इष्टवस्त्वर्थिनां तज्ज्ञसूपदिष्टेन कर्मणा।
पौनःपुन्येन करणान्नेतरच्छरणं मुने।।२३।।

Know, O sage, that it is your habitual thinking of a thing as such, that makes it appear so to you; just as a mechanic master's art is by his constant practice of the same under the direction of its professor.

अयमित्थमिहाज्ञानभ्रमः प्रौढोऽहमात्मकः।
शाम्यति ज्ञानचर्चाभिः पश्याभ्यासविजृम्भितम्।।२४।।

The erroneous conceptions of this thing and that, and of the existence of the material world, and the reality of one's egoism and personality; are all obviated by culture of spiritual knowledge, and by force of the constant habit of viewing all things in their spiritual light.

अहं शिष्याबला बाला पश्यामि त्वं न पश्यसि।
सर्वज्ञोऽपि शिलासर्गं पश्याभ्यासविजृम्भितम्।।२५।।

I am but a weak and young disciple to you, and yet see the stony world too well, which you with your all knowingness do not perceive; and this is because of my habit of thinking it otherwise than you are practiced to do.

अज्ञोऽपि तज्ज्ञतामेति शनैः शैलोपि चूर्ण्यते।
बाणोप्येति महालक्ष्यं पश्याभ्यासविजृम्भितम्।।२६।।

See the effect of practice, which makes a learned man of a dunce, (by his habitude to study); and reduces a stone to dust (by continued pounding). Look at the force of the inert arrow, to hit at the distant mark (by impulsion of the practiced archer).

इत्थं नाम परिप्रौढा मिथ्याज्ञानविषूचिका।
शाम्यत्येव विचारेण पश्याभ्यासविजृम्भितम्।।२७।।

In this manner the gloom of our ignorance, and the malady of false knowledge, are both of them dispelled by right reasoning and deep thinking, both of which are the effect of habit.

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अभ्यासेन कटुद्रव्यं भवत्यभिमतं मुने।
अन्यस्मै रोचते निम्बस्त्वन्यस्मै मधु रोचते।।२८।।

It is habit that produces a zest, in the tests of particular articles of food, as some have a relish for what is sour and pungent, while there are others that luxuriate in what is sweet and savoury (Tastes differ).

अबन्धुर्बन्धतामेति नैकट्याभ्यासयोगतः।
यात्यनभ्यासतो दूरात्स्नेहो बन्धुषु तानवम्।।२९।।

A stranger becomes friendly, by his continuance in one's company; and so is a friend alienated, by his living in an alien and distant land.

आतिवाहिकदेहोऽयं शुद्धचिद्व्योम केवलम्।
आधिभौतिकतामेति भावनाभ्यासयोगतः।।३०।।

Our spiritual body, which is perfectly pure, aerial and full of intelligence, is converted to and mistaken for the gross material body as soul, by our constantly thinking of our corporeality.

आधिभौतिकदेहोऽसौ धारणाभ्यासभावनात्।
विहंगवत्खमभ्येति पश्याभ्यासविजृम्भितम्।।३१।।

The impression of your being a material body, will fly away as a bird flies off in the air, no sooner you come to know yourself to be a spiritual and intellectual soul. But it is the habit of thinking yourself as such, that makes you really so.

पुण्यानि यान्ति वैफल्यं वैफल्यं यान्ति मातरः।
भाग्यानि यान्ति वैफल्यं नाभ्यासस्तु कदाचन।।३२।।

All our meritorious acts are destroyed, by a slight act of demerit; and our prosperity flies away at the approach of adversity; but there is nothing which can remove our habit from us. (Habit being our second nature).

दुःसाध्याः सिद्धिमायान्ति रिपवो यान्ति मित्रताम्।
विषाण्यमृततां यान्ति संतताभ्यासयोगतः।।३३।।

All difficult matters are facilitated by practice, and enemies are conciliated into friendship, and even poison is made as delectable as honey by virtue of habit.

येनाभ्यासः परित्यक्त इष्टे वस्तुनि सोऽधमः।
कदाचिन्न तदाप्नोति बन्ध्या स्वतनयं यथा।।३४।।

He is reckoned as too mean and vile a person, who does not accustom himself to practice, whatever is good and proper for him; he never acquires his object, but becomes as useless as a barren woman in the family.

यदप्यभिमतं वस्तु स्वभ्यासेन तदर्जनात्।
तद्युक्तिपूर्वकं त्याज्यमामृत्योर्जीवितं यथा।।३५।।

Whatever is desirable and good for one, is to be gained with assiduity all along one's life time, just as one's life, which is his greatest good in the world, is to be preserved with care, until the approach of death.

इष्टे वस्तुनि नाभ्यासं यः करोति नराधमः।
सोऽनिष्टेऽनिष्टमाप्नोति नरकान्नरकान्तरम्।।३६।।

Whosoever neglects to practice any act or art, which is conducive to his welfare, is prone to his ruin and to the torments of hell.

तरन्ति सरितं स्फीतां संसारासारसेविनः।
त एवात्मविचाराख्यमभ्यासं न त्यजन्ति ये।।३७।।

They who are inclined to the meditation of the spiritual soul, cross over easily over the billowy rivulet of this world, although they may be attached to it in their outward and bodily practices.

(The knowledge of the immortal soul, is the healing balm of the turmoils of mortal life).

अभ्यासभासोऽभिमतं वस्तु प्रकटयन्त्यलम्।
प्रापयन्ति च निर्विघ्नं घटं दीपप्रभा यथा।।३८।।

Practice is the light, that leads one in the path of his desired object; just as the light of the lamp shows the place, where the lost pot or cloth lies in the room. (So application to the esoteric, enlightens the mysterious truths of nature).

यथा कल्पद्रुमलताः सच्चिन्तामणयो यथा।
फलन्ति शरदश्चैतास्तथैवाभ्यासभूमयः।।३९।।

The arbour of assuetude fructifies in its time, as the *kalpa* tree yields all the fruits of our desire; and as the hoarded capital of the rich, is attended with great profit and interest.

इष्टवस्तु चिराभ्यासभास्वान्भासयति प्रजाः।
तथेन्द्रियाख्यां देहोर्व्यां रात्रिं पश्यन्ति नो यथा।।४०।।

Habitual inquiry into spiritual truth, serves as the sun-light to enlighten the nature of the soul (unto us); or it lies hid in our very body as any

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part of it in the darkness of the sunless night. (The inward soul is invisible to esoteric view).

सर्वस्य जन्तुजातस्य सर्ववस्त्ववभासने।
सर्वदैवैक एवोच्चैर्जयत्यभ्यासभास्करः।।४१।।

All animal beings are in need of certain provisions, for the supportance of their lives; and all these they have to obtain by their continued search, and never without it. Therefore the force of habit prevails in all places as the powerful sunshine.

चतुर्दशविधायास्तु भूतजातेर्न कस्यचित्।
सिध्यत्यभिमतं वस्तु विनाभ्यासमकृत्रितमम्।।४२।।

All the fourteen kinds of living beings, have to live by the habit of their respective activities; and it is impossible for any one to get its desired object, without its unfeigned activity.

पौनःपुन्येन करणमभ्यास इति कथ्यते।
पुरुषार्थः स एवेह तेनास्ति न विना गतिः।।४३।।

It is the repetition of same action, which takes the name of habit, and which called one's personal effort or exertion; and it is not possible for any body to do anything without any effort.

दृढाभ्यासाभिधानेन यत्नाम्ना स्वकर्मणा।
निजवेदनजेनैव सिद्धिर्भवति नान्यथा।।४४।।

Constant habit of action, joined with bodily and mental energy, is the only means of accomplishing anything and not otherwise.

अभ्यासभास्वति तपत्यवनौ वने च
वीरस्य सिद्धयति न यन्न तदस्ति किंचित्।
अभ्यासतो भुवि भयान्यभयीभवन्ति
सर्वासु पर्वतगुहास्वपि निर्जनासु।।४५।।

There is nothing which is impossible to the power of habit, which is as powerful as the strong sun-beams which give growth to everything on earth. It is habitual energy only that gives prosperity and undauntedness to the brave, on earth and water and mountains, and in forests and deserts.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु निर्वाणप्रकरणे उ० पाषा० अभ्यासप्रशंसानाम सप्तषष्टितमः सर्गः।।६७।।

CHAPTER 68

THE FALLACY OF THE EXISTENCE OF THE WORLD

Argument. Exposition of the Erroneous conception of the Material World.

विद्याधर्युवाच

ततः प्राचीनमभ्यासं बोधधारणयामले।
कुर्वः प्रकटतां तेन जगदेष्यति शैलगम्।।१।।

The Nymph continued: Now as it is the habit of long practice, combined with the understanding and cogitation of a subject, that makes one proficient in it; so these being applied to the meditation of the spiritual and pure soul, will cause the material world to vanish in the stone (we have been talking of).

वसिष्ठ उवाच

युक्तियुक्ते तथेत्युक्ते विद्याधर्या धरोरसि।
बद्धपद्मासनोऽथाहं समाधावुदितोऽभवम्।।२।।

Vasiṣṭha said: After the celestial nymph had spoken in this manner, I retired to the cavern of a rock, where I sat in my posture of *Padmāsana* (or legs folded upon one another); and became engaged in my samādhi-devotion (or abstract and abstruse meditation).

सर्वार्थभावनात्यागे चिन्मात्रैकान्तभावितः।
अत्यजं तमहं पूर्वकथार्थकलनामलम्।।३।।

Having given up all thoughts of corporeal bodies, and continued to think only of the intellectual soul, according to the holy dictate of the nymph as said before.

अथ चिद्व्योमतां प्राप्तः परां दृष्टिमहं गतः।
शरत्समयसंप्राप्तौ व्योम निर्मलतामिव।।४।।

I then had the sight of an intellectual void in me, which present a clear and fair prospect before me, resembling the clearness of the vacuous vault of heaven in autumnal season.

ततः सत्यावधानैकघनाभ्यासेन देहके।
ममाधिभौतिकभ्रान्तिर्नूनमस्तमुपागता।।५।।

It was at last by my intense application, to the meditation of the true One (or the god in spirit); that my erroneous view of the phenomenal, entirely subsided within me (or disappeared from my mind).

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उदयास्तमयोन्मुक्ता सततोदयमय्यपि।
महाचिद्व्योमतास्वच्छा प्रोदितेव तदाभवत्।।६।।

The intellectual sphere of my mind, was filled by a transcendent light; which knew no rising or setting, but was always shining with an uniform radiance.

अथ पश्याम्यहं यावत्स्वस्यैवामलतेजसा।
वस्तुतस्तु न चाकाशं नोपलः परमेव तत्।।७।।

As I was looking into and through the light, that shone in me, I could find neither the sky nor that great stone, which I sought to find.

परमार्थघनं स्वच्छं तत्तथा भाति तादृशम्।
तथा भावनया ह्यात्मा मदीयो दृष्टवांस्तथा।।८।।

I then found the clear and thick blaze of my spiritual light, to ravish my outward sight; as it had enrapt my inward vision.

यथा स्वप्ने सुमहती दृष्टा गेहगता शिला।
व्योमैव केवलं तद्वत्सुशुद्धं चिन्नभःशिला।।९।।

As a man sees in his dream a huge stone in his house, so I beheld the vast vacuum as a crystalline globe, situate in the clear atmosphere of the intellect. (The stone is the mundane egg or sphere of the universe).

स्वयं स्वप्नान्वितोऽन्यस्य स्वप्नपुंस्त्वं गतो नरः।
स्वप्नेऽ ज्ञानप्रबुद्धस्य यादृक्तादृक्स्वरूपतः।।१०।।

A dreaming man, may think himself as another person; but after he is awakened from his sleep, he comes to know himself. (So we dream ourselves as this and that, but upon waking to reason, we find ourselves as none of these, but the pure spirit).

स्वप्नस्थानां शिरश्छिन्नं येषां ते संसृतौ स्थिताः।
कालेन ज्ञानलाभेन विना कुर्वन्तु किं किल।।११।।

Those who dream themselves headless beings in their sleep, and remain so in this world; they can be of no good or use to themselves, though they have a little knowledge afterwards.

बोधः कालेन भवति महामोहवतामपि।
यस्मान्न किंचनाप्यस्ति ब्रह्मतत्त्वादृतेऽक्षयम्।।१२।।

The man that is drowned in utter ignorance, comes to his right understanding in course of time; and comes to know at the end, that there is no real entity, except the essence of god.

अतस्तच्चिद्घनं स्वच्छं ब्रह्माकाशं शिलाकृति।
दृष्टं मया तथा तत्र न तु पृथ्व्यादि सत्क्वचित्।।१३।।

This when I beheld the solid and transparent light, which appeared as crystal stone lying in the vacuity of Brahma; I could observe no material thing as the earth and water, or aught whatever in connection with it.

भूतानामादिसर्गे यच्छुद्धं यत्पारमार्थिकम्।
वपुस्तदेव ह्येतेषां ध्यानलभ्यमवस्थितम्।।१४।।

The pure and spiritual form, in which all things were presented at their first creation; they bear the same forms still, in our ideas of them.

ब्राह्मं वपुर्हि भूतानामात्मीयं यत्पुरातनम्।
तदेवाद्य मनोराज्यं संकल्प इति कथ्यते।।१५।।

All these bodies of created beings, are bed forms of Brahma; being considered in their primordial and spiritual and natural natures; and it is the mind which gives them the imaginary shapes of materiality, in its fabricated dominion of the visible world.

सत्तातिवाहिको देहस्तत्परं परमार्थतः।
प्रत्यक्षं परमं यत्तत्तदाद्यं कचनं चितः।।१६।।

It is the spiritual form, which is the true essence of all things; and all that is visible to us or perceptible to the senses, is mere fabrication of the originally inventive mind.

उद्यत्प्रथममध्यक्षं जीवस्य प्रथमं वपुः।
मनःप्रत्यक्षमित्युक्तं तत्तेनाद्यैव दुर्धिया।।१७।।

The prime creation was in the abstract, or an abstract idea of it, and imperceptible to the senses; (because the original prototype of the world, was co-eternal with the divine mind, and existent with it from before the formation of the perceptive senses of beings; but it was perceptible to the mind in the form of the noumenal, which was converted to the concrete and phenomenal by the ignorant.

योगिप्रत्यक्षमित्युक्तं मनःप्रत्यक्षमित्यपि।
तत्स्वमेव चितो रूपं गतमेवान्यतां मुधा।।१८।।

The yogi like the knowing minds, sees all things in the abstract and in a general view; but the ignorant that are deprived of the power of abstraction and generalization, fall into the errors of concrete particulars and deceptive sensible.

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इदमद्यतनं नाम प्रत्यक्षमसदुत्थितम्।
असत्प्रत्यक्षमेवेति विद्धि प्रत्यक्षमङ्ग तत्।।१९।।

All sensation is but a temporary perception, and presents a wrong impression in the mind; know all sensible perceptions to be false and deluding, but their concepts in the mind of yogi are the true realities. (Falsity of perception and reality of noumenals according to the Berkeley).

अहो नु चित्रा मायेयं प्रकाप्रत्यक्षे परोक्षता।
निर्णीतास्मिंस्त्वनध्यक्षे प्रत्यक्षकलनागता।।२०।।

O, the wonder of taking the sensible for the invisible verities! when it is ascertained that the concepts, which are beyond the senses, are the true realities that come under our cognizance.

आतिवाहिकदेहत्वं प्रत्यक्षं प्रथमोदितम्।
सत्यं सर्वगतं विद्धि मायैव त्वाधिभौतिकम्।।२१।।

It is the subtile form (or idea) of a thing, that appears at first before the mind; which is afterwards represented in various false shapes before us; and this is true of all material things in the world.

(As the general and abstract idea of heat, which is at first imprinted in the mind, is manifested unto us at last in the concrete and particular forms of the sun and fire and all others hot bodies. This passage supports the doctrine of the eternity of general ideas innate in us, against Locke's denial of inborn ideas).

अनुभूतापि नास्त्येव हेम्नः कटकता यथा।
तथातिवाहिकस्याधिभौतिकत्वं न विद्यते।।२२।।

Whatever there has not been before, has never been in being afterwards; as the variety of the jewellery of gold, is naught but gold itself; so the pristine subtile ideas, cannot have any gross material form. (All which is but shadow and fallacy).

भ्रममभ्रमतां यातमभ्रमं भ्रमतां गतम्।
वेत्ति जीवो विचारेण विनाहो नु विमूढता।।२३।।

O the great ignorance of men! that takes the error for truth, and considered the falsehood as true; and there is no way for the living soul to discern the true and false, except by right reasoning.

आधिभौतिकदेहोऽयं विचारेण न लभ्यते।
आतिवाहिकदेहस्तु किल लोकद्वयेऽक्षयः।।२४।।

The material body cannot be maintained by correct reason, but the immaterial essence of it is indestructible, both in this world as also in the next.

आधिभौतिकचिद्दूढा ह्यातिवाहिकदेहके।
मरौ मरीचिकास्वेव यथा मिथ्यैव वारिधीः।।२५।।

The error of materiality in the incorporeal or spiritual body, which is presided over by the intellect-*cit*; is as the fallacy of a vast sea, in the shining sands of a sandy desert.

जाताधिभौतिकी संविदातिवाहिकचित्क्रमे।
देहदृष्टिवशात्प्रौढा स्थाणौ पुरुषधीरिव।।२६।।

The consciousness of materiality, which one has in his spiritual and intellectual form; is as his supposition of a human body in the peak of a mountain, when it is viewed by his naked eye sight.

शुक्तौ रजतता तापे जलतेन्दौ यथा द्विता।
आधिभौतिकता तद्वन्माययैवातिवाहिके।।२७।।

The erroneous supposition of materiality, in the spiritual entity of our being; is as the error of our taking the shells on the sea shore for silver, the sunshine on sands for water, and another moon in the mist.

यदसत्तत्कृतं सत्यं यत्सत्यं तदसत्कृतम्।
अहो नु मोहमाहात्म्यं जीवस्यास्याविचारजम्।।२८।।

O the wondrous efficacy or error! that represents the unreal as real and the *vice-versa*; and O the great power of delusion! which springs from the unreasonableness of living beings.

योगिप्रत्यक्षमेवास्ति किंचिदस्ति तु मानसम्।
यस्माल्लोकद्वयाचारस्ताभ्यामेव प्रसिध्यति।।२९।।

The yogī finds the spiritual force and mental activity, to be the two immaterial causes of all action and motion, that actuate everything in both the physical and intellectual worlds.

आद्यं प्रत्यक्षमुत्सृज्य यः सत्येऽस्मिन्कृतस्थितिः।
प्रत्यक्षे मृगतृष्णाम्बु पीत्वा स सुखमास्थितः।।३०।।

Therefore the yogi relies in his internal perception only, by rejecting those of his external senses; while the common sort are seen to run giddy, with drinking the vapours of the mirage of senses.

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यत्सुखं दुःखमेवाहुः क्षणनाशानुभूतिभिः।
अकृत्रिममनाद्यन्तं यत्सुखं तत्सुखं विदुः।।३१।।

That which is commonly called pleasure or pain, is but a fleeting feeling in the mind of men, and is of a short duration; it is that unfeigned and lasting peace of mind, which has neither its rise or fall, that is called true happiness; (and is felt by yogis only).

प्रत्यक्षेणैवमध्यक्षं प्रत्यक्षं प्रविचार्यताम्।
यदाद्यं तत्सदध्यक्षं तत्प्रत्यक्षेण दृश्यताम्।।३२।।

Infer the hyper-sensible from the sensible, and see the true source of your sensations manifest in your presence. (Know the Lord as the pattern of your perceptions).

लोकत्रयानुभवदं त्यक्त्वा प्रत्यक्षमैहिकम्।
मायात्मकं यो गृह्णाति नास्ति मूढतमस्ततः।।३३।।

Reject the sight of this triple world (composed of the upper, lower and midway spheres), which your perception presents to your imagination; because there can be nothing more foolish than taking a delusion for truth.

आतिवाहिकमेवैषां भूतानां विद्यते वपुः।
अत्राधिभौतिकव्याप्तिरसत्यैव पिशाचिका।।३४।।

All these bodies and beings bear only, their immaterial forms of mere ideas; and it is the goblin of delusion alone, that causes us to suppose their materiality.

अजातसंकल्पमयं प्रत्यक्षं सत्कथं भवेत्।
स्वयमेव न यत्सत्यं तत्स्यात्कार्यकरं कथम्।।३५।।

Whatever is not produced or thought of in the mind, can not present its figure to our sight also; and that which is no reality of itself, cannot be the cause of any else. (Nothing comes from a nullity).

यत्र प्रत्यक्षमेवासदन्यत्किं तत्र सद्भवेत्।
क्व तत्सत्यं भवेद्वस्तु यदसिद्धेन साध्यते।।३६।।

When the sensible are null and unreal, what other thing is there that may be real; and how can anything be said as real, whose reality is by the unreal and delusive senses.

प्रत्यक्ष एव भावत्वे नष्टे क्वेवानुमादयः।
उह्यन्ते वारणा यत्र तत्रोर्णायुषु का कथा।।३७।।

The sensible being proved as unreal, there can be no reality in their perception and thoughts also; it is impossible for a spider to maintain its web before a storm, which blows away an elephant.

अतः प्रमाणसंसिद्धं दृश्यं नास्त्येव कुत्रचित्।
अनन्यदिदमस्तीव तत्तद्ब्रह्म घनं घनम्।।३८।।

So likewise the ocular evidence being proved as false, there is no proof of there being any object of vision any where. There is but One invariable entity in all nature, whose solidity depends upon the consolidation of the divine intellect, as of the sea salt on the solidified sea water.

स्वप्ने द्रष्टुः खमेवाद्रिर्गृहे नान्यस्य वै यथा।
तथा तद्भावनवतोरावयोः सा शिलैव चित्।।३९।।

As a dreamer dreams of a high hill in his house, and in its ideal form, which is unknown to and unseen to others sleeping with him in the same house; so we thought two of that stone we have been talking of ere while, and which is no other than the intellect.

अयं शैल इदं व्योम जगदेतदिदं त्वहम्।
इति चिन्मय आत्मान्तः खं चमत्कुरुते स्वयम्।।४०।।

It is this intellectual soul, which exhibits a great many ideal phenomena within itself, and all of which are as unsubstantial as empty air; such as:— this is a hill, and this is the sky; this is the world, and these are myself and yourself.

पश्यत्येतत्प्रबुद्धात्मा नाप्रबुद्धः कदाचन।
श्रोतुः कथार्थसंवित्तिर्नाश्रोतुर्भवति क्वचित्।।४१।।

Men of enlightened souls only, can perceive these phenomena of the intellect in themselves and not the unenlightened soul; just as the hearer of a lecture understands it purport, and not one who dozes upon the reading of a sermon.

अप्रबुद्धमिति भ्रान्तिरेवेयं सत्यतां गता।
क्षीबस्य सुस्थिरा एव नृत्यन्ति तरुपर्वताः।।४२।।

All these erroneous sight of the world, appear to be true to the unenlightened person; just as the unmoving trees and mountains, seem to be dancing to inebriated man.

सर्वत्राप्रतिहतमेकरूपबोधं
प्रत्यक्षं शिवमनुबुध्य चित्स्वरूपम्।
प्रत्यक्षान्तरमिह पेलवं श्रयन्ते
ये मूढास्तृणतनुभिः शठैरलं तैः।।४३।।

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The yogī beholds one irrepressible form of god (Śiva in all places, and manifest before him in the form of his intellect; but the ignorant are beguiled by their false guides, to place their reliance in the objects of senses, notwithstanding their frail nature.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० पा० प्रमाणाप्रतिसिद्ध्या दृश्यानुपपत्तिवर्णनं नामाष्टषष्टितमः सर्गः॥६८॥

CHAPTER 69

ENTRANCE INTO THE COSMICAL STONE OF MUNDANE EGG

Argument. Creative energy of God is the cause of reminiscence, and reminiscence is the cause of reproduction.

वसिष्ठ उवाच

जगद्ज्जमनाभासमदृश्यं दृश्यवत्स्थितम्।
परया दृष्यते दृष्ट्या तद्ब्रह्मैव निरामयम्॥१॥

Vasiṣṭha added: The world is without any figure or substance, though it presents the appearance of such; it is seen in the light of the pure and imperishable essence of god, by the keen sight of transcendental philosophy.

तत्र शैलसरित्स्रोतोलोकालोकान्तरभ्रमाः।
भान्ति ते परमादर्शे महाव्योमनि बिम्बिताः॥२॥

It is that quintessence which exhibits in itself the rare show of the cosmorama, and the figures of hills and rivers are seen in it as pictures in a panorama, or as spectres appearing in the empty air.

सा प्रविष्टा ततः सर्गं तमनर्गलचेष्टिता।
अहमप्यविशं तत्र संकल्पात्मा तया सह॥३॥

The nymph then entered that cosmical block by the resistless efforts, and I also penetrated in it after her, with my curiosity (to know the contents thereof).

यावत्सा तत्र वैरिञ्चं लोकमासाद्य सोद्यमा।
उपविष्टा विरिञ्चस्य पुरः परमशोभना॥४॥

After that indefatigable lady had made her way into the cosmos of Brahma, she took her seat before a Brāhmaṇa, and shone supremely bright in his presence.

वक्त्ययं मुनिशार्दूल पतिर्मे सति मभिमाम्।
विवाहार्थमनेनाहं जनिता मनसा पुरा॥५॥

She introduced me to him and said; "this is my husband and supporter and with whom I have made my betrothal a long time in my mind.

पुराणः पुरुषोऽप्येव मामप्यद्य जरागताम्।
न विवाहितवांस्तेन विरागमहमागता॥६॥

He is now an old man, and I too have attained my old age; and as he has differed his marriage with me till now, I have become utterly indifferent about it at present.

विरागमेषोऽप्यायातो गन्तुमिच्छति तत्पदम्।
यत्र न द्रष्टृता नैव दृश्यता नतु शून्यता॥७॥

He also has grown averse to his marriage at present, and is desirous of attaining to that supreme state, of which there is no view nor viewer, and which is yet no airy vacuity also.

महाप्रलयं आसन्नो जगत्यस्मिंश्च संप्रति।
ध्यानान्न च चलत्येषु शैलमौनादिवाचलः॥८॥

The world is now approaching to its dissolution, and he has been sitting in his meditation, in as silent a mood as a stone and as immovable as a rock (in his yoga hypnotism).

तस्मान्मामेनमपि च बोधयित्वा मुनीश्वर।
आमहाकल्पसर्गादौ परमे पथि योजय॥९॥

Therefore do you please, O lord of saints, to awaken both himself and me also, and enlighten and confirm us in the way of supreme felicity, until the end of this creation and the re-creation of a new one.

इत्युक्त्वा मामसौ तस्य बोधायेदमुवाच ह।
नाथायं मुनिनाथोऽद्य सद्म संप्राप्तवानिदम्॥१०॥

Having said so to me, she waked her husband and spoke to him saying; Here my lord, is the chief of saints, that has come today to our abode.

एषोऽन्यस्मिञ्जगद्देहे ब्रह्मणस्तनयो मुनिः।
पूजयैनं गृहायातं गृहस्थगृहपूजया॥११॥

This sage is the progeny of Brahma in another apartment of this worldly dome, and deserves to be honoured with the honours worthy of a guest, according to the proper rite of hospitality.

बुद्ध्यतामर्घ्यपाद्येन पूज्यतां मुनिपुङ्गवः।
महन्महत्सपर्याभिर्महात्मभ्यो हि रोचते॥१२॥

Arise and receive the great sage with offering of his honorarium, and the water (for washing

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his feet); because great persons are deserving of the greatest regards and respects, that one can offer unto them.

तयेत्युक्ते महाबुद्धिर्बुबुधे स समाधितः।
स्वसंवित्तिद्रवात्मत्वादावर्त इव वारिधौ।।१३।।

Being thus addressed by her, the holy devotee awoke from his hypnotism, and his consciousness rose in himself, as a whirlpool rises above the sea.

शनैरुन्मीलयासास नयने नयकोविदः।
मधुः शिशिरसंशान्ताववनौ कुसुमे यथा।।१४।।

The courteous sage opened his eyes slowly, as flowers open their petals in the vernal season after the autumn is over.

शनैः प्रकटयामासुस्तान्यङ्गान्यस्य संविदम्।
मधुपल्लवजालानि नवानीव नवं रसम्।।१५।।

His returning senses slowly displayed the power of his limbs, as the returning moisture of plants in spring, puts their new sprouts and branches to shoot-forth a new.

सुरसिद्धाप्सरःसग्रः समाजग्मुः समंततः।
यथा हंसालयो लोलाः प्रातर्विकसितं सरः।।१६।।

Immediately there assembled about him the gods, and demigods, Siddhas and *Gandharvas* also from all sides; just as the assemblage of swans and cranes, flock to the limpid lake, blooming with the full-blown lotuses in it.

ददर्शासौ पुरःप्राप्तं मां च तां च विलासिनीम्।
उवाचाथ वचो बेधाः प्रणवस्वरसुन्दरम्।।१७।।

He looked upon all that were standing before him, together with myself and the fair lady (that had brought me thither); and then in the sweet tone of the *parnava* hymn, he addressed me as the second Brahma himself.

अन्यजगद्ब्रह्मोवाच

करामलकवद्दृष्टसंसारासारसार हे।
ज्ञानामृतमहाम्भोद मुने स्वागतमस्तु ते।।१८।।

The Brāhmaṇa said: I welcome you, O sage, to this place, that do view the world as in a globe placed in the palm of your hand; and resemblest the great ocean in the vast extents of your knowledge. (Lit:— the ambrosial waters of knowledge).

पदवीमसि संप्राप्त इमामतिदवीयसीम्।
दूराध्वसुपरिश्रान्त इदमासनमास्यताम्।।१९।।

You have come a great way, to this far distant place; and as you must have been tired with your long journey, please to sit yourself in this seat.

इत्युक्ते तेन भगवन्नभिवादय इत्यहम्।
वदन्मणिमये पीठे निविष्टो दृष्टिदर्शिते।।२०।।

As he said these words, I saluted him saying, I hail you my lord; and then sat on the jewelled seat, he pointed out to me.

अथामरर्षिगन्धर्वमुनिविद्याधरोदिताः।
प्रस्तुताः स्तुतयः पूजा नतयः स्थितिनीतयः।।२१।।

And then he was lauded by the assembled gods, and holy spirits standing before him, and received their pūjā presents and adorations, according to the rules and rites of courtsey.

ततो मुहूर्तमात्रेण सर्वभूतगणोदिते।
शान्ते प्रणतिसंरम्भे तस्योक्तं ब्रह्मणो मया।।२२।।

Then as the praises and prayers of the assembled host, was all at an end in a moment; the venerable Brāhmaṇa was accosted and bespoken unto me in the following manner.

किमिदं भूतभव्येश यदियं मामुपागता।
वक्ति ज्ञानगिरास्मांस्त्वं बोधयेति प्रयत्नतः।।२३।।

How is it, O venerable sir, that this nymph has recourse to me, and tells me to enlighten you both with true knowledge, when you are acquainted whatever is past, and all that is to take place in future.

भवान्भूतेश्वरो देव सकलज्ञानपारगः।
इयं तु काममूर्खा किं ब्रूते ब्रूहि जगत्पते।।२४।।

You sir, are lord of all, and fully acquainted with all knowledge; what is it then that this silly woman wants to learn from me, and this is what I want to learn from you.

कथमेषा त्वया देव जायार्थं जनिता सती।
नेह जायापदं नीता नीता विरसतां कथम्।।२५।।

Why was she produced by you to become your spouse, and was never taken to spousal by your indifference towards her.

अन्यजगद्ब्रह्मोवाच

मुने शृणु यथावृत्तमिदं ते कथयाम्यहम्।
यथावृत्तमशेषेण कथनीयं यतः सताम्।।२६।।

The Brāhmaṇa replied: Hear me saint to tell

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you, how it came to be so with us; because it is right and fit to acquaint everything in full to the wise and good.

अस्ति तावदजं शान्तमजरं किंचिदेव सत्।
ततश्चित्कचनैकान्तरूपिणः कचितोऽस्म्यहम्।।२७।।

There is an unborn and imperishable entity from all eternity, and I am but a spark of that ever sparkling and effulgent intellect.

आकाशरूप एवाहं स्थित आत्मनि सर्वदा।
भविष्यति स्थिते सर्गे स्वयंभूरिति नाम मे।।२८।।

I am of the form of empty air or vacuum, and situated for ever in the supreme spirit; and am called the self-born in all the worlds, that were to be created afterwards.

वस्तुतस्तु न जातोऽस्मि न च पश्यामि किंचन।
चिदाकाशश्चिदाकाशे तिष्ठाम्यहमनावृतः।।२९।।

But in reality I am never born, nor do I ever see or do anything in reality; but remain as the vacuous intellect in the intellectual vacuity of the self-same entity.

यदयं त्वं ममाहं ते यदिदं कथनं मिथः।
तत्तरङ्गस्तरङ्गाग्रे रणतीवेति मे मतिः।।३०।।

These our addresses to one another in the first and second persons, (lit. as I you, mine, yours etc.), are no other than as the sounds of the waves of the same sea, dashing against each other.

एवंरूपस्य मे कालवशतोऽविशदाकृतेः।
सा कुमार्याश्चिदाभासमात्रस्यान्तः स्वभावतः।।३१।।

I who was of this nature (of a clear wave in the sea of eternity), became turbed in time by feeling some desire rising in me, and seeing that maid amidst the blaze of my intellect.

ममानन्या तवान्यस्य चान्येवेह विभाति या।
सोदितानुदितेवान्तर्ममाहमिति वासना।।३२।।

I thought her as myself, though she appears as another person to you and other; and though she is manifest before you, yet lies as hidden in me as my very-self.

अनाशसत्तानुदितस्त्वहमात्मात्मनि स्थितः।
स्वभावादच्युताकारः स्वात्मारामः स्वयं प्रभुः।।३३।।

And I find myself as that imperishable entity, which abides in me as I abide in the supreme soul; I find my soul to be imperishable in its nature, and to be delighted in itself as if it were the lord of all.

तस्या अहमिति भ्रान्तेर्वासनाया जगत्स्थितेः।
संपन्नेयमधिष्ठातृदेवता देहरूपिणी।।३४।।

Though I was thus absorbed in meditation, yet the reminiscence of my former state (as the creative energy of god or Brahma); produced in me the desire of reproduction, and yonder is the incarnate divinity presiding over my will.

वासनाया अधिष्ठातृदेवतैवमियं स्थिता।
नतु मे गृहिणी नापि गृहिण्यर्थेन सत्कृता।।३५।।

She is the presiding divinity over my will, that is standing here manifest before you; she is neither my wife nor have I betrothed her as such.

स्ववासनावेशवशेन भावं
गृहिण्यहं ब्रह्मण इत्युपेत्य।
एषा स्वयं व्यर्थमितातिदुःखं
यस्मात्किलैषैव हि वासनान्तः।।३६।।

It is from the desire of her heart, that she deems herself the spouse of Brahma; and it is for that reason that she has undergone troubles, before she got rid of her desires.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षो० निर्वाणप्रकरणे उ० पाषाण० सर्गप्राप्तिर्नामैकोनसप्ततितमः सर्गः।।६९।।

CHAPTER 70

THE WORDS OF THE CREATOR OF WORLDS IN THE MUNDANE STONE

Argument. Relation of the desire of the Divine of Divinity as the cause of her sorrow.

अन्यजगद्ब्रह्मोवाच

अथाहं चिन्मयाकाशस्त्वन्याकाशमयीं स्थितिम्।
परां ग्रहीतुमिच्छामि तेनेहोपस्थितः क्षयः।।१।।

The Brāhmaṇa related: Now as the world is approaching to its end, and I am going to take my rest in the formless void of the intellect (after dissolution of the material world); it is for this reason that this divinity of worldly desires, is drowned in deep sorrow.

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महाप्रलयकालेऽस्मिंस्त्यक्तुमेषा मयाधुना।
मुनीन्द्र नूनमारब्धा तेन वैरस्यमागता।।२।।

And as I am about to forsake her forever, it is for this very reason, O sage, that she is so very sorry and sick at her heart.

आकाशत्वाद्यदाद्योऽयं पराकाशो भवाम्यहम्।
तदा महाप्रलयता वासनायाश्च संक्षयः।।३।।

Being myself of an aerial form, when I become one with the supreme spirit (after my leaving the mental sphere); then there takes place the great dissolution of the world with the end of all my desire.

तेनैषा विरसीभूता मन्मार्गं परिधावति।
नानुगच्छति को नाम निर्मातारमुदारधीः।।४।।

Hence she with deep sorrow pursues my way, for who is there so senseless, that does not follow after the giver of her being.

इहाद्यायं कलेरन्तश्चतुर्युगविपर्ययः।
प्रजामन्विन्द्रदेवानामद्यैवान्तोऽयमागतः।।५।।

Now the time is come for the termination of the Kaliyuga, and of the rotation of the four ages; and the dissolution of all living beings, Manus, Indras, and the Gods, is near at hand.

अद्यैव चायं कल्पान्तो महाकल्पान्त एव च।
ममायं वासनान्तोऽद्य देहव्योमान्त एव च।।६।।

Today is the end of the *kalpa* and great *kalpa* age, and this day puts an end to my energy and will, and makes me mix with the eternal and infinite vacuity.

तेनेयं वासना ब्रह्मन्क्षयं गन्तुं समुद्यता।
क्वेव पद्माकराशोषे गन्धलेखावतिष्ठताम्।।७।।

It is now that this personification of my desire, is about to breathe her last; just as the lake of lotuses being dried, the breath of lotus flowers also is lost in the air.

यथा जडाब्धिलेखाया जायते लहरी चला।
वासनायास्तथैवेच्छा मुधोदेत्यपकारणम्।।८।।

The quiet soul like the calm ocean, is always at a state of rest; unless it is agitated by its fickle desires, as the sea is troubled by its fluctuating waves.

आभिमानिकदेहाया वासनायाः स्वभावतः।
अस्या आत्मावलोकेच्छा स्वयमेवोपजायते।।९।।

The embodied being (which is confined in the prison-house of the human body), has naturally a desire to know the soul, and to freed from its dungeon.

आत्मतत्त्वं नु पश्यन्त्या धारणाभ्यासयोगतः।
दृष्टोऽनया भवत्सर्गो वर्गव्यग्रनिरर्गलः।।१०।।

Thus this lady being fraught with spiritual knowledge, and long practiced in yoga meditation; has seen the world you inhabit, and the four different states of its inhabitants. (The gloss explains the four states to mean the four different pursuits of men expressed by *Dharmārtha, Kāma, Mokṣa*).

अनयाम्बरसंचारपरयाद्रिशिरःशिला।
दृष्टा स्वजगदाधारभूतास्माकं तु खात्मिका।।११।।

She traversing through the regions of air, has come to the sight of the aforesaid ethereal stone above the polar mountain, which is our celestial abode and the pattern of your world.

एतद्यस्मिञ्जगद्यत्र तद्दृषत्त्वं जगद्गिरौ।
अस्मज्जगत्पदार्थेषु संत्यन्यानि जगन्त्यपि।।१२।।

Both that world of yours and this abode of ours, rest on a great mountain, which bears upon it many other worlds (invisible to the naked eye).

वयं तानि न पश्यामो भेददृष्टौ स्थिता इमे।
बोधैकतां गतास्त्वाशु पश्यामस्तानि वीक्षणात्।।१३।।

We also donot see them with our discriminating eye sight, of descening them separately from one another; but we behold them all commingled in one, in our abstract view of yoga meditation. (*i.e.* The sight of particulars is lost in their abstract meditation).

घटे पटे वटे कुड्ये खेऽनलेऽम्भसि तेजसि।
जगन्ति सन्ति सर्वत्र शिलायामिव सर्वदा।।१४।।

There are numberless worlds of creations, in earth, water and air and in everything under the sky, as if they are compress or carved in the body of a huge block of stone.

जगन्नाम मुधा भ्रान्तिः किल स्वप्नपुरोपमा।
मिथ्यैवेयं क्व नामासौ चिद्रूपास्त्यथ नास्ति च।।१५।।

What you call the world is a mere fallacy, and resembles your vision of a fairy city in dream; it is a false name applied to an object, existing nowhere beyond the intellect (and in the imagination of the mind).

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परिज्ञाता सती येषामेषा चित्रभसैकताम्।
गता ते न विमुह्यन्ति शिष्टास्तु भ्रमभाजनम्।।१६।।

They who have come to know the world, as no other than an airy vision of the mind, are verily called as wise men, and not liable to fall into error.

अथान्यधारणाभ्यसात्स्वविरागवशोदितम्।
साधयन्त्यर्थमात्मीयं दृष्टस्त्वमनया मुने।।१७।।

There others who by their application to and practice of yoga contemplation, come to attain their desired object, as this lady has succeeded to gain your company (for her edification).

इति मायेव दुष्पारा चिच्छक्तिः परिजृम्भते।
इत्थमाद्यन्तरहिता ब्राह्मी शक्तिरनामया।।१८।।

Thus, the illusory power of the intellect, display these material worlds before us; and thus the everlasting Divine omnipotence manifest itself (in all these various forms).

प्रवर्तन्ते निवर्तन्ते नेह कार्याणि कानिचित्।
द्रव्यकालक्रियाद्योता चितिस्तपति केवलम्।।१९।।

There is no action nor any creation, that is ever produced from anything or ever reduced to nothing; but all things and actions are the spontaneous growth of the intellect only; together with our ideas of space and time.

देशकालक्रियाद्रव्यमनोबुद्ध्यादिकं त्विदम्।
चिच्छिलाङ्गकमेवैकं विद्ध्यनस्तमयोदयम्।।२०।।

Know the ideas of time and space, of substance and action, as well as of the minds and its faculties, are the lasting figures and marks on the stone of the intellect, and are ever salient in it, without their setting or being shaded at anytime.

चिदेवेयं शिलाकारमवतिष्ठति बिभ्रती।
अङ्गमस्या जगज्जालं मरुतः स्पन्दनं यथा।।२१।।

This intellect is the very stone (we have been talking of), and is either at rest or rolling on as roller or wheel; the worlds appertain to it as its appurtenances, and accompany it as motion does the wind.

विज्ञानघनमात्मानं जगदित्यवबुध्यते।
अनाद्यन्तापि साद्यन्ता चित्त्वादिति गतापि चित्।।२२।।

The soul being replete with its full knowledge of all things, is considered as the solid world itself; and though it is infinite in time and space, yet it is thought as limited, owing to its appearance in the form of the bounded and embodied mind.

चिच्छिलेयमनाद्यन्ता साद्यन्तास्तीति बोधतः।
साकारापि निराकारा जगदङ्गेति संस्थिता।।२३।।

The unbounded intellect appears as bounded, by its limited knowledge; and although it is formless, yet it appears in the form of the mind, representing the worlds in it.

यद्वत्स्वप्ने चिदेव स्वं रूपं व्योमैव पत्तनम्।
वेत्ति तद्वदिदं वेत्ति पाषाणं जगदङ्गकम्।।२४।।

As the mind views itself in the form of aerial city in its dream, so does it find itself in the form of this stone, with the worlds marked upon it in the daytime. (The world like the dream, is a transformation or representation of the mind itself).

न सरन्तीह सरितो न चक्रं परिवर्तते।
नार्थाः परिणमन्त्यन्तः कचत्येतच्चिदम्बरम्।।२५।।

There is no rolling of the orbs in this world, nor the running of streams herein, there is no object subsisting in reality any where; but they are all mere representations of the mind in empty air.

न महाकल्पकल्पान्तसंविदः संविदम्बरे।
संभवन्ति पृथग्रूपाः पयसीव पयोन्तरम्।।२६।।

As there are no *kalpa* and great *kalpa* ages in eternity, nor the substantiality of anything in the vacuity of our consciousness; and as there is no difference of the waves and bubbles from the waters of the sea; (So there is no difference of the empty thoughts from the vacuous mind; whence they take their rise).

जगन्ति सन्त्येव न सन्ति शान्ते
चिदम्बरे सर्वगतैकमूर्तौ।
नभोन्तराणीव महानभोन्त-
श्चित्सन्ति सत्तानि पराम्बराणि।।२७।।

The worlds appearing to be *inesse* or existent in the mind and before the eyes; are in reality utterly in-existent in the intellect, which spreads alike as the all pervading and empty vacuum every where. And as all empty space in every

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place is alike and same with the infinite vacuity; so the forms of things appearing to the limited understanding, are all lost in the unlimited intellect.

वसिष्ठ तद्गच्छ मुने जगत्स्वं
त्वं चासने संप्रति शान्तिमेहि।
बुद्ध्यादिरूपाणि परं व्रजन्तु
वयं बृहद्ब्रह्मपदं प्रयामः।।२८।।

Now Vasiṣṭha, go to your place in your own world; and have your peace and bliss in your own seat of *samādhi*-devotion. Consign your aerial worlds to empty air, while I myself to the supreme Brahma do repair.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषा० शिलान्तर्जगत्पितामहवाक्यानि नाम सप्ततितमः सर्गः।।७०।।

CHAPTER 71

DESCRIPTION OF FINAL DISSOLUTION

Argument. Conduct of Kali age, and Termination of Brahma's Creation at the End.

वसिष्ठ उवाच

इत्युक्त्वा भगवान्ब्रह्मा ब्रह्मलोकजनैः सह।
बद्धपद्मासनोऽनन्तसमाधानगतोऽभवत्।।१।।

Vasiṣṭha added: So saying, Brahma-the personified Brāhmaṇa, sat in his posture of devotion-padmāsana, and resumed his intense meditation of the *samādhi* meditation; and so did his celestial companions also.

ओंकारार्धोऽर्धमात्रान्तः शान्तनिःशेषमानसः।
लिपिकर्मार्पिताकार आसीदाशान्तवेदनः।।२।।

He fixed his mind on the pause *santa*, which is placed at the end of half syllable *m*-the final letter of the holy mantra of *omkāra*; and sat sedate with his steady attention (on the Divine), as an unmoved picture in painting.

तमेवानुसरन्ती सा तथैव ध्यानगा सती।
वासनासीदशेषांशा शान्ता चाकाशरूपिणी।।३।।

His concupiscent consort-vāsana or desire, followed his example also; and sat reclined at the end of all her endless wishes, as an empty and formless vacuity.

(The devotee must became a nullity, for his union with the unity).

परमेष्ठिन्यसंकल्पे तस्मिंस्तानवमेयुषि।
सर्वगानन्तचिद्व्योमरूपोऽपश्यमहं यदा।।४।।

When I saw them growing thin for want of their desires, I also reduced myself by means of my meditation, until I found myself as one with all pervading Intellect; in the form of endless vacuity: (and perceived every thing that was going on everywhere).

यावत्संकल्पनं तस्य विरसीभवति क्षणात्।
तथैवाशु तथैवोर्व्याः साद्रिद्वीपपयोनिधेः।।५।।

I saw that as the desires of Brahma were drying up in himself, so I found all nature to be fading away, with the contraction of the earth and ocean, together with the diminution of their hills and islands.

तृणगुल्मलताशालिसमुद्भवनशक्तता।
समस्तैवास्तुमागन्तमारब्धा च शनैः शनैः।।६।।

I saw the trees and plants and all sorts of vegetables, were fading away with the decay of their growth; and all creation seemed to come to its end in a short time.

किल तस्य विराडात्मरूपस्याङ्गैकदेशताम्।
सा बिभर्ति मही तेन तदसंवेदनोदयात्।।७।।

It seemed that the stupendous body of Virāṭ, which contained the whole universe, was sick in every part; and the great earth which was borne in his body, was now fulling insensibly into decline and decay.

विचेतना सा विरसा बभूव परिजर्जरा।
मार्गशीर्षान्तवल्लीव जराविधुरतां गता।।८।।

She is now stricken with years, and grown dull and dry without her genial moisture, and is wasting away as a withered tree in the cold season

(lit.—in the cold month of Christmas, when the icy breath of winter withers every green).

यथास्माकमसंवित्तेरङ्गाली विरसा भवेत्।
तथा विरिंचिसंवित्तेर्धरा वैधुर्यमागता।।९।।

As the insensibility of our hearts, stupifies the members of our bodies; so did the anaesthesia of One produce the obtuseness of all things in the world. (The creative power failing, all creation dwindles away).

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संपन्ना संहतानेकमहोत्पातभरावृता।
दुष्कृताङ्गारनिर्दग्धनरकोन्मुखमानवा।।१०।।

The world was threatened by many a portent and ill omen on all sides, and men were hastening to hell-fire; and burning in the flame of their sins. (The end of *kali* or sinful age, is the precursor to its final doom of the dooms-day).

दुर्भिक्षाकाण्डदौस्थित्यदैन्यदारिद्र्यदुर्भगा।
दुःशीलाशेषवनिता निर्मर्यादनरावृता।।११।।

The earth was a scene of oppression and famine, troubles, calamities and poverty, waited on mankind every where; and as women trespassed the bounds of decorum, so did men transgress the bounds of order and conduct.

पांसुप्रमन्दनीहारधूलिधूसरसूर्यका।
द्वन्द्विमूर्खमहादुःखिव्यसनिव्याधिताकुला।।१२।।

The sun was obscured by mist and frost, resembling gusts of ashes and dust; and the people were greatly and equally afflicted by the excess of heat and cold, the two opposites which they knew not how to prevent. (*i.e.* All beings were tormented by the inclimencies of weather).

अग्निदाहजलापूरयुद्धप्रोच्छिन्नमण्डला।
अवृष्ट्यवग्रहोन्नष्टकष्टचेष्टितपामरा।।१३।।

The Pāmaras or Pariahs, were tormented by burning fires on one side, and floods and draughts of rain water on the other; while waging wars were devastating whole provinces altogether.

अशङ्कितमहोत्पातपतत्पर्वतपत्तना।
शिशुश्रोत्रिमुन्यार्यगुणिनाशरुदज्जना।।१४।।

Tremendous portents were accompanied, with the falling mountains and cities all around; and loud uproars of the people rose around, for the destruction of their children and many good and great men under them. (*i.e.* under the falling rocks and edifices).

अशङ्कितस्थलीमध्यसंजातागाधकूपका।
वर्णसंकरनारीणामासक्तिजनभूमिपा।।१५।।

The land burst into deep ditches, where there was no water course before; and the peoples and rulers of men, indulged themselves in promiscuous marriages.

अट्टशूलाखिलजना शिवशूलचतुष्पथा।
केशैकशूलवनिता पात्रशूलजनेश्वरा।।१६।।

All men living as wayfarers or pedlars, and all paths full of tailor shops; all women dealing in their hairs and head-dressess, and all rulers imposing head taxes on their people.

दुःखशूलसमाचारा द्वन्द्वशूलाखिलप्रजा।
अधर्मशूलवनिता पानशूलजनेश्वरः।।१७।।

All men living by hard labour, and the *reyets* living upon litigation only; women living in impiety and impurity, and the rulers of men addicted to drinking.

अधर्मशूलवलिता कुशास्त्रशतशूलिनी।
दुर्जनाखिलवित्ताढ्या विपद्विहतसज्जना।।१८।।

The earth was full of unrighteousness, and its people were misled by heretical doctrines and vicious śāstras; all wicked men were wealthy and fortunate, and good people all in distress and misery.

अनार्यवसुधापाला तदनादृतपण्डिता।
लोभमोहभयद्वेषरागरोगरजोरता।।१९।।

The vile non-āryans, were the rulers of earth, and the respectable and learned men had fallen into disrepute and disregard; and the people all were guided by their evil passions of anger, avarice and animosity, envy, malice and the like.

अप्यन्यगामिपुरुषा रुषाभिहतसद्विजा।
अनारतपराक्रन्दपरापर्यन्तपामरा।।२०।।

All men were apostates from their religion, and inclined to the faith of others; the Brāhmaṇas were furious in their deportation, and the vile borderers were persecutors of others. (*i.e.* they robbed themselves).

दस्यूत्सन्नपुरग्रामदेवद्विजसमाश्रया।
आपातमधुरारम्भदुःखदोदरभङ्गुरा।।२१।।

Robbers infested the cities and villages, and robbed the temples of gods and the houses of good people; and there were parasites, pampered with the dainties of others, but short lived and sickly with their gluttony.

आलस्योल्लासविलसत्कार्यवैधुर्यधर्मिणी।
सर्वापदुपतापान्ता क्रमेणोत्सन्नदिग्गणा।।२२।।

All men indulging themselves in their idleness and luxury, and neglecting their rituals and

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duties; and all the quarters of the globe, presented a scene of dangers and difficulties, woe and grief.

भस्मशेषपुरग्रामा निर्जनाखिलमण्डला।
रोरूयमाणभस्माभ्रकुण्डलोड्डामराम्बरा।।२३।।

Cities and villages were reduced to ashes, and the districts were laid waste on all sides; the sky appeared to be weeping with its vaporous clouds, and the air disturbed by its whirling tornadoes.

दुर्भगाडम्बरारम्भरोदनोरुरवोदरी।
मुष्टिप्रमाणजनता जनतापानुषङ्गिणी।।२४।।

The land resounded with the loud crying and wailing of widows and unfortunate women, and they who remained at last, compelled to live by beggary.

नीरसाशेषदेशान्ता सर्वर्तुगुणवर्जिता।
इत्यस्य पार्थिवे धातौ ब्रह्मणो गतवेदने।।२५।।

The country was dry and an hydrous, and lying bare and barren in all parts; the seasons were unproductive of season-fruits and flowers; so every part of this earthly body of Brahma, was out of order and painful to him.

पृथिवी पृथुवैधुर्या संपन्नासन्ननाशतः।
अथ तत्संविदुन्मुक्तो जलधातुः क्षयोन्मुखः।।२६।।

There was a great dearth on earth, upon her approaching dissolution, and the body of Brahma grew senseless, owing to the loss of the watery element, in all its canals of rivers and seas.

यदा विक्षुभितात्मासीत्तदा नियतिलङ्घनात्।
समुत्सार्यार्यमर्यादामर्णवा विवृतार्णसः।।२७।।

The spirit of Brahma being disturbed, there occurred a disorder in the course of nature; and it brought on a transgression of good manners, as when the waters of rivers and seas overflew their boundaries.

प्रवृत्ता विकृतिं गन्तुमुन्मत्ता इव राविणः।
वीचिविक्षोभविन्यासैर्वेलाविपिनलावकाः।।२८।।

Then the furious and sounding surges begin to break down their bounds, and run mad upon the ground; and the floods overflow the land, and lay waste the woodlands.

कल्लोलवलनावर्तविवर्तोद्वर्तिताश्रयाः।
महाभ्रभ्रमदुत्तुङ्गतरङ्गात्तनभोदिशः।।२९।।

There were whirlpools, whirling with hoarse noise, and turning about on every side, with tremendous violence; and huge surges rose as high, as to wash the face of the heavy clouds in the sky.

बृहद्गुलावर्तगर्जनाद्द्रवकन्दराः।
सीकरौघमहारम्भघनसवलिताचलाः।।३०।।

The mountain caverns, were resounding to the loud roars of huge clouds on high, and heavy showers of rain fell in torrents from the sky, and over-flooded the mountain tops afar and nigh.

चलच्चलचलद्वीरमकराघूर्णितान्तराः।
उल्लसन्मकराक्रान्तद्रुमकाननितोदराः।।३१।।

Gigantic whales, were rolling along with the whirling waves of the ocean; and the bosom of the deep appeared as a deep forest, with the huge bodies of the whales floating upon the upheaving waves.

दरीविदारणभ्रष्टसिंहाहतजलेचराः।
ऊर्म्युदस्तमहारत्नभरतारकिताम्बराः।।३२।।

The mountain caves were strewn over with the bodies of marine animals, which were killed there by rapacious lions and tigers; and the sky glittered with marine gems, which were borne on high by the rising waters.

उत्फालमकरच्छन्ननभश्चरबृहद्घनाः।
पस्परोर्मिसंघट्टभांकारकटुटांकृताः।।३३।।

The dashing of the rising waves of the sea, against the falling showers of the sky; and the dashing of the uplifted whales with elephantine clouds on high, raised a loud uproar in the air.

तरत्तरलमातङ्गफूत्कारा धौतभास्कराः।
अन्योन्यवेल्लनव्यग्रप्रविदीर्णाद्रिभित्तयः।।३४।।

The elephants floating on the deluvian waters, washed the faces of the luminaries, with the waters spouted out of their nozzles; and their jostling against one another, hurled the hills a ground. (Or they clashed on one another, as two hills dashed over against the other).

तटपर्वतलुण्टाकतरङ्गकरमण्डलाः।
गर्जद्गिरिदरीगेहविशदुन्मत्तवारयः।।३५।।

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The sounding surges of the sea, dashed against the rocks on the shore, emitted a noise like the loud roar of elephants, contending in the caverns of mountains.

भूपाः परपुराक्रान्ता लग्ना इव हतारयः।
तारारवरणद्रेहविद्रावितनभश्चरः।।३६।।

The nether sea invaded the upper sky and its turbulent waves drove the celestial from their abode; as an earthly potentate attacks another and his triumphant host, dispossesses the inhabitants with loud outcry.

प्रलुण्ठितवनव्यूहलूनकाननिताम्बराः।
सपक्षपर्वताकारतरङ्गापूरिताम्बराः।।३७।।

The overflowing waters covered the woods, both in the earth and air; and the overspreading waves filled the skies like the winged mountains of yore.

महारवमरुच्छिन्नकल्लोलाचलचालिताः।
चञ्चत्तीरगिरिव्रातपतत्तटरटज्जलाः।।३८।।

High sounding winds were breaking the breakers of the sea and driving them ashore as fragments of mountains; while their splashing waters, dashed against the rocks on the shore, and washed the fossil shells on the coast.

उल्लसद्विपुलावर्तप्रोत्क्षिप्तमकरोत्कराः।
विमज्जन्निस्तलावर्तनिर्गीर्णगिरिकन्दराः।।३९।।

Whirling whirlpools, were hurling the huge whales into them; and in gulping the falling rocks in their fathomless depth.

दरीदलनसंप्राप्तदृषद्दशनदन्तुराः।
शृङ्गलम्बिदरीप्रान्तमग्नवीचिजलेभकाः।।४०।।

Big water elephants or whales were carried with the torrents and drowned in the depths of the caverns on the mountain tops; and these they attempted to break, with their hideous teeth or tusks.

व्यालोलवलनाक्रान्तविटपिप्रोतकच्छपाः।
यमेन्द्रवसुधावाहैरुत्कर्णैर्भयविह्वलैः।।४१।।

The tortoise and crocodile hang suspended on the trees, and extended their full length and breadth thereon; and the vehicles of Yama and Indra (*i.e.* the buffalo and elephant), stood aghast with their erect ears.

श्रूयमाणपतच्छैलतटीकटकटारवाः।
मत्स्यपुच्छच्छटाच्छिन्नमग्नोन्मग्नद्रुताद्रयः।।४२।।

They listened the fragments of rocks, falling with hideous noise on the sea-shore; and beheld fishes with their broken fins, tossed up and down by the falling stones.

लीलालूनवनव्यूहशीतलासारवारयः।
प्रज्ज्वलद्वडवावह्निज्वालावलिमिलज्जलाः।।४३।।

The forests shook no more in their dancing mood, and the waters on earth were all still and cold; but the marine waters were flaming with the submarine fire, smiting a dismal glare.

सरसेन विभोर्नाशैर्विशङ्कितमहानलाः।
मिलच्छिखरिमालाग्रजलमातङ्गयोधिनः।।४४।।

The sea elephants or whales being afraid of the extinction of marine fire, by the primeval waters, (which were the seat of Nārāyaṇa); fell upon the waters on the mountain tops, and contented with the earthly and mountainous elephants.

नृत्यन्तीव तरङ्गौघैर्जलावलनवेधिनः।
जलाचलाचलान्योन्यसंघट्टस्फोटपण्डिताः।।४५।।

The rocks carried away by the rapid current, appeared as dancing on the tops of the waves; and there was a loud concussion of the swimming and drowned rocks (mainākas), as they dashed against the mountains on land.

बृहद्गिरिवनव्रातप्राणिमण्डलमण्डिताः।
उड्डामरवनेमेन्द्रभेरीवादनभासुरैः।।४६।।

Large mountains and woods, were now resorted to by men and wild animals; and the driving droves of wild elephant, were roaring as loud, as the high sounding trumpets at a distance.

असुरैरिव पातालं कल्लोलैरलमाकुलाः।
अथोदपतदुन्नासदिङ्गवदनध्वनिः।।४७।।

The infernal regions were disturbed by the torrents of water, as by the infernal demons; and the elephants of the eight quarters, raised loud cries with their uplifted trunks and nozzles.

पातालतलताल्वन्तर्विस्फोटामोटनोद्भटः।
चञ्चलाचलकीलोर्वी चचाल क्षणचालिता।।४८।।

The nether world emitted a growling noise, from their mouths of infernal caverns; and the

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earth which is fastened to its polar axis, turned as a wheel upon its axle.

लोला शैवालवल्लीव व्यालोलाम्भोधिलङ्घिता।
अथ दुर्वारनिर्घोषनिर्वाताडम्बरान्विता।।४९।।

The over flowing waters of the ocean, broke their bounds with as much ease, as they tear as under the marine plants; and the breathless skies resounded to the roaring of the clouds all around.

पुस्फोटेव पतन्ती द्यौर्दिशां पतिरवारवैः।
आवर्तवलनाकाराः केतवः पेतुरम्बरात्।।५०।।

The sky was split into pieces, and fell down in fragments; and the regents of the skies fled afar with loud cries. And comets and meteors were hurled from heaven, in the forms of whirlpools.

हेमरत्नमया मुक्ताः सिन्दूरभुजगा इव।
ककुब्भ्यो नभसो भूमेरुदगुर्दग्धदिक्तटाः।।५१।।

There were fires and fire-brands, seen to be burning on all sides of the skies, earth and heaven; and flaming and flashing as liquid gold and luminous gems, and as snakes with colour of vermilion.

चलज्वालाजटाटोपा विविधोत्पातपङ्क्तयः।
पृथ्व्यादीन्यसुरादीनि ब्रह्मोन्मुक्तानि सर्वतः।।५२।।

My flaming and flying portents, with their burning crests and tails, were seen to be flashing all about, and flung by the hands of Brahma, both in the heaven above and earth below.

द्विविधानि महाभूतान्यं संक्षोभमाययुः।
चन्द्रार्कानिलशक्राग्नियमाः कोलाहलाकुलाः।।५३।।

All the great elementary bodies, were disturbed and put out of order; and the sun and moon and the regents of air and fire, with the gods of heaven and hell, (name by Pavana and Agni, and Indra and Yama), were all in great confusion.

परिपातपरा आसन्ब्रह्मलोकगतेश्वराः।
कम्पैः कटकटारावपतत्पादपपङ्क्तयः।।५४।।

The gods seated even in the abode of Brahma, were afraid of their impending fall; when they heard the gigantic trees of the forests falling headlong, with the tremendous crash of *pata-pata* noise.

भूमेरन्वभवन्भूरिदोलान्दोलनमद्रयः।
भूकम्पलोलकैलासमेरुन्दरकन्दराः।
पेतुः कल्पतरून्मुक्ता रक्तस्तबकवृष्टयः।।५५।।

The mountains standing on the surface of the earth, were shaking and tottering on all sides; and a great earthquake shook the mountains of Kailāsa, and Meru, to their very bottom and caverns and forests.

लोकान्तराद्रिपुरवारिधिकाननान्त-
मुत्पातकल्पपवनेन मिथो हतानाम्।
कोलाहलैर्जगदभूत्प्रविकीर्णशीर्णं
पूर्णार्णवे त्रिपुरपूर इवाभिपाती।।५६।।

The ominous tornadoes at the end of the *kalpa* period, overthrew the mountains and cities and forests, and overwhelmed the earth and all in a general ruin and confusion.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषा० कल्पक्षोभवर्णनं नाम एकसप्ततितमः सर्गः।।७१।।

CHAPTER 72

DESCRIPTION OF NIRVĀNA OR FINAL EXTINCTION

Argument. Brahma's suppression of his Respiration; his settling on the wings of air and his form of Virāṭ.

वसिष्ठ उवाच

अथाकृष्टवति प्राणान्स्वयंभुवि नभोभुवः।
विराडात्मनि तत्याज वातस्कन्धस्थितिः स्थितम्।।१।।

Vasiṣṭha continued: Now the self-born Brahma, having compressed his breath in his form of Virāṭ (or the heart); the aerial or atmospheric air, which is borne on the wings of wind, lost its existence.

ते हि तस्य किल प्राणास्तेन क्रान्तेषु तेष्वपि।
ऋक्षचक्रे स्थितिं कोऽन्यो धत्ते भूतैकधारिणीम्।।२।।

The atmospheric air, which is the very breath of Brahma being thus compressed in his breast; what other air could there remain, to uphold the starry frame and the system of the universe.

वातस्कन्धे समाक्रान्ते ब्रह्मणा प्राणमारुते।
समं गन्तुं परित्यज्य संस्थितिं क्षोभमागते।।३।।

The atmospheric air, being compressed with the vital breath of Brahma; the perturbed

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creation (as described before), was about to come to its ultimate *quietus*.

निराधाराः सवाताग्निदाहोल्मुकवदापतन्।
व्योम्नस्तारास्तरोः पुष्पनिकरा इव भूतले।।४।।

The firmament being no more upheld by its support of the air, gave way to the fiery bodies of meteors, to fall down on earth, as starry flowers from the arbour of heaven.

कालपाकचलन्मूला जगत्खण्डफलालयाः।
प्रशान्तपवनाधारा विमानावलयोऽपतन्।।५।।

The orbs of heaven, being unsupported by the intermediate air, were now falling on the ground; like the unfailing and impending fruits of our deserts, or the flying fates falling from above.

प्रलयोन्मुखतां याते ब्राह्मे संकल्पनेन्धने।
सिद्धानां गतयः शेमुरिद्धानामर्चिषामिव।।६।।

The gross desire or the crude will of Brahma, being now at its end at the approach of dissolution; there was an utter stop, of the actions and motions of the Siddhas, as that of the flame of fire before its extinction.

प्रभ्रमन्त्योऽम्बरे कल्पमारुतैस्तनुतूलवत्।
स्वशक्त्यपचये मूकाः सिद्धसंततयोऽपतन्।।७।।

The world-destroying winds were winding in the air, like the thin and flying scraps of cotton; and then the Siddhas fell down mute from heaven, after the loss of their strength and power of speech.

संकल्पद्रुमजालानि सेन्द्रादिनगराणि च।
पेतुर्भूकम्पलोलस्य शिरांस्यमरभूभृतः।।८।।

The great fabrics of human wishes, fell down with the cities of the Gods; and the peaks of mountain were hurled head-long, by shocks of tremendous earthquakes.

श्रीराम उवाच

चिति संकल्पमात्रात्मा विराड् ब्रह्मा जगद्वपुः।
किमङ्गं यस्य भूलोकः किं स्वर्गः किं रसातलम्।।९।।

Rāma rejoined: Now sir, if the world is but a representation of the ideal in the mind of the great God Brahma or Virāṭ; then what is the difference of earth, heaven and hell to him, (who encompasses the whole in his body or mind).

कथमेतानि चाङ्गानि ब्रह्मंस्तस्य स्थितानि च।
कथं वा सोऽन्तरे तस्य स्वस्यैव वपुषः स्थितः।।१०।।

How can this worlds be said, to be the members of his body; or can it be thought, that the God resides in them with his stupendous form.

ब्रह्मा संकल्पमात्रात्मा निराकृतिरिदं स्थितम्।
जगदित्येव जातो मे निश्चयः कथयेतरत्।।११।।

I well know that Brahma, is wilful spirit of God, and has no form of himself; and so do I take this world, for a formless representation of the will or idea in the Divine Mind. Please sir, explain this clearly unto me.

वसिष्ठ उवाच

आदौ तावदिदं नासन्न सदास्ते निरामयम्।
चिन्मात्रपरमाकाशमाशाकोशैकपूरकम्।।१२।।

Vasiṣṭha replied: In the beginning this world was not in existence, nor in-existence either; because there was the eternal Intellect, which engrossed all infinity in itself, and the whole vacuity of space with its essence.

तत्स्वामाकाशतां चैतच्चेत्यमित्यवबुध्यते।
स्वरूपमत्यजन्नित्यं चित्त्वाद्भवति चेतनम्।।१३।।

This vacuity of it (the subjective cit), is known as the objective *cetya* or thought; and the intellect without forsaking its form, becomes *cetana* or the power of intellection (or the mind) itself.

विद्धि तच्चेतनं जीवं सघनत्वान्मनः स्थितम्।
एतावविं स्थितिजाले न किंचित्साकृति स्थितम्।।१४।।

Know this inellection as the *jīva* or living soul, which being condensed (with feelings &c) becomes the gross mind; but none of these essences or forms of existence, have any form whatever.

शुद्धं व्योमैव चिद्व्योम स्थितमात्मनि पूर्ववत्।
यदेतत्प्रतिभातं तु तदन्यन्न शिवात्ततः।।१५।।

The vacuity of the intellect, remains as the pure vacuum in itself forever; and all this which appears as otherwise, is no other and nothing without the self-same soul.

अथ तन्मन आभोगि भाविताहंकृति स्फुरत्।
संकल्पात्मकमाकाशमास्ते स्तिमितमक्षयम्।।१६।।

The very soul assumes to it its egoism (or personality), and thinking itself as the mind,

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becomes sullied with its endless desires, in its vacuous form. (The pure soul is changed to the impure spirit or volitive mind).

तत्संकल्पचिदाभासनभोऽहमिति भावितम्।
असत्तमेवानुभवत्संनिवेशं खमेव खे।।१७।।

Then this intellectual principle, thinks itself as the air, by its own volition; and by this false supposition of itself, it becomes of an aerial form in the open air.

वेत्ति भावितमाकारं पश्यत्यनुभवत्यपि।
संकल्पकात्मकं शून्यमेव देव इति स्थितम्।।१८।।

Then it thinks of its future gross form, and immediately finds itself transformed to an aerial body, by its volition or *saṅkalpa*. (The will being master to the thought).

शून्यमेव यथाकारि संकल्पनगरं भवान्।
पश्यत्येवमजो देहं खे खमेवानुभूतवान्।।१९।।

Though the soul, spirit and mind, are vacuous in their natures; yet they can assume aerial forms to themselves by their will, as the mind sees its imaginary cities; and so does the Lord take upon Him any form it pleases.

संविदो निर्मलत्वात्स यावदित्थं तथाविधम्।
अनुभूयानुभवनं स्वेच्छयैवोपशाम्यति।।२०।।

And as the knowledge of our minds, is purely of an aerial nature, so the intelligence of the all-intelligent Lord is likewise of an intellectual kind; and he takes and forsakes any form as he supposes and pleases for himself.

यदा तत्त्वपरिज्ञानमस्मदादेस्तदाऽऽततम्।
इदं संसरणं विद्धि शून्यं सत्यमिव स्थितम्।।२१।।

As we advance to the knowledge of recondite truth, so we come to lose the perception of size and extension; and to know this extended world as a mere nullity; though it appears as a positive entity.

यथाभूतपरिज्ञानादत्र शाम्यति वासना।
अद्वैतान्निरहंकारात्ततो मोक्षोऽवशिष्यते।।२२।।

By knowledge of the real truth, we get rid of our desires, as it is by our knowledge of the unity and the absence of our egoism or personality, that we obtain our liberation. (*i.e.* The knowledge of our nothingness).

एवमेष स यो ब्रह्मा स एवेदं जगत्स्थितम्।
विराजो ब्रह्मणो राम देहो यस्तदिदं जगत्।।२३।।

Such is He-the supreme One, and is Brahma the entity of the world. And know Virāṭ, O Rāma, to be the body of Brahma, and the form of the visible world.

संकल्पाकाशरूपस्य तस्य या भ्रान्तिरुत्थिता।
तदिदं जगदाभाति तद्ब्रह्माण्डमुदाहृतम्।।२४।।

The desires or will, is of the form of empty vacuum, and the erroneous conceptions which rise in it; the same give birth to the world, which is thence called the mundane egg.

सर्वमाकाशमेवेदं संकल्पकलनात्मकम्।
वस्तुतस्त्वस्ति न जगत्त्वत्तामत्ते च न क्वचित्।।२५।।

Know all this is *nonesse*, and the forms you see, are but formation of your fancy; in reality there is nothing *inesse*; and tuism and egoism are no entities at any time.

क्वचिन्मात्रेऽमले व्योम्नि कथं वा केन वा जगत्।
किं जायते किमत्रास्ति कारणं सहकारि यत्।।२६।।

How can the gross world be ever attached to the simple Intellect, which is of the nature of a void; how can a cause or secondary causality, be ever produced in or come out from a mere void?

अतोऽलीकमिदं जातमलीकं परिदृश्यते।
अलीकं स्वदतेऽलोकमेवं पश्यति शून्यकम्।।२७।।

Therefore all this production is false, and all that is seen a mere falsity; all this is a mere void and nothing, which erroneously taken for something.

जगदादिकया भासा चिन्मात्रं स्वदते स्वतः।
आत्मनात्माम्बरे द्वैते स्पन्दनेनेव मारुतः।।२८।।

It is the Intellect only which exhibits itself, in the forms of the world and its productions, in the same manner as the air begets its pulsations (in the form of winds), in the very calm air itself.

इदं किंचिन्न किंचिद्वा द्वैताद्वैतविवर्जितम्।
चिदाकाशं जगद्विद्धि शून्यमच्छं निरामयम्।।२९।।

The world is either as something or a nothing at all, and devoid of unity and duality; know the whole to lie in the empty vacuity of the Intellect, and is as void and transparent as the same.

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शान्ताशेषविशेषोऽहं तेन राघव संस्थितः।
सन्नेवासन्निवातस्त्वमेवमेवास्व निर्ममः।।३०।।

I am extinct to all these endless particulars and distinctions, and whether you take them as real or unreal, and be with or without your egoism, it is nothing to me.

निर्वासनः शान्तमना मौनी विगतचापलः।
सर्वं कुरु यथाप्राप्तं कुरु मा वात्र किं ग्रहः।।३१।।

Be without any desire and quiet in your mind, remain silent and without fickleness in your conduct; do whatever you have to do, or avoid to do it without anxiety.

अनादिनित्यानुभवो य एकः
स एव दृश्यं न तु दृश्यमन्यत्।
सत्यानुभूतेऽननुभूतयो याः
सुविस्तृता दृश्यमहादृशस्ताः।।३२।।

The eternal One, that is ever existent in our notion of Him, is manifest also in the phenomenal, which is no other than Himself. But our imperfect notion of God, has many things in it which are unknown to us and beyond our comprehension; and such are the phenomenal also, that are so palpable unto us.

(We have the innate idea of god, but no knowledge of his inner or outer nature and attributes, which are displayed in all existence).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मकीये मोक्षो० निर्वाणप्रकरणे उ० पाषा० निर्वाणवर्णनं नाम द्विसप्ततितमः सर्गः।।७२।।

CHAPTER 73

DESCRIPTION OF THE PERSON OF VIRĀJ—THE GOD OF NATURE

Argument. If there is no truth or untruth in the creation, how can both the true or false at once.

श्रीराम उवाच

बन्धमोक्षजगद्बुद्धिर्न शून्या नापि सन्मयी।
नास्तमेति नचोदेति किमप्याद्यमसौ किल।।१।।

Rāma said: Sir, you have said at length regarding our bondage and liberation, and our knowledge of the world as neither a reality nor an unreality also; and that it neither rises nor sets, but is always existent as at first and ever before.

उपदिष्टमिदं ब्रह्मंस्त्वया बुद्धमलं मया।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्।।२।।

I have well understood Sir, all your lectures on the subjects, and yet wish to know more of these, for my full satisfaction with the ambrosial drops of your speech.

सर्गादिसंभ्रमदृशः शून्यतादिदृशस्तथा।
न काश्चन विभो सत्या असत्याश्च न काश्चन।।३।।

Tell me sir, how there is no truth nor any untruth, either in erroneous view of the creation as a reality, or its view as a mere vacuum.

एवंस्थिते तु यत्सत्यं तत्सर्वं बुद्धवानहम्।
तथापि भूयो बोधाय सर्गानुभव उच्यताम्।।४।।

In such a case, I well understand what is the real truth; yet I want you to tell more of this, for my comprehension of the subject of creation.

वसिष्ठ उवाच

यदिदं दृश्यते किंचिज्जगत्स्थावरजङ्गमम्।
सर्वं सर्वप्रकाराढ्यं देशकालक्रियादिमत्।।५।।

Vasiṣṭha replied: All this world that is visible to us, with all its moving and unmoving creatures; and all things with all there varieties, occasioned by difference of country and climate.

तस्य नाशे महानाशे महाप्रलयनामनि।
ब्रह्मोपेन्द्रमरुद्रुद्रमहेन्द्रपरिणामिनि।।६।।

All these are subject to destruction, at the great dissolution of the world; together with Brahma, Indra, Upendra, Mahendra and the Rudras at the end.

शिष्यते शान्तमत्यच्छं किमप्यजमनादि सत्।
यतो वाचो निवर्तन्ते किमन्यदवगम्यते।।७।।

Then there remains something alone, which is unborn and increate and without its beginning; and which is eve calm and quiet in its nature. To this no words can reach, and of which nothing can be known.

सर्वपापेक्षया मेरुर्यथातिविततताकृतिः।
तताकाशमपि स्थूलं शून्यं सद्यदपेक्षया।।८।।

As the mountain is larger and more extended than a mustard seed, so is the sky much more

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than that; but the entity of vacuity is the greatest of all.

शैलेन्द्रापेक्षया सूक्ष्मा यथेमे त्रसरेणवः।
तथा सूक्ष्मतरं स्थूलं ब्रह्माण्डं यदपेक्षया।।९।।

Again as the dusts of the earth, are smaller than the great mountain; so the stupendous universe, is a minute particle in comparison with the infinite entity of the vacuity of God.

अमानकलिते सौम्ये काले परिणते चिरम्।
शान्ते तस्मिन्परे व्योमन्याद्ये ह्यनुभवात्मनि।।१०।।

After the long lapse of unmeasured time, in the unlimited space of eternity, (*i.e.* at the end of a *Kalpa* age); and after the dissolution of all existence in the transcendent vacuum of the Divine Mind (lit. thinking soul).

असंकल्पो महाशान्तो दिक्कालैरमिताकृतिः।
अन्तर्महांश्चिदाकाशो वेत्तीव परमाणुताम्।।११।।

At this time the great vacuous intellect, which is unlimited by space and time, and is quite tranquil by being devoid of all its desire and will; looks in itself by its reminiscence, the atomic world in aeriform state, (as the soul ruminates over the past in its dream).

असत्यामेव तामन्तर्भावयन्स्वप्नवत्स्वतः।
ततः स ब्रह्मशब्दार्थं वेत्ति चिद्रूपतां ताम्।।१२।।

The intellect reconnoitres over this unreality within itself, as it were in its dream; and then it thinks on the sense of the word Brahma or enlargement, and beholds the dilation of these *minutiae* in their intellectual forms: (*i.e.* the developed ideas).

चिद्भावोऽनुभवत्यन्तश्चित्त्वाच्चिदणुतां निजाम्।
तामेव पश्यतीवाथ ततो द्रष्टेव तिष्ठति।।१३।।

It is the nature of the intellect to know the minute ideas, which are contained in its sensory; and because it continues to look upon them, it is called their looker. (*i.e.* The subjective principle of the objective thoughts).

यथा स्वप्ने मृतं पश्यत्येक एवात्मनात्मनि।
मृत एव मृतेर्द्रष्टा तथा चिदणुरात्मनि।।१४।।

(In order to clear how the intellect can be both the subjective and objective at once, it is said that); As a man sees himself as dead in his dream, and the dead man sees his own death; so does the intellect see the minute ideas in itself. (Hence it is not impossible for the contraries to subsist together).

ततश्चिद्भाव एषोऽन्तरेक एव द्वितामिव।
पश्यन्स्वरूप एवास्ते द्रष्टृदृश्यमिव स्थितः।।१५।।

Hence it is the nature of the intellect, to see its unity as a duality within itself; and to remain of its own nature, as both the subjective and objective by itself.

चिद्भावशून्य एवातिनिराकारोऽप्यणुं तनुम्।
पश्यन्दृश्यमिवोदेति द्रष्टेव च तदा द्विताम्।।१६।।

The intellect is of the nature of vacuum, and therefore formless in itself; and yet it beholds the minute ideas to rise as visible before it, and thereby the subjective viewer becomes the duality of the objective view also.

प्रकाशमणुमात्मानं पश्यंस्तदनुभावतः।
उच्छूनतां चेतयते बीजमङ्कुरतामिव।।१७।।

It then finds its minute self, springing out distinctly in its own conception; just as a seed is found to sprout forth in its germ.

(This is the first step of the conception of personality of the universal spirit).

देशकालक्रियाद्रव्यद्रष्टृदर्शनदृग्दृशः।
अर्थान्तरस्वभावेन तिष्ठन्त्यनुदिताभिधाः।।१८।।

It has then the distinct view of space and time, and of substance and its attributes and actions before its sight; but as these are yet in their state of internal conceptions, they have as yet received no names for themselves.

चिदणुर्यव भातोऽसौ देशो मितिमुपागतः।
यदा भातस्तदा कालो यद्भानं तत्क्रिया स्मृता।।१९।।

Wherever the particle of the intellect shines (or that which is perceptible to it); is called the place (or object), and whenever it is perceived the same is termed as time, and the act of perception is styled the action.

उपलब्धं विदुर्द्रव्यं द्रष्टृताप्युपलब्धता।
आलोकनं दर्शनता दृगालोकनकारणम्।।२०।।

Whatever is perceived (by the intellect), the same is said as the object; and the sight or seeing thereof by it, is the cause of its perception, just as the light of a luminary, is the cause of ocular vision.

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एवमुच्छूनता भाति मितानन्ताथ वा क्रमात्।
असत्यैव नभस्येव नभोरूपैव निष्क्रमा।।२१।।

Thus endless products of the intellect appear before it, as distinct from one another by their time, place, and action; and all these appearing as true, like the various colours of the skies in the sky.

चिदणोर्भासनं भातं तत्प्रदेशेन देहगम्।
येन पश्यति तच्चक्षुः संग्रहोऽक्षदृशामिति।।२२।।

The light of the intellect shines through different parts of the body, as the eye is the organ whereby it sees; and so the other organs of sense for its perception of other objects. (All these are called *axas* answering the sight of the eyes).

चिदणुप्रतिभासेऽन्तः प्रथमं नामवर्जितम्।
तन्मात्रशब्दमेतेषामेतदाकाशरूपि तत्।।२३।।

The intellect particle, shining at first within itself, bears no distinct name except that of *tanmātra* or its inward perception; which is as insignificant a term as empty air.

चिदणुप्रतिभाकाशपिण्ड एव घनस्थितिः।
अनुसंधानविवशश्चेततीन्द्रियपञ्चकम्।।२४।।

But the shadow of the atomic intellect falling upon the empty air, becomes the solid body; which shoots forth into the five organs of sense, owing to its inquest into their five objects of form and the rest.

एवं चिदणुसंधानं दृश्यपोषमुपैत्यलम्।
तदेव ज्ञानमित्युक्तं बुद्धिरित्यभिधीयते।।२५।।

The intellectual principle, being then in need of retaining its sensations in the sensorium, becomes the mind and understanding, (which is called the sixth or internal organ of sense).

ततो मनस्तदारूढमहंकारपदं गतम्।
देशकालपरिच्छेद इत्यङ्गीकृत आत्मना।।२६।।

Then the mind being actuated by its vanity, takes upon it the denomination of egoism, and is inclined to make imaginary divisions of space and time.

चिदणोरस्य भावस्य प्रत्यग्रं यत्र वेदनम्।
स तत्रोत्तरकालेन पूर्वाभिख्यां करिष्यति।।२७।।

Thus the minute intellect comes to make distinction of time, by giving them the different denomination of the present, past and future.

अन्यस्मिन्नेकदेशे सा ऊर्ध्वाभिख्यां करिष्यति।
एवं दिगभिधानादि कल्पयिष्यति स क्रमात्।।२८।।

Again with regard to space, it denominates one place as upper and another as lower; and goes on giving different appellation of sides (or the points of compass), to one invariable space in nature.

देशकालक्रियाद्रव्यशब्दानामर्थवेदनम्।
भविष्यति स्वयमसावाकाशविशदोऽपि सन्।।२९।।

It then comes to understand the meanings of words, and invent the terms signifying time and space, action and substance.

इत्थं स्वानुभवेनैष व्योम्नैव व्योमरूपभृत्।
आतिवाहिकनामान्तर्देहः संपद्यते चितेः।।३०।।

Thus the intellect bearing a vacuous form in the primordial vacuum, became the spiritual or *liṅgdeha* of its own accord, until its was diffused all over the world; (which is thence called the mundane God).

एष एव चिरं कालं तत्र भावनया तया।
गृह्णाति निश्चयं पूर्णमाधिभौतिकमात्मनः।।३१।।

Having long remained in that state as it thought, it took upon it the completely concrete material from through which it was transfused.

व्योम्ना व्योम्येव रचितो निर्मलेनेति विभ्रमः।
असता सत्समास्तीर्णस्तापनद्या जलं यथा।।३२।।

Though formed originally of air in the original air, and was perfectly pure in its nature; yet being incorporated in the false corporeal form, it forgot its real nature; as the solar-heat in conjunction with sand, is mistaken for water.

संकल्पनामुपादत्ते स्वदेहे गगनाकृतिः।
शिरःशब्दार्थदां कांचित्पादशब्दार्थदां क्वचित्।।३३।।

It then takes upon itself and of its own will, a form reaching to the skies; to which it applied to the sense of the word head to some part, and that of the word feet to another. (The highest heaven is the head and the earth the foot-stools of God).

उरःपार्श्वादिशब्दार्थमयीं क्वचिदनाविलाम्।
भावाभावग्रहोत्सर्गशब्दाद्यर्थमयीमपि।।३४।।

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It applied to itself the sense of the words breast, sides and to other parts, by adopting their figurative sense and rejecting the literal ones. (Virāṭ is the human figure for the macrocosm of the universe).

नियताकालकलनां देशकालादियन्त्रिताम्।
विषयोन्मुखतां यातामिन्द्रियव्रातवेधिताम्।।३५।।

By thinking constantly on the forms of things, as this is a cow and that is a horse etc., as also of their being bounded by space and time; it became conversant with the objects of different senses.

सोणुः पश्यत्यथाकारमात्मनः स्वात्मकल्पितम्।
हस्तपादादिकलितं चित्तादिकलनान्वितम्।।३६।।

The same intellectual particle, saw likewise the different parts of its body; which it termed its hands, feet &c, as its outward members; and the heart etc., as the inner members of the body.

एवं संपद्यते ब्रह्मा तथा संपद्यते हरिः।
एवं संपद्यते रुद्र एवं संपद्यते कृमिः।।३७।।

In this manner is formed the body of Brahma, as also those of Viṣṇu and the Rudras and other Gods; and so also the forms of men and worms are produced from their conception of the same.

न च किंचन संपन्नं यथास्थितमवस्थितम्।
शून्यं शून्ये विलसितं ज्ञप्तिर्ज्ञप्तौ विजृम्भिता।।३८।।

But infect there is nothing, that is really made or formed; for all things are now, as they have been ever before. All this is the original vacuum, and primeval intelligence; and all forms are the false formations of fancy.

प्रतिकन्दः शरीराणां बीजं त्रैलोक्यवीरुधाम्।
सर्गार्गलप्रदो मुक्तेः संसारासारवारिदः।।३९।।

Virāṭ is the seed producing the plants of the three worlds, which are productive of many more, as one root produces many bulbs under it. Belief in the creation, puts a bolt to the door of salvation; and the appearance of the world, is as that of a light and fleeting cloud without any rain.

कारणं सर्वकार्याणां नेता कालक्रियादिषु।
सर्वाद्यः पुरुषः स्वैरमित्यनुत्थित उत्थितः।।४०।।

This Virāṭ is the first male, rising unseen of his own will. He is the cause of all actions and acts.

नास्य भूतमयो देहो नास्यास्थीनि शरीरके।
अवष्टब्धुमसौ मुष्ट्या शक्यते न तु केनचित्।।४१।।

He has no material body no bone or flesh, nor is he capable of being grasped under the fist of anybody.

तेनाब्धिमेघसंग्रामसिंहगर्जोर्जितात्मना।
अपि सुप्तनरेणेव नूनं मौनवता स्थितम्।।४२।।

He is as quiet and silent, as the roaring sea and cloud, and the loud roar of lions and elephants, and the din of battle, is unheard by the sleeping man.

जाग्रतः स्वप्नसंदृष्टयोद्ध्रारभटिवेदनम्।
यथास्मृति गतं नासन्न सत्तद्वदसौ स्थितः।।४३।।

He remains neither as a reality, nor entirely as an unreality; but like the notion of awaking man of a warrior seen to be fighting in his dream. (*i.e.* As the faint idea of an object seen in dream).

बहुयोजनलक्षौघप्रमाणोऽपि बृहद्वपुः।
परमाण्वन्तरे भाति लोमान्तस्थजगत्त्रयः।।४४।।

Although his huge body stretches to millions of miles, yet it is contained in an atom with all the worlds that lie hid in every pore of his body. (Meaning-the cosmos contained in a grain of the brain).

कुलशैलगुणौघात्मा जगद्वृन्दात्मकोऽपि सन्।
कुलायं धानकामात्रमपि नो पूरयत्यजः।।४५।।

Though thousands of worlds and millions of mountains compose the great body of the unborn Virāṭ, yet they are not enough to fill it altogether, as a large quantity of grain, is not sufficient to fill a winnowing basket.

जगत्कोटिशताभोगविस्तीर्णोऽप्यणुमात्रकम्।
वस्तुतो व्याप्तवानेष न देशं स्वप्नशैलवत्।।४६।।

Though myriads of worlds are stretched in his body, yet they are but an atom in comparison with its infinity; and the Virāṭ is represented to contain all in his body, yet it occupies no space or place, but resembles a baseless mountain in a dream.

स्वयंभूरेष कथितो विराडेष स उच्यते।
ब्रह्माण्डात्मा जगद्देहो वस्तुतस्तु नभोमयः।।४७।।

He is called the self-born and Virāṭ also, and though he is said to be the body and soul of the world, yet he is quite a void himself.

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सनातन इति प्रोक्तो रुद्र इत्यपि संज्ञितः।
इन्द्रोपेन्द्रमरुन्मेघशैलजालादिदेहकः।।४८।।

He is also named as Rudra and Sanatana, and Indra and upendro also; he is likewise the wind, the cloud and the mountain in his person.

तेजोणुमात्रं प्रथितं चेतित्वात्प्रथमं वपुः।
क्रमेण स्फारसंवित्तिर्महानहमिति स्थितः।।४९।।

The minute particle of the Intellect, like a small spark of fire, inflates and spreads itself at first; and then by thinking its greatness, it takes the form of *citta* or the thinking mind, which with its self-consciousness becomes the vast universe.

स्पन्दसंवेदनात्तेन स्पन्द इत्यनुभूयते।
यः स एवानिलाभिख्यो वातस्कन्धात्मना स्थितः।।५०

Then being conscious of its afflation, it becomes the wind in motion; and this is the aeriform body of Virāṭ.

प्राणापानपरिस्पन्दो वेदनादनुभूयते।
तेन यः सोऽयमाकाशे वातस्कन्ध उदाहृतः।।५१।।

Then it becomes the vital breath, from the consciousness of its inspiration and expiration in the open air.

चित्ताद्ये कल्पितास्तेन बालेनेव पिशाचिकाः।
तेजःकणा असन्तोऽपि त एते धिष्ण्यतां गताः।।५२।।

It then imagines of an igneous particle in its mind, as children fancy a ghost where there is none; and this assumes the forms of luminous bodies (of the sun, moon, and stars) in the sky.

प्राणापानपरावर्तदोला तदुदरोदिता।
वातस्कन्धाभिधां धत्ते जगत्तद्धृदयं महत्।।५३।।

The vital breath of respiration, are carried by turns through the respiratory organs into the heart; whence it is borne on the wings of air to sustain the world, which is the very heart of Virāṭ.

प्रतिच्छन्दशरीराणां प्रथमं बीजमेष सः।
जगद्गतानां सर्वेषामाकल्पव्यवहारिणाम्।।५४।।

This Virāṭ is the first rudiment of all individual bodies in the world, and in their various capacities forever.

प्रतिच्छन्द्याद्यदेतस्मादुत्थिता जगदात्मना।
देहास्तदा यथा बाह्यमन्तरेषां तथा स्थितम्।।५५।।

It is from this universal soul, that all individual bodies have their rise, and according to their sundry desires; and as these differ from one another in their outward shapes, so they all are different also in their inward natures and inclinations.

चितिस्तस्याद्यबीजस्य पूर्वमेव यथोदिता।
तथैवाद्यापि जीवेऽन्तस्तथोदेति तदीहिता।।५६।।

As the seed of Virāṭ sprang forth at first, in the nature and constitution of every individual being; it continues to do so in the same manner in the heart of every living, agreeably to the will of the same causal principle.

श्लेष्मपित्तानिलास्तस्य चन्द्रार्कपवनास्त्रयः।
ग्रहा ऋक्षगणास्तस्य प्राणाष्ठीवनसीकराः।।५७।।

The sun, moon and the winds, are as the bile, phlegm in the body of Brahma; and the planets and stars, are as the circulating breath and drops of the spittle of phlegm of that deity.

तस्यास्थीन्यद्रिजालानि मेदसो जातिका घनाः।
शिरः पादौ त्वचं देहान्पश्यामस्तस्य नो वयम्।।५८।।

The mountains are his bones, and the clouds his flesh; but we can never see his head and feet, nor his body and skin.

वपुर्विराजो जगदङ्ग विद्धि
संकल्परूपस्य हि कल्पनात्म।
आकाशशैलावनिसागरादि
सर्वं चिदाकाशमतः प्रशान्तम्।।५९।।

Know, O Rāma, this world to be the body of Virāṭ, and an imaginary form by his imagination only. Hence the earth and heaven and all the contents, are but the shadow of his Intellectual vacuity.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषाणो० विराडात्मवर्णनं नाम त्रिसप्ततितमः सर्गः।।७३।।

CHAPTER 74

DESCRIPTION OF THE COSMICAL BODY OF VIRĀJ (CONTINUED)

Argument. Description of the several parts and Members of the body of Virāṭ.

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वसिष्ठ उवाच

तस्मिन्कल्पे तु संकल्पे तस्य यद्वपुरास्थितम्।
शृणु तत्र व्यवस्थेयं विचित्राचारहारिणी।।१।।

Vasiṣṭha continued:— Hear now more about the body of Virāṭ, which he assumed to himself of his own will in that *Kalpa* epoch, together with the variety of its order and division, and its various customs and usages.

परमं यच्चिदाकाशं तद्विराडात्मनो वपुः।
आद्यन्तमध्यरहितं लघुत्वस्य वपुर्जगत्।।२।।

It is the transcendent vacuous sphere of the intellect, which makes the very body of Virāṭ; it has no beginning, middle or end, and is as light as an aerial or imaginary form.

संकल्परहितो ब्रह्मा स्वाण्डं संकल्पनात्मकम्।
वपुषः परितो भास्वत्पश्यत्याकाशमेव तत्।।३।।

Brahma who is without desire, beheld the imaginary mundane-egg appearing about him, in its aerial form (of a cimera).

ब्रह्मात्मैष स्वसंकल्पं स्वमण्डमकरोद्द्विधा।
तैजसं तैजसाकारः पुष्टः विहंगवत्।।४।।

Then Brahma divided this imaginary world of his in twain. It was of a luminous form, from which he came out as a luminary, like a bird matured in its egg. (This is hence called Brahmāṇḍa or egg of Brahma).

अण्डस्यैकं नभो दूरं गतं संबुद्धवानसौ।
भुबोधःसंस्थितं भागं व्यतिरिक्तं च नात्मना।।५।।

He beheld one half (or the upper hemisphere) of this egg, rising high in the upper sky; and saw the other half to constitute the lower world, and both of which he considered as parts of himself.

ब्रह्माण्डभाग ऊर्ध्वस्थो विराजः शिर उच्यते।
अधोभागोऽस्य पादाख्यो नितम्बो मध्यमात्रखम्।।६।।

The upper part of Brahma's egg, is termed as the head of Virāṭ; the lower part is styled his footstool, and the midway region is called his waist.

दूरं विमुक्तयोः संधिः खण्डयोरिति विस्तृता।
अनन्ता व्योलेखा सा श्यामा शून्येति दृश्यते।।७।।

The mid-most part of the two far separated portions, is of immense extent, and appearing as a blue and hollow vault all around us.

द्यौस्तालु विपुलं तस्य तारारुधिरबिन्दवः।
संविद्वातलवा देहे सुरासुरनरादयः।।८।।

The heaven is the upper roof of this hollow, likening to the palate of the open mouth, and the stars which are studded in it, resemble the spots of blood in it. The breath of the mouth is as vital air, which supports all mortals and the immortal Gods.

देहान्तः कृमयस्तस्य भूतप्रेतपिशाचकाः।
लोकान्तराणि रन्ध्राणि सुषिराण्यस्य देहके।।९।।

The ghosts, demons and ogres, are as worms in his body; and the cavities of spheres of the different worlds, are as the veins and arteries in his body.

ब्रह्माण्डखण्डमस्याधो विस्तृतं पादयोस्तलम्।
जानुमण्डलरन्ध्राणि पातालकुहराण्यधः।।१०।।

The nether worlds below us, are the footstools of Virāṭ; and the cavities under his knees, are as the pits of infernal regions.

जलैश्चलचलायन्ती सुषिरानेकरन्ध्रिका।
भूरन्तर्मण्डली लोला समुद्रद्वीपवेष्टना।।११।।

The great basin of water in the midst of the earth, and surrounding the islands in the midst of them; is as the navel and its pit in the centre of the body of Virāṭ.

जलैर्गुडगुडायन्त्यो नद्यो नाड्यः सरिद्रसः।
जम्बूद्वीपं हृदम्भोजमस्य हेमाद्रिकर्णिकम्।।१२।।

The rivers with the purling waters in them, resemble the arteries of Virāṭ with the purple blood running in them; and the *Jambū-dvīpa* is as his lotiform heart, with the mount Meru as its pericarp.

कुक्षयः ककुभः शून्या यकृत्प्लीहादयोऽचलाः।
मृद्व्यः स्निग्धाः पटाकारा भेदसो जालिका घनाः।।१३

The sides of his body, are as the sides of the sky; and the hills and rocks on earth, resemble the spleen and liver in the body of virāj; and the collection of cooling clouds in the sky, is like the thickening mass of fat in his body.

चन्द्रार्कौ लोचने तस्य ब्रह्मलोको मुखं स्मृतम्।
तेजः सोमोऽस्य कथितः श्लेष्मा प्रालेयपर्वतः।।१४।।

The sun and the moon are the two eyes of virāj; and the high heaven is his head and mouth;

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the moon is his marrow, and the mountains are the filth of his person.

अग्निलोकस्तथौर्वाग्निः पित्तमस्यातिदुःसहम्।
वातस्कन्धमहावाताः प्राणापाना हृदि स्थिताः।।१५।।

The fire is the burning heat, and bile in his bowels; and the air is the breath of his nostrils; (and so the other elements are humours of his body).

कल्पद्रुमवनान्यस्य सर्पवृन्दानि च क्वचित्।
लोमजालान्यनन्तानि वनान्युपवनानि च।।१६।।

The forests of *Kalpa* trees and other woods, and the serpentine races of the infernal regions, are the hairs and tufts of hairs on his head and body. (All these are parts of the one undivided whole of virāja's body).

ऊर्ध्वं ब्रह्माण्डखण्डं तु समस्तमुरुमस्तकम्।
ब्रह्माण्डप्रान्तरन्ध्रार्चिरस्य दीप्ता शिखोत्थिता।।१७।।

The upper region of the solar world, forms the capt head of virāj's body; and the zodiacal light in the concavity beyond the mundane system, is the crest on top of virāja's head.

स्वयमेष मनस्तेन मनो नास्योपयुज्यते।
आत्मैव भोक्तृतामेति किल कस्य कथं कुतः।।१८।।

He is the universal Mind itself, has no individual mind of his own; and he being the sole enjoyer of all things, there is nothing in particular that forms the object of his enjoyment.

स्वयमेवेन्द्रियाण्येष तेनान्यत्रास्तिता कृता।
यतस्तत्कल्पनामात्रमेवेन्द्रियगणः किल।।१९।।

He is the sum of all the senses, therefore there is no sense beside himself; and the soul of virāj being fully sensible of every thing, it is a mere fiction to attribute to him the property of any organ of sense.

(It is a mere figure of speech to say God hears and sees, when the omniscient soul known all without the aid of the organs of seeing and hearing).

अवयवावयविनोरिवेहेन्द्रियचित्तयोः।
न मनागपि भेदोऽस्ति चैक्यमेकशरीरयोः।।२०।।

There is no difference of the property of an organs (as the hearing of the ear); and its possessor-the mind, in the person of virāj, who perceives by his mind all organic sensations, without the medium of their organs.

तस्य तान्येव कार्याणि जगतां यानि कानिचित्।
संकल्पा एव पुंवृत्त्या चलन्त्यारूपितद्विताः।।२१।।

There is no difference in doings of virāj and those of the world; it is his will or thought alone which acts with many (or active) force (on the passive world), both in their transitive as well as in their causal forms.

जागते तस्य विज्ञेये नान्येऽस्य मृतिजन्मनी।
स एवेदं जगत्यस्मत्संकल्पात्मास्य नेतरत्।।२२।।

All actions and events of the world, being said to be same with his, our lives and deaths in this world, are all conformable to his will. (this passage is explained in four different ways in the gloss).

तत्सत्तया जगत्सत्ता तन्मृत्यैव जगन्मृतम्।
यादृशी स्पन्दमरुतोः सत्तैका तादृशी तयोः।।२३।।

It is by his living that the world lives, and so it dies away with his death; and just as it is the case, with the air and its motion, so it is with the world and virāj to act or subside together.

(But virāj being the god of nature in general, he acts by general and not by partial laws, and is therefore neither affected by particular events nor ever directs any particular accident at any place or time). (Both of which are the one and the same thing).

जगद्विराजोः सत्तैका पवनस्पन्दयोरिव।
जगद्यत्स विराडेव यो विराट् तज्जगत्स्मृतम्।।२४।।

The world and virāj are both of the same essence, as that of air and its motion in the wind; that which is the world, the same is virāj; and what virāj is, the very same is the world also. (The same thing personified as another).

जगद्ब्रह्मा विराट् चेति शब्दाः पर्यायवाचकाः।
संकल्पमात्रमेवैते शुद्धचिद्व्योमरूपिणः।।२५।।

The world is both Brahma as well as virāj, and both of which are its synonyms according to its successive stages; and are but forms of the will of the pure and vacuous Intellect of god. (The will was at the beginning, *Aham bahu syam*; *i.e.* I will become many).

श्रीराम उवाच

संकल्पात्स विराडेव खमेवाकृतिमागतम्।
अस्तुनाम स्वदेहान्तः कथं ब्रह्मैव तिष्ठति।।२६।।

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Rāma asked:— Be it so that virāj is the personified will of god, and of the form of vacuum; but how is it that he is considered as Brahma himself in his inner person?

वसिष्ठ उवाच

यथा ध्यानेन देहान्तस्तिष्ठसि त्वं यथा स्थितम्।
तथास्ते निजदेहेऽन्तः संकल्पात्मा पितामहः।।२७।।

Vasiṣṭha replied: As you consider yourself as Rāma and so situated in your person also; so Brahma-the great father of all, is the wilful soul only in his person.

नृणां तथा च मुख्यानां जीवो ब्रह्मपुरोदरे।
उत्पत्तिपुत्रिकादेहः प्रतिबिम्बोपमोऽस्ति सः।।२८।।

The souls of holy men also, are full with Brahma in themselves; and their material bodies, are as mere images of them.

यत्र त्वमपि देहान्तः कर्तुं शक्तोऽस्यलं स्थितम्।
संकल्पात्मा विभुस्तत्र ब्रह्मा किं न करिष्यति।।२९।।

And as your living soul is capable, of fixing its residence in your body; so the self-willed soul of Brahma, is by far more able to reside in his body of the Brahmaṇḍa-Universe.

बीजान्तः स्थावरं ह्यास्ते पदार्थे यत्र जंगमः।
किं नास्ते तत्र देहेऽन्तर्निजचित्कल्पनात्मिका।।३०।।

If it is possible for the plant, to reside in its seed, and for animal life to dwell in the body; it must likewise be much more possible for the spirit of Brahma, to dwell in a body of its own imagination.

साकारो गगनात्मास्तु निराकारं खमस्तु वा।
आस्ते बहिरथान्तश्च भिन्ने बाह्यान्तरे बहिः।।३१।।

Whether the Lord be in his consolidated form of the world, or in his subtile form of the mind, He is the same in his essence, though the one lies inside and the other outside of us, in his inward and outward appearance.

आत्मारामः काष्ठमौनी न जडोऽपि दृषज्जडः।
अहंत्वमित्यादिमयो विराडात्मनि तिष्ठति।।३२।।

The holy hermit who is delighted in himself, and continues as mute as a log of wood and as quiet as a block of stone; remains with his knowledge of I and you (*i.e.* of the subjective and objective as well as of the general and particular) fixed in the universal soul of virāj.

आवेष्टितोज्झितलतातृणदारुपुंव-
दुच्छब्दमम्बुरयवच्च विरोपिताङ्गः।
नानाविधेऽपि विहरन्नपि कार्यजाले।
तज्ज्ञः शिलाजठरशान्तमनस्क एव।।३३।।

The holy and god knowing man, is passionless under all persecution, as an idol which they make with ligatures of straw and string; he remains as calm as the sea, after its howling waves are hushed; and though he may be engaged in a great many affairs in the world, yet he remains as calm and quiet in his mind, as a stone is unperturbed in its heart.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषा० निराडात्मवर्णनं नाम चतुःसप्ततितमः सर्गः।।७४।।

CHAPTER 75

DESCRIPTION OF THE FINAL CONFLAGRATION OF THE WORLD

Argument. Destruction of the world by the great fire, produced by a dozen of suns at the behest of Brahma.

वसिष्ठ उवाच

अथाग्रस्थब्रह्मलोको ब्रह्मणि ध्यानशालिनि।
निक्षिप्ताक्षः शनैर्दिक्षु दृष्टवानहमग्रतः।।१।।

Vasiṣṭha continued: Then sitting in my meditation of Brahma, I cast my eyes around, I came to the sight of the region before me.

द्वितीयमर्कं मध्याह्ने पश्चादभ्युदितं स्फुटम्।
दिग्दाहमिव दिग्वक्रे वनदाहमिवाचले।।२।।

It being then midday, I beheld a secondary sun behind me, appearing as a conflagration over a mountain (or a burning mountain), at the furthest border of that side.

वह्निलोकमिव व्योम्नि ववाग्निमिवार्णवे।
ततोऽपश्यमहं दीप्तं सूर्यं नैर्ऋतदिङ्मुखे।।३।।

I saw the sun in the sky as a ball of fire, and another in the water burning as the submarine fire; I beheld a burning sun in the south east corner, and another in the southern quarter.

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सूर्यं याम्ये ककुब्भागे सूर्यमग्निककुब्मुखे।
सूर्यमैन्द्रककुब्भागे सूर्यमीशानदिङ्मुखे।।४।।

Thus I saw four fiery suns on the four sides of heaven, and as many in the four corners of the sky also.

कुबेरककुभि सूर्यं सूर्यं वायव्यदिक्तटे।
सूर्यं वरुणदिग्भागे तेन विस्मयवानहम्।।५।।

I was astonished to find so many suns all at once in all the sides of heaven; and their flame-fire which seemed to burn down their presiding divinities-the Agni, vāyu, Yama, Indra etc.

(The twelve suns of Hindu Astronomy, are the so many solar mansions in the twelve signs of the zodiac, which encircles all the sides of the compass, together with the personified climates under the same).

यावद्विचारयाम्याशु विधिवैधुर्यमाकुलम्।
उदभूद्भूतलात्तावदर्क और्व इवार्णवात्।।६।।

As I was looking astonished at these unnatural appearances, in the heavens above; there appeared on a sudden a terrestrial sun before me, bursting out of the submarine regions below.

एकादशेऽखिलार्काणां प्रतिबिम्बमिवोत्थितम्।
उदभूत्त्रयमर्काणामन्तरे दिग्गणाम्बरे।।७।।

Eleven of these sun were as reflexions of the one sun, seen in a prismatic mirror; and they rose out of the three suns of Brahma, Viṣṇu and Śiva, in the vacuity of the different sides of heaven.

(The gloss explains the eleven suns, as the eleven Rudra forms of Śiva-the god of destruction amidst the Hindu Trinity).

तद्धि रौद्रं वपुस्तत्र तन्मध्ये लोचनत्रयम्।
तद्द्वादशपरीमाणं दीप्तं वृन्दं विवस्वताम्।।८।।

The same form of Rudra with its three eyes, shone forth in the forms of the twelve burning suns of heaven.

(As Śiva with the eleven Rudras, makes the number twelve, so does the sun with the other eleven signs of the zodiac, make the same number).

सर्वदिक्कं ददाहोच्चैः शुष्कं वनमिवानलः।
अथोदभूज्जगत्खण्डशोषणग्रीष्मवासरः।।९।।

In this manner the sun burnt down the world, as the flame of fire away dry wood of the forest; and the world was dried up of its moisture, as in the parching days of summer season.

अनग्निरग्निदाहो द्रागदृश्योल्मुकगुल्मकः।
अनग्निनाग्निदाहेन तेन तामरसेक्षण।।१०।।

The solar fire burnt away the woods, without any literal fire or flame; and the whole earth was as dry as dust by this fireless incendiarism.

अङ्गानि दावग्धानि खिन्नानीव ममाभवन्।
प्रदेशं तमथ त्यक्त्वा दूरमारूढवाहनम्।।११।।

My body became heated and my blood boiled as by the heat of a wild fire; and I left that place of torrid heat, and ascended to the remoter and higher regions of air.

दृढहस्ततलाघातहतकन्दुकवन्नभः।
अपश्यं गगनस्थोऽहमुदितं चण्डतेजसम्।।१२।।

I beheld the heavenly bodies during as tops, flung from the string held by a mighty hand; and I saw from my aerial seat, the rising of the blazing suns in heaven.

तपन्तं द्वादशादित्यगणं दिक्षु दशस्वपि।
बृहत्तत्र सतारावज्वालेव भगणं चलम्।।१३।।

I beheld the twelve suns burning in the ten sides of it, and I saw also the extensive spheres of the stars, whirling with incredible velocity.

महाकुहकुहाशब्दं कवथत्सप्ताब्धिडम्बरम्।
सज्वालोल्मुकनीरन्ध्रलोकान्तरपुरान्तरम्।।१४।।

The waters of the seven oceans were boiling, with a gurgling noise; and burning meteors were falling, over the cities in farthest worlds.

ज्वालाघनपटाटोपसिन्दुरीकृतपर्वतम्।
दीप्यमानमहागारस्थिरविद्युत्ककुत्पटम्।।१५।।

The flame flashed upon distant mountains, making them flare with vermeil hue, and splitting noise; and continued lightning flashed upon the great edifices on every side, and put the canopy of heaven in a flame.

स्फुरत्कटकटाटोपचटत्पत्तमण्डलम्।
विदधद्भूतलोद्भूतधूमदण्डैः शिलाघनैः।।१६।।

The falling buildings emitted a cracking and crackling noise all around, and the earth was covered with columns of dark smoke, as by the thickening clouds and mists.

काचस्तम्भसहस्राढ्यं भुवनस्थानमण्डपम्।
कवथद्भूतमहाभूततताक्रन्दातिघर्घरम्।।१७।।

The fumes rising as crystal columns, appeared

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as turrets and spires upon the towers on earth; and the loud noise of wailing beasts and men, raised a gurgling (gharghara) clangour all over the ground.

भूतलोकपुरापातस्फुटच्चटचटोद्भटम्।
ताराविशरणोद्धातघृष्टरत्नधरातलम्।।१८।।

The falling of cities upon men and beasts, made a hideous noise and huge heaps of *omnium gatherum* on earth; and the falling stars from heaven, strewed the earth with fragments of gems and jewels.

सर्वस्थलालयचलाद्दह्यमानजनव्रजम्।
क्षीणाक्रन्दक्वथद्भूतगणदुर्वासदिक्तटम्।।१९।।

All human habitations were in flames, with the bodies of men and beasts, burning in their respective homes and houses; and the noiseless skirts of villages and towns, were filled with the stink of dead and burning bodies.

उत्तप्ताम्बूदराखिन्नचलेचरमहार्णवम्।
सर्वदिक्कानलप्लोषक्षीणाक्रन्दपुरान्तरम्।।२०।।

The aquatic animals were stewed under the tepid waters of the seas; and the cry of people within the city, was hushed by the howling of the ambient flames on all sides.

विदलद्दग्धदिग्दन्तिदन्तोत्तम्भितभूधरम्।
धराधरदरीरन्ध्रधूममण्डलकुण्डलम्।।२१।।

The elephants of the four quarters of heaven, fell down and rolled upon the burning ground, and uplifted the hills with their tusks, (to shelter themselves from the falling fires; while the caverns of the mountains, were emitting gusts of smoke, from the subterranean fire).

पतत्पर्वतनिष्पिष्टप्लुष्टपत्तनमण्डलम्।
पचत्पचत्पचाशब्दाशब्दितद्रीन्द्रकुञ्जरम्।।२२।।

The burning hamlets and habitations, were crushed and smashed under the falling stones and hills; which the mountain elephants yelled aloud, with their deadly groans and agonies.

तापतप्तोन्नमद्भूतज्वरितार्णवपर्वतम्।
हृदयस्फोटनिःसारपतद्विद्याधराङ्गनम्।।२३।।

Heated by sun-heat, all living beings rushed to and splashed the hot waters of seas, and the mountainous Vidyādharas fell down into the hollow bosom of mountains, bursting by their volcanic heat.

आक्रन्दरोदनश्रान्तमूर्धनिःसरणामरम्।
नागलोकज्वलज्ज्वालापातालोत्तप्तभूतलम्।।२४।।

Some being tired with crying, and others resorting to their yoga meditation, remained quiet in some places; and the serpent races were left to roll on the burning cinders, both below as well as upon the earth.

शुष्कार्णवसदापकवविवर्तोर्गजलेचरम्।
और्वेणाबिन्धनाभावात्प्रोड्डीयेव सहस्रधा।।२५।।

The voracious marine beasts as sharks and whales; being baked in the drying channels, were driven to the whirlpools of the deep; and the poor fishes attempting to evade the smart fire, flew into the airs by thousands and thousands.

गतेन नृत्यतोत्थाय गृहीतगगनाङ्गनम्।
अथोदभूज्ज्वलज्ज्वालाकिंशुकांशुकशोभितः।।२६।।

The burning flames, then clad as it were, in crimson apparel, rose high in the air; and there leaping as it were in dancing, caught the garments of the Apsaras in heaven.

ताण्डवायेव कल्पाग्निस्तरलोल्मुकमाल्यवान्।
तारं पटपटाटोपी रटद्भट इवोद्भटः।।२७।।

The desolating *Kalpa* fire, being then wreathed with its flashing flames, began to dance about all around; with the loud sound of bursting bamboos and cracking trees, as it were with the beating of drums and tumbrels.

ज्वालोद्भुजो धूमकचो जगज्जीर्णकुटीनटः।
जज्वलुर्वनजालानि पुराणि नगराणि च।।२८।।

The sportive fire danced about like a playful actor, in the ruinous stage of the world.

मण्डलद्वीपदुर्गाणि जङ्गलानि स्थलानि च।
सर्वखानि महाकाशमाशा दश दिवः शिरः।।२९।।

The fire ravaged through all lands and islands, and desolated all forests and forts; it filled all caves and caverns and the hollow vault of sky, till at last it over reached the tops of the ten sides of heaven.

श्वभ्ररूपारघट्टाट्टपट्टनोदारदिक्तटः।
शृङ्गाणि सिद्धवृन्दानि गिरयः सागरार्णवाः।।३०।।

It blazed in caverns and over cities and in all sides of dales, and the lands; it blazed over hills

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and mountain tops, and the sits of the Siddhas and on the seas and oceans.

सरः सरस्यः सरितो देवासुरनरोरगाः।
आशाः शनशनाशब्दैः पुरुषैश्च शिवार्चिषाम्।।३१।।

The flames flashing from the eyes of Śiva, and the Rudras, boiled the waters of the lakes and rivers; and burned the bodies of Devas and demons, and those of men and serpent races; and there arose a hoarse whispering sound from everywhere.

आसन्क्ष्वेडाकुराक्षस्यो ज्वालाजालोज्ज्वलोर्ध्वजाः।
भमद्भमिति भांकारैर्भीषणैर्भूरिभस्मभिः।।३२।।

With column of flaming fire over their head, they began to play by throwing ashes upon one another; like the playful demon's flirtation with dust and water.

ज्वालाः श्वभ्राद्रिभूमीनां गुहाभ्यः परिनिर्ययुः।
ज्वालोदरस्था अरुणाः समस्ता भूतजातयः।।३३।।

Flames flashed forth from subterranean cell and caves on earth, and all things situated amidst them, were reddened by their light.

स्थलपद्मोदरालीनामाजह्रुः श्रियमश्रियः।
सद्यो निःसृतक्ताभैः सिन्दूराम्भोदसुन्दरैः।।३४।।

All the sides of heaven lost their azure hue, under the vermilion colour of the clouds which hung over them; and all things and the rubicund sky, lost their respective hues, and assumed the rosy tint of the red lotus; (sthala padma-growing on land).

धगद्धगिति गायद्भिर्ज्वालाजालैर्जगद्गतैः।
आसीद्रक्तांशुकैः कीर्णं संध्याभ्रैरिव वा नभः।।३५।।

The world appeared to be covered under a crimson canopy, by the burning flames which overspread it all around, and resembled the evening sky under the parting glories of the setting sun.

उत्फुल्लकिंशुकवनैरुड्डीनैरिव वाऽऽवृतम्।
और्वेण चावृता आसन्फुल्लाशोकवना इव।।३६।।

Overspread with the flaming fires, the sky appeared as an overhanging garden of blooming Asoka flowers, or as a bed of the red *kinsuka* blossoms hanging aloft in the sky.

इव स्थलाब्जवलिता राविरा इव चार्णवाः।
नानावर्णज्वलज्ज्वालाधूमविन्यासबन्धवान्।।३७।।

The earth appeared to be strewn over with red lotuses, and the seas seemed to be sprinkled with red dye; in this manner the fire blazed in many forms, with its tails and crests of smoke.

रूढं बह्निमिवाधातुं चित्रसौधलताश्रयम्।
अनन्त इव विन्यासवनयौवनपावकः।।३८।।

The fire of conflagration, raged with its youthful vigour in the forest, where it glared in variegated colours, as a burning scenery is shown in a painting.

उदयास्तमयादिभ्यो विन्ध्यो विदुरतामगात्।
अङ्गारकल्पविटपैर्ज्वालावनविवल्गनैः।।३९।।

The vicissitudes of sunrise and sunset (*i.e.* the succession of day and night), now disappeared from the vindhyan mountain, owing to the continual burning of the woods upon its summit.

शनैरीषदिव क्षुब्धैः सह्योऽसह्यत्वमाययौ।
मध्यमध्यकचत्काष्र्यभ्रमद्धूमालिमालितम्।।४०।।

The flying fumes had the appearance of the blue sahya mountain in the south (Deccan), from their emitting the flashes of fire in the midst, like the lustre of the gems in that mountain.

वलज्ज्वालाब्जमलिनं दृष्टं सर इवाम्बरम्।
खेऽद्रीणां शिखरे व्योम्नि शिखाशिखरशेखराः।।४१

The blue vault of the sky seemed as a cerulean lake, decorated with lotus like fire brands all over it, and the flames of fire flashed over the tops of the cloudy mountain in air; (like the brisk dancing of actresses in a play).

ननृतुर्नीरसा नाशनर्तकयः केतुकुन्तलाः।
तलाहितानलज्वाला ब्रह्माण्डोर्ध्वकपाटभूः।।४२।।

Flames of fire with their smoky tails, resembling the train of a comet, danced about on the stage of the world, in the manner of dancing actresses, with the loosened and flouncing hair.

तर्जनप्रोत्पतद्भूतधानौघा भ्राष्ट्रभूमिका।
कवणच्छ्रेणी मृज्ज्लाग्निर्नानावर्णाननारुणा।।४३।।

The burning fire burst the parched ground, and flung its sparkling particles all around, like the fried rice flying all about the frying pan in various colours.

हृत्प्रकोष्ठे जगल्लक्ष्म्याः सौवर्णीवाभवत्तदा।
शैलाश्चटचटास्फोटैर्वृक्षाः कटकटारवैः।।४४।।

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Then the burning rocks and woods exhibited a golden hue on the breast of the earth, with their bursting and splitting noise; (as if the earth was beating her breast at her impending destruction).

देशा हलहलोल्लासैरलं विदलनं ययुः।
अब्ध्यः क्वथिताकाराः फेनिलोल्लासमांसलाः।।४५।।

All lands were crushed together with the cry of their inhabitants, and all the seas dashed against one another, with foaming froths in their mouths.

वीचीकरतलाघातांश्चक्रुरर्कमुखे मुखे।
अन्योन्यवेल्लितोल्लोलभूतलाकारपर्वतम्।।४६।।
जह्रुर्वीचीकरैर्देहे जडाः प्रकुपिता इव।
आशाकाशाशिनामेषां गुहागुहगुहारवान्।।४७।।

The waves shone in their faces, with the reflexion of the shining sun upon them; they clashed against each other, as if they were clapping their hands; and dashed with such force against the land, that they beat and broke down the rocks on the sea shore.

The raging sea with his billowy arms, grasped the earth and stone, as foolish men do in their anger; and devoured them in his hollow cell with a gurgling noise, as fools swallow their false hopes with vain bawling.

पपाठ शब्द आग्नेयो ज्वालातटतटोद्भवः।
लोकपालपुरापाततप्ताङ्गाराद्रिभित्तयः।।४८।।

The all destruction fire with a hoarse sound, melted down the rivers with their banks; and the regents of the sphere fell before the geysers.

दिशो दशापि वैवश्यं ययुरुन्मत्तवृत्तयः।
काञ्चनद्रवसाद्रीन्द्रद्रुमागारगुहागृहः।।४९।।

The ten sides of the compass, were out of order and confounded together; and all the mountains were reduced to the form of liquid gold (fire), with their woods and abodes and caves and caverns.

शनैश्चार्वाकृतिर्मेरुरासीद्धिम इवातपे।
क्षणेनैवानलात्तस्माद्धिमवाञ्जतुवद्द्रुतः।।५०।।

By degrees the prodigious mountain Meru, was dissolved to snow by the heat of fire; and soon after the great mount of Himālaya, was melted down as lacdye by the same fire.

सर्वान्तःशीतलः शुद्धो दुर्जनादिव सज्जनः।
तस्यामपि दशायां तु मलयोऽमलसौरभः।।५१।।

All things were cold and pinched in themselves, as good people are thawed by the awe of the wicked; except the Malaya mountain, which yielded its fragrance even in that state (of its tribulation).

आसीत्त्यजत्युदारात्मा न नाशेऽप्युत्तमं गुणम्।
नश्यन्नपि महान्ह्लादं न खेदं संप्रयच्छति।।५२।।

The noble minded man never forsakes his nobleness, though he is exposed to troubles; because the great never afflict another, though they are deprived of their own joy and happiness.

चन्दनं दग्धमप्यासीदानन्दायैव जीवताम्।
न कदाचन संयाति वस्तूत्तममवस्तुताम्।।५३।।

Burn the sandal wood, yet it will diffuse its fragrance to all living beings; because the intrinsic nature of a thing, is never lost or changed into another state.

प्रलयानलनिर्दग्धमपि हेम न नष्टवत्।
द्वे हेमनभसी तस्मिन्न नष्टे प्रलयानले।।५४।।

Gold is never consumed nor disfigured, though it is burnt in the fire of a conflagration; thus there are two things, namely, *aura* and *vacuum*, that cannot be consumed by the all destroying fire.

तयोरेव वपुः श्लाघ्यं सर्वनाशेऽप्यनाशयोः।
नभो विभुतयाऽनाशि हेमाकृष्टतयाक्षयम्।।५५।।

Those bodies are above all praise, which do not perish at the perdition of all others; such as the vacuum is indestructible on account of its omnipresence, and gold is not subject to any loss owing to its purity.

सत्त्वमेकं सुखं मन्ये न रजो न च वा तमः।
चलदुच्चवनानीव विकीर्णाङ्गारवर्षणः।।५६।।

The property of goodness (*sattwa*) alone is true happiness, and neither *rajas nor* ostentation or passion. Then the fiery clouds moved aloft as a moving forest, ashed showers of vivid flame.

दग्धाब्दाद्रिर्महाधूमज्वालोऽभूद्वह्निवारिदः।
रसविस्मरणार्तानां शून्यानां स्फारदेहिनाम्।।५७।।

Mountainous clouds of fire, accompanied with flame and fume, poured liquid fire around; and

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burnt away all bodies, already dried up by heat and for want of water.

शुष्काणां व्योमविटपिपत्राणां पात्ररूपिणाम्।
वारिदानां सवारीणां दग्धानां प्रलयार्चिषा।।५८।।

The dried leaves of trees ascending high in the air, were burnt away by the flame instead of the rain of heavy clouds. (Now the clouds were heavy with fire, and not with rain water).

ज्ञस्येवाङ्ग न दोषाणां दृष्टं भस्मापि न क्वचित्।
न लङ्घयति कैलासं यावदुल्लसितोऽनलः।।५९।।

The ambient and gorgeous flame passed by the kailāsa mountain without touching it, know it to be the seat of the dread God Śiva; in the manner of wise men, flying from the mud and mire of sin: (knowing it to be attended with their perdition).

तावत्तं कल्पकुपितो रुद्रो नेत्राग्निनादहत्।
दाहस्फुटद्द्रुमस्थूलशिलाचटचटारवाः।।६०।।

Then the God Rudra growing furious, at the final destruction of the world, darted the direful flame of his igneous eyes, and burnt down the sturdy arbours and robust rocks to ashes, with their stunning crackling.

लकुटोपललोष्टौघैरयुध्यन्तेंव भूभृतः।
ज्वालाघनघटाटोपसावतंसचलान्तिमाः।।६१।।

The hills at the foot of mountains, being crowned with flames of fire, moved forward as it were, to fight against the fire, with their stones and clubs of the clumps of trees.

बभूवुर्व्योमविकसत्स्थूलपद्मवना इव।
सर्गः कदाचिदेवासीदित्यगात्स्मरणीयताम्।।६२।।

The sky became as a bed of full blown lotuses, and creation became a mere name as that of Agastya, that departed and disappeared forever from sight.

कल्पान्तः स्मारयन्मूर्खानगादस्मरणीयताम्।
तापोपतापपरमाः परमारणतत्पराः।
वह्नयोऽपह्नवं चक्रुर्जगतामसतामिव।।६३.।

The suffering idiot on remembering into his mind the Kalpānta, took the world to be at an end; as the fire consumes all objects like the unreality of the world.

ववुरशनिनिपातपीडिताङ्गाः
कचदनलोल्मुकगुल्ममण्डलाभाः।
प्रलयसमयवायवोऽनलान्ता-
द्वलदमरावलयो लये लिहन्तः।।६४।।

The falling thunderbolts pierced all bodies, and the glittering flames inflamed all the trees and plants; the winds too blew with fiery heat, and scorched the bodies of even the gods, and singed all things on every side.

व्यालोलस्फुटदानलद्रुमवनप्रोद्धूतभस्मोष्मणा
दत्ताभ्राभ्रमदुल्मुकाहतिवहत्साङ्गारगौरार्चिषः।
भ्रश्यत्पावकशृङ्गमध्यविलसज्ज्वालावलीश्यामला
निःशेषाग्निनिकाशसुस्तवजवा वेगेन वाता ववुः।।६५।।

Here the wild fire was raging loose among the arbours in the forest, and there were clouds of hot ashes flying in the air; and smoky mists emitting red hot embers and fiery sparks. Again darknesses were rising upward with faggots of fire falling from amidst them, and gusts of wind blew with speed and force, to be friend the destructive fire. (The air enkindled and spread the wild fire all about).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वा० मो० निर्वाणप्रकरणे उ० पाषा० महाकल्पान्ताग्निवर्णनं नाम पञ्चसप्ततितमः सर्गः।।७५।।

CHAPTER 76

THE STRIDER OF PUṢKARĀVARTA CLOUDS

Argument. Description of the Devouring fire below, and the Deluging clouds above.

वसिष्ठ उवाच

अथ कल्पान्तमरुति वहत्यवधुताचले।
बलेनाम्भोधिकल्लोलैर्नभस्यावर्तकारिणि।।१।।

Vasiṣṭha added— Now blew the destroying winds, shaking the mountains by their force: and filling the seas with tremendous waves, and rending the skies with cyclonic storms.

समुद्रेषु विमुद्रेषु मर्यादोल्लङ्घने घने।
अधनेषु धनिष्वम्बुदारिद्र्योद्योपद्रवद्रुते।।२।।

The bounded seas broke their bounds, and ran to the boundless oceans by impulse of the wind, as poor people run to the rich, by compulsion of their driving poverty.

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भूतले भूतलेशांशवर्जिते वह्निभर्जिते।
पातालमपि पाताले गते किमपि कालतः।।३।।

The earth being fried by the fire, went under the over-flowing waters; and joined with the infernal regions, lying below the waters of the deep.

दिवि वा विद्यमानायां विशीर्णे सर्गवर्गके।
लोके व्योमगतालोके शोकौकसि ककुब्गणे।।४।।

The heaven disappeared into nothing, and the whole creation vanished into the air. The worlds were reduced to vacuum, and the solar light dwindled to that of a star in the starry sphere.

कुतोऽप्याकाशकुहराद्दृप्तदैत्यगणा इव।
पुष्करावर्तका मेघाश्चक्रुर्गुलुगुलारवम्।।५।।

There appeared from some cavity of the sky some hideous clouds, called Paṣkara Avartaka and other in the forms of dreadful demons, and roaring with tremendous noise.

ब्रह्मविस्फोटितस्वाण्डकुड्यविस्फोटनोद्भटम्।
अन्योन्यास्फालनोत्फालमत्तार्णवरवाविलम्।।६।।

The noise was as loud as the bursting of the mundane-egg, and the hurling down of a large edifice; and as the dashing of the waves against one another, in a furiously raging sea.

लोकार्णवपुरोद्गीर्णघनकोलाहलोल्बणम्।
एतत्कुलाचलस्कन्धबद्धोग्रवघर्घरम्।।७।।

The loud peal resounding thought the air and water, and reechoing amidst the city towers, was deafening and stunning to the ear; and the swelling at the tops of mountains, fitted the world with uproar.

ब्रह्माण्डशङ्खजठरपूरणावर्तमन्थरम्।
स्वर्लोकरोदःपातालतलतोऽतिसगुल्मकम्।।८।।

The sound swelling as it were, in the conch-shell of the mundane-egg, was returned with triple clangor, from the vaults of heaven and sky and the infernal world.

समस्तदूरदिग्भित्तिहेलाहेलनाघर्षुलम्।
महाप्रलयसंपन्नापानकापानतर्षुलम्।।९।।

The supports of all the distant sides, were tottering at their base; and the waters of all the seas were mixed up together, as if to quench the thirst of the all devouring dooms-day.

प्रसृतप्रलयाख्येन्द्रमत्तैरावतबृंहितम्।
आकल्पक्षुब्धमेघाब्धिनिर्ह्रादमिव संभृतम्।।१०।।

The dooms-day advanced as the God Indra, mounted on the back of his elephantine clouds; which roared aloud amidst the waters, contained in the ethereal ocean from the beginning.

महाप्रलयसंक्षुब्धक्षीरोदमथनारवम्।
ब्रह्माण्डोग्रारघट्टेऽस्मिन्वार्यन्त्रमिव सारवम्।।११।।

The great dooms-day was attended with a hubbub, as loud as that of the churning of the ocean before; or as that emitted by the revolving world or a hydrostatic engine of immense force.

अथास्मिन्सति कल्पाग्नौ स्थितिमेति कथं घनः।
इति विस्मितवानस्मि दृशं दिग्नवकेऽत्यजम्।।१२।।

Hearing this roaring of the clouds, amidst the surrounding fires, I became quite astonished at the strider, and cast my eyes on all sides to see the clouds.

यावन्न क्वचिदेवात्र पश्याम्याशासु केवलम्।
तरन्ति तरलास्फालमुल्मुकाशनिवृष्टयः।।१३।।

I saw no vestige of a cloud in any part of the heavens, except that of hearing their roar and finding flashes of fire- brands flaming in the sky, with showers of thunderbolts falling from above. (*i.e.* It was a thunderstorm preceding the rain).

तेन ज्वलनतापेन बहुयोजनकोटिषु।
पदार्था भस्मतां यान्ति दूरे दिक्षु दशस्वपि।।१४।।

The flaming fire spread over millions of miles, on all the sides of earth and heaven; and burnt away every thing in them, to a horrid devastation.

अनन्तरं क्षणाद्व्योम्नि दूरेऽहमनुभूतवान्।
ऊर्ध्वतः शीतलं वातमधस्तादनलोपमम्।।१५।।

After a little while I described a spot at a great distance in the sky; and felt a cool air blowing to my body from it.

एतावति नभोमार्गे दूरे कल्पाम्बुदः स्थिताः।
यस्तेषामग्नितापानां विषयो न च सद्दृशाम्।।१६।।

At this time I observed the *Kalpa clouds*, appearing and gathering at great distance in the sky, where there was no relic of the living fire perceptible to the naked eye.

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अथ वारुणदिग्भागादाययौ कल्पमारुतः।
यस्मिंस्तृणवदुह्यन्ते विन्ध्यमेरुहिमालयः।।१७।।

Then there breathed the *Kalpa airs*, from the watery corner or western side of the sky; which burnt at last in blasts, capable of blowing and bearing away the great mountains of Meru, Malaya and Himālaya.

तेन ज्वालाचलाः प्रान्तोड्डीनाङ्गारविहंगमाः।
लोलोल्मुकवनाक्रान्ता जग्मुरग्निदिशं द्रुतम्।।१८।।

These winds blew away the mountainous flames, and put to flight the burning cinders as birds to a distance; they bore down the spreading sparks, and drove away the fire from all sides.

संध्याभ्रसदृशाकारास्तेरुरङ्गारवारिदाः।
भ्रेमुर्भस्मभराभ्राणि पूताङ्गाररजांसि खे।।१९।।

The clouds of fire disappeared from the air, as evening clouds; then clouds of ashes rose to the sky, and the atmosphere was cleared of every particle of fire.

स ज्वालविलसद्वातो दुष्टोऽनलदृशं व्रजन्।
हेमाद्रीणां सपक्षाणामनीकं द्रवतामिव।।२०।।

The air was blowing with fire, and passing every where as the fire of incendiarism; and melted down the golden citadels on the flying mountain of Meru.

धराद्रिमण्डलाभोगे सौम्याङ्गारभरात्मनि।
ज्वालावलिगणे जाते भाते तेजसि भास्वताम्।।२१।।

The mountains on earth being put on fire, their flames spread all about as the rays of the twelve suns.

अर्णवेष्वनलार्णस्सु कथनोत्फालवारिषु।
वनेष्वस्मृतपर्णेषु दीप्ताग्नितरुधारिषु।।२२।।

The waters of oceans were boiling with rage, and the trees and leaves of the forest were burning with blaze.

ब्रह्मलोकस्थनाथेषु ब्रह्मलोकपुरेषु च।
साङ्गनाबालवृद्धेषु दग्धेषु निपतत्सु खम्।।२३।।

The cities and celestial sitting on their happy seats, in the highest heaven of Brahma, fell down below with all their inhabitant of women and young and old people, being burnt by the flames.

कल्पान्तानलपद्मिन्या ब्रह्माग्रावसरोवरे।
ज्वालापल्लवशालिन्याः सबीजायाः सटोल्मुकैः।।२४।।

The Kalpānta or chaotic fire was mixed with the water, in the lake of Brahma.

अनिलात्मसु मूलेषु नागेषु च नगेषु च।
आपातालं निमग्नेषु महत्यङ्गारकर्दमे।।२५।।

The strong winds uprooted the deep rooted mountains and rocks, and plunged them headlong into the fiery mire of the infernal regions.

उष्ट्रसैन्यमिवालक्ष्य गतिमन्निकटं नभः।
आययावञ्जनश्यामः कल्पाम्बुदगणः क्वणन्।।२६।।

The chaotic clouds advanced as a troop of sable camels, moving slowly in the azure sky with a grumbling noise.

स्थिरकल्पानलज्वालातुल्यविद्युन्मयाचलः।
एककोणकविश्रान्तसप्तार्णवपयोभरः।।२७।।

They appeared from a corner of the sky, like a huge mountain flashing with lightning of gorgeous flame; and fraught with the waters of the seven oceans.

भित्तिभासुरनीहारभारनिर्वारदिक्तटः।
ब्रह्माण्डकुड्यनिबिडमण्डलास्फोटपण्डितः।।२८।।

These clouds were capable of rendering the great vault of the world (heaven), with their loud uproar; and splitting all the sides of heaven, standing upon their solid snow white and impregnable walls.

कल्पान्तक्षुभिताम्भोधिर्वर्तुलावर्तवृत्तिमान्।
तडिज्जलचरः सारनिर्ह्रादः खमिवागतः।।२९।।

The dooms-day was as the raging ocean, and the planets were the rolling islands in the whirlpools of their orbits; the flitting lightning likened its shifting aquatic animals, and the roaring of the clouds was as the howling of its waters.

मृतो दग्धो निशानाथस्ततो द्विगुणशीतलः।
अन्यमाकारमाश्रित्य परं लोकमिवागतः।।३०।।

The moon being devoured by Rāhu, and burnt away by the fiery comet, rose to heaven again and assumed the colder form of the cloud, to pour down more moisture than her nightly beams and dews.

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हेमसंभाररूपेण हिमालयमिवाखिलम्।
जाड्यस्तम्भितनिःशेषजलकाष्ठाचलं दधत्।।३१।।

Lightning like golden sphere in the shape of frigidity of the sort of Himālaya, held all stupefied waters, woods and hills.

अथ ब्रह्माण्डविस्फोटकठिनं घटिताम्बरम्।
प्राग्द्रुतोद्भटतौषारकाष्ठा वृष्टिः पपात ह।।३२।।

After the clouds had split the vault of heaven, by their harsh crackling and thunders; they dropped down the solid snows at first, which were then melted down in the form of liquid rain.

अग्निदाहवनाकाशविद्युदुन्मेषभीषणा।
चटद्गडगडास्फोटस्फुटद्ब्रह्माण्डमण्डला।।३३।।

There was a jarring of dissonant sounds, that grated upon the ear, and proceeded from the bursting of woods by wild fire, and the strider of thunder-claps in the rebellowing air; and the cracking and crackling and dashing and crashing of every thing in the shattering world.

प्रथितोत्थितसीत्कारशतक्ष्वेडाक्षयारवा।
शीतसीकरनीहारभित्तिबन्धमयाम्बरा।।३४।।

There was a sharp and shrill noise, arising from the warring winds blowing in a hundred ways, and the drift of bleak cold showers of driving snows, covering the face of heaven.

रोदोमण्डपवैदूर्यस्तम्भसंभारभासुरैः।
धारासारैर्धराधुर्यशैलशातकशालिनी।।३५।।

The vault of heaven which is supported, by the blue and sapphire-like pillars of the azure skies on all sides, shattered the earth and its props of the mountains, with big and heavy showers of diluvian rain.

धराचटचटास्फोटस्फुरदङ्गारपत्तना।
गर्जितोर्जितसंपातपतल्लोकान्तराकुला।।३६।।

The earth was bursting and splitting sound, by the blazing furnaces of fire on all sides; and the hearts of all living beings, were rent by the loud rattling of thunderbolts from heaven.

सा बभूवाथ साङ्गारजगद्देहविलासिनी।
कृतप्रत्युद्गमा वाष्पश्रिया ऽज्वलनया भुवः।।३७।।

The rain that reigned long over the realm of the fiery earth, was now going upward in the form of smoke, which the burning earth heaved from her bosom, as her sighs towards heaven.

ज्वालालवोल्ललनडम्बरमम्बरं त-
व्यूढस्थलाब्जदलजालमिवालमासीत्।
ज्वालाभ्रमद्भ्रमरपङ्क्तिनिभास्तदासं-
स्तत्र स्फुरच्छिशिरसीकरपक्षपुञ्जाः।।३८।।

Now the vault of heaven, appeared to be overspread with a network, studded with red lotuses of the flying fires on high; while the dark showers had the appearance of swarms of black bees, and the rain drops likened their fluttering wings.

उद्यद्बृहच्चटचटारवपूरिताशो
भीमोऽभवत्सलिलदानलसन्निपातः।
दुर्वारवैरिविषमो महतां बलानां
संग्राम उग्र इव हेतिहतोग्रहेतिः।।३९।।

All the sides of heaven resounded to the mingled clatter of hailstone and fire brands, falling down simultaneously from the commingled clouds of dire and dreadful appearance; and the scene all around was as dire-some to behold, as the mingled warfare of two dreadful forces, with dire arms and commingled bloodshed.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाण० उ० पाषा० पुष्करावर्तजम्बरवर्णनं नाम षट्सप्ततितमः सर्गः।।७६।।

CHAPTER 77

DESCRIPTION OF THE WORLD OVERFLOODED BY THE RAINS

Argument. The world presenting the scene of one universal sheet of water caused by the deluging clouds.

वसिष्ठ उवाच

अथावनिपयस्तेजःपवनानां युगक्षये।
जाते परमसंक्षोभे बभूवास्मिञ्जगत्त्रयम्।।१।।

Vasiṣṭha continued: Hear now of the chaotic state of the world, which was brought on by conflict of the earth, air, water, and fire with one another; and how the three worlds were covered under the great diluvian waters.

तापिच्छविपिनोड्डीतिनिभभस्माभ्रभासुरम्।
महार्णवमहावर्तवृत्ति धूमविवर्तनम्।।२।।

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The dark clouds flying in the air as pitch ashes, overspread the world as a great ocean, with whirlpools of rolling smoke.

नीलज्वालालवोल्लासहेलाटिमिटिमारटि।
कृतभस्माभ्रसंभारपूर्णलोकान्तरान्तरम्।।३।।

The dark blaze of the fire glimmered amidst the combustibles, and converted all of them to heaps of ashes, which flew and spread over all the world.

उच्छलद्दीर्घरुत्कारैश्छमच्छममयात्मकैः।
तूर्यमुन्नमदासारविसारिजयघोषणम्।।४।।

The swelling sound of the hissing showers rose as high, as they were blowing aloud the whistle of their victory.

भ्रमद्भस्माभ्रधूम्राभ्रं बृहत्कल्पाभ्रसंभ्रमम्।
बाष्पाभ्रविभ्रमोद्भ्रान्तसीकरोग्राभ्रवृन्दवत्।।५।।

There was the assemblage of all the five kinds of clouds and all of them pouring their waters in profusion upon the ground; these were the ashy clouds, the gray clouds, the *kalpa* clouds, and the misty and the showering clouds.

ब्रह्माण्डभित्तिभांकारभीषणैर्मातरिश्वनः।
प्रसरैरम्बरोड्डीनदग्धेन्द्रादिपुरोत्करम्।।६।।

The howling breezes, tottered the foundations of the world; the high wind rose high to heaven, and filled all space; and bore the flames to burn down the regencies of the gods in every side.

जलानलानिलोल्लासस्फुटत्कोटिगताश्मनाम्।
प्रविघट्टनटंकारैर्जडीभूताक्षकश्रुति।।७।।

The winds dived deep into the depths of water, and bore and dispersed their frigidity to all sides of the airs, which numbed the senses, and deafened the ears of all (by their coldness).

नभःस्तम्भनिभाबन्धधारानीरन्ध्रवर्षणैः।
कर्षणैः कल्पवह्नीनां छमच्छमघनध्वनि।।८।।

A loud hubbub filled the world, raised by the incessant fall of rain in columns from the vault of heaven; and by the roaring and growling of the *kalpa* fire.

गङ्गातरङ्गिका येषां तादृशैः सरितां गणैः।
अभ्रैरिव नभोभीमैः पूर्यमाणाखिलार्णवम्।।९।।

The whole earth was filled with water as one ocean, by waterfalls from the clouds of heaven, resembling the torrents of Ganges and the currents of all rivers.

तापिच्छपत्रवृन्दस्थपुष्पगुच्छसमोपमैः।
तपद्भिरर्कैरालीढपीठकल्पाभ्रमण्डलम्।।१०।।

The canopy of the *kalpa* or deluvian clouds, pierced by the shining sun-beams above them, appeared as the leafy tuft at the top of the nigrescent *tamāla* trees, with clusters of lurid flowers, peeping through the sable leaves.

वहद्गिरिसरिद्व्यूहशिखरद्वीपपत्तनम्।
कल्पानिलघनक्षोभकृतपर्वतकुट्टनम्।।११।।

The all destroying tornedo bore away the broken fragments, of trees and rocks, and the top of towers and castles alone in the air; dashed them against the skycap mountains, and broke them as under to pieces.

ग्रहतारागणैरुग्रैर्व्यग्रैर्विग्रहदुर्ग्रहैः।
पतद्भिर्द्विगुणालातलतामावर्तपातिभिः।।१२।।

The swift stars and planets, clashing with the rapid comets and meteors, struck sparks of fire and flame by their mutual concussion, which burned about as igneous whirlpools in the air.

आवहोत्थजलाद्रीन्द्रसंघट्टास्फोटघट्टितम्।
महाप्रलयपर्यस्तपर्वतप्रान्तकुट्टिमम्।।१३।।

The raging and rapid winds, raised the waves of seas, as high as mountains; which striking against the rocks on the sea shore, broke and hurled them down with tremendous noise.

घनसीकृतबाष्पाभ्रैः कल्पाभ्रैरपि मेदुरैः।
अन्धीकृतार्कजालांशुतमोनिबिडमन्थरम्।।१४।।

The deep dusky and showering clouds, jointed with the wet *kalpa* clouds, cast into shade the bright light of the sun; and darkened the air under their sable shadows.

विशीर्णवसुधापीठखण्डखण्डैर्गलत्तटैः।
उह्यमानैर्लुठच्छैलपतनैः संकटार्णवम्।।१५।।

The seas over flowed their beds and banks, and bore down the broken fragments of the rocks under their bowels; and they became dreadful and dangerous by the falling and rolling down of the stones with their current.

ऊर्म्युद्यदुपलच्छिन्नघनैर्घस्मरमारुतैः।
समुद्घोषैर्निघातगाभीरैर्भग्ननदिक्तटम्।।१६।।

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The huge surges of the sea, bearing the fragments of the rocks in their bosom, were raised aloft by the cloud rending winds; and they dashed against and broke down the shores with deep and tremendous noise.

ब्रह्माण्डकुड्यक्रोडाग्रकुट्टकैः कटुटांकृतैः।
कल्पाभ्रविटपास्फोटैर्घट्टितैकार्णवारटि।।१७।।

The diluvian cloud then broke as under the vault of heaven, and split the bosom of the sky with its loud rattling; and then clapped together its oak-like hands, to see the universal ocean which it had made.

स्वर्गपातालभूर्लोकखण्डखण्डैर्विमिश्रितैः।
यथास्वभावं तिष्ठद्भिर्मरुबुध्नैर्वृताम्बरम्।।१८।।

The earth, heaven and infernal regions, were rent to pieces, and tossed and loosed in the all devouring waters; and the whole nature was reduced to its original vacuity, as if the world was an unpeopled and vast desert.

मृतार्धमृतदग्धार्धदग्धाङ्गैर्देवदानवैः।
अन्योन्यदर्शनाद्वातवेल्लितैर्भ्रामितायुधम्।।१९।।

Now the dead and half dead, the burnt and half burnt bodies, of gods and demigods, of *Gandharvas* and men beheld one another in the general ruin, and fled and fell upon each other with their lifted arms and weapons, with the velocity of the winds. (It is a dogma of spiritualism, that tribal and personal animosities &c, continue to the death bed and in after life, if there is no reconciliation made in the present state).

कल्पान्तपवनोद्भ्रान्तैर्लोकान्तरजरत्तृणैः।
आरब्धार्जुनवाताख्यास्तम्भमुद्भूतभस्मभिः।।२०।।

The diluvian winds, were flying as the funeral ashes from the piles; or as the Arjuna humour of choler, drives a person up and down in the air like a column of ashes.

उह्यमानशिलाजालप्रहारविलुठत्तटैः।
पतल्लोकान्तरैः स्फारदुष्कालकटुटांकृतम्।।२१।।

The heaps of stones that were collected in the air, fell forcibly on the ground, and broke down whatever they stroke upon; just as the falling hailstones from heaven, clatter out of season, and shatter every thing whatever they fall.

वातोद्व्यूहगिरिव्रातगुहाभांकारभासुरम्।
पतद्भिर्विहितावर्तलोकपालपुरीपुरैः।।२२।।

The rustling breezes howling in the caverns of mountains, resounded with a rumbling noise from the fall of the mansions of the regents of every side.

कृतकर्कशनिर्ह्रादैरसुरैरिव मारुतैः।
उह्यमानवनव्यूहप्रोतवातायनैर्वृतम्।।२३।।

The winds growled with harsh sounds, resembling the jarring noise of demons; and these blowing amidst the woods, appeared to be passing through the windows.

पुरमण्डलदैत्याग्निसुरनागविवस्वतम्।
निकुरम्बं दधद्व्योम्नि मशकानामिवोच्चयम्।।२४।।

The cities and towns burning with the demoniac fire, and the mountains and abodes of the gods, flaming with solar gleams, and their sparks in the air, flying like swarms of gnats.

नश्यन्नगवराभोगैर्भागैर्भग्नसुरालयैः।
आवर्तघर्घरारावैर्जलम्मूर्ध्वमधोनलम्।।२५।।

The sea was roaring with its whirling rain waters on the surface, and boiling with the submarine fire below; and destroying alike both the big mountains below, as also the abodes of the gods above.

कुर्वज्जलाद्रिनिष्पेषैर्दिक्पालपुरकुट्टनम्।
निपतद्देवदैत्येन्द्रसिद्धगन्धर्वपत्तनम्।।२६।।

The conflict of the waters and rocks, demolished the cities of the rulers of earth on all sides; and hurled down the abodes of the deities and demons, and of the Siddhas and *Gandharvas* also.

कुट्टनं पर्वतादीनां प्रशान्ताङ्गाररूपिणाम्।
वातैः कुर्वत्पदार्थानामसारं रजसामिव।।२७।।

The stones and all solid substances were pounded to powder, and the fire-brands were reduced to ashes; when the flying winds blew them as dust all about.

पुराण्यमरदैत्यानां भ्रमद्भित्तीनि शातयत्।
रत्नैः खणखणायन्ति पयांसीव पयस्वताम्।।२८।।

The hurling down of the abodes of gods and demons, and the clashing together of their walls emitted a noise as that of the crashing of clouds, or ringing of metallic things in mutual contact.

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पूर्णाम्बरं पतल्लोकलोकसप्तकमन्दिरैः।
चक्रावृत्त्या भ्रमद्भूपैरमरैः सागरैरिव।।२९।।

The sky was filled with peoples and edifice, falling from the seven regions of heaven; and the gods themselves were whirling in air, as anything fallen in a whirlpool in the sea.

डीनोड्डीनैः परिवृतं विचलद्वातवेल्लितैः।
दग्धादग्धैः पदार्थैः खे शीर्णपर्णगणैरिव।।३०।।

All things whether burnt or unburnt, were swimming up and down in the ethereal ocean, as the winds toss about the dry leaves of trees in the air.

हेमस्फटिकवैदूर्यसुसारमणिमन्दिरैः।
दिवः पतद्भिराकीर्णमुद्यज्झणझणस्वनैः।।३१।।

The air was filled with the jarring and gingling sounds, rising from the fallen edifices of various metals and minerals in all worlds.

उत्पेतुर्धूमभस्माब्दाः पेतुर्वारा पुरोत्कराः।
उन्ममज्जुस्तरङ्गौघा ममज्जुर्भूतलाद्रयः।।३२।।

Then the smoky and ashy clouds all flew upward, while the heavy watery clouds lowered upon the earth; again the swelling billows were rising high upon the water, and the hills and all other substances were sinking below.

आवर्तघर्घरारावा मिथो विदलनोद्यताः।
जुघूर्णुरर्णवाकीर्णपर्णवत्प्रौढपर्वताः।।३३।।

The whirlpools were wheeling against one another, with gurgling noise, and the old ocean was rolling on with gigantic mountains, floating upon it like groups of leaves and shrubs.

क्रन्दच्छिष्टामरगणं चलत्सज्जीवभूतकम्।
भ्रमत्केतुशतोत्पातं दुष्प्रेक्ष्यमभवज्जगत्।।३४।।

The good deities were wailing aloud, and the weary animals were moving on slowly; the comets and other portents were flying in the air, and the aspect of the universe, was dreadful and dire-some to behold.

मृतार्धमृतया भूतसंतत्यानिललोलया।
अभून्नीरन्ध्रमाकाशं जीर्णपर्णसवर्णया।।३५।।

The sky was full of dead and half dead bodies, borne by the breezes into its bosom; and it presented a gray and dingy appearance, as that of the dry and discoloured foliage of trees (in the fading autumn).

जगदासीत्पतच्छृङ्गस्थूलधारौघनिर्भरम्।
बहद्वहद्गिरिपुरवातपूर्णसरिच्छतम्।।३६।।

The world was full of water, falling in profuse showers from the mountain peaks; and hundreds of streams flowed down by the sides of mountains, and were borne all about by the breeze.

शाम्यच्छमशमाशब्दशतशाखहुताशनम्।
चलाब्धिवलनान्दोललोलशैललसत्तटम्।।३७।।

The fire now ceased to rage with its hundred flames, and the swelling sea now run over its boundary hills; and over flowed its banks.

तृणराशिसरिन्न्यायमिश्रद्वीपार्णवोत्कटम्।
अत्यन्तदूरचिद्व्योमक्षणज्वालासहावनम्।।३८।।

Mass of gramineous plant mixed with mud and mire, appeared as large island; and intellect in the far distant vacuity, appeared as lighting over a forest.

वर्षशाम्यद्धुताशोत्थभस्मामोदपतत्सुरम्।
भूतपूर्वजगद्भूतं परिविस्मृतसर्गकम्।।३९।।

The rains closing extinguished the fire, but the rising fume and smoke filled the air and hid the heaven, so that the existence of the prior world and the former creation was altogether forgotten from remembrance.

निरर्गलोल्लसन्नादं सर्गलोपशमक्रमम्।
सर्गलोपोल्लसच्छेवं सर्गलोपविवर्जितम्।।४०।।

Then there rose the loud cry of the extinction of creation, and there remained only the One being, who is exempt from creation and destruction: (*i.e.* who is increate and imperishable).

अनारतविपर्यासकारिमारुतनिर्वृतम्।
बीजराशिरिवाजस्रं पूर्यमाणं पुनःपुनः।।४१।।

Now the winds abated also, that had been incessantly struggling to upset the world; and continually filling the universe with their particles, as with an unceasing supply of grains.

उल्मुकान्योन्यनिष्पेषवह्निचूर्णसुवर्णजैः।
रजोभिर्विवृतैर्हेमकुट्टिमाकाशकोटरम्।।४२।।

The bodies of comets clashing against one another, were reduced to sparks of fire resembling the dust of gold; and these

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extinguishing at last to ashes, filled the vault of heaven with powdered dust.

भूमण्डलबृहत्खण्डैर्भ्रष्टैः सद्वीपसागरैः।
पूर्णसप्तमपातालं लुठत्पातालमण्डलैः।।४३।।

The orb of the earth being shattered to pieces, with all its contents of islands &c, was rolling in large masses together with the fragments of the infernal worlds.

आसप्तमसुतालान्तमामहीतलपर्वतम्।
आव्योमैकार्णवीभूतं पूर्णं प्रलयवायुभिः।।४४।।

Now the seven regions of heaven and those of the infernal worlds, being mixed up in one mass with the shattered mass of the earth and its mountains, filled up the universal space with the chaotic waters and diluvian winds.

एकार्णवोऽथ ववृधे शनैः शीघ्रं सरिच्छतैः।
भुवने जलकल्लोलैः कोपो मूर्खाशये यथा।।४५।।

Then the universal ocean, was swollen with the waters of all its tributary seas and rivers; and there was a loud uproar of the rolling waters, resembling the clamour of the enraged madman.

मुसलोपमया पूर्वं ततः स्तम्भनिभाङ्गया।
ततस्तालद्रुमाकारधारयासारसारया।।४६।।

The rain fell at first in the form of fountains and cascades, and then it assumed the shape of falling columns or water spouts; at last is took the figure of a palm tree, and then it poured down its showers in torrents.

ततो नदीप्रवाहोग्रजलपातैकपातया।
सप्तद्वीपमहीपीठसममेदुरमेघया।।४७।।

Then it ran as the current of a river, and flooded and over-flowed on all sides; and the raining clouds made the surface of the earth one extended sheet of water.

वह्निर्विदाहकृद्दृष्ट्या शममभ्याययौ तथा।
शास्त्रसज्जनसंगत्या गाढमापत्पदं यथा।।४८।।

The flame fire was seen to subside at last, just as some very great danger in human life, is averted by observance of the precautions given in the śāstras, and advice of the wise.

ऊर्ध्वाधरस्थपरिवृत्तपदार्थजात-
मन्तःकणैः खणखणायितशैलमज्जम्।
ब्रह्माण्डकोटरमभूद्विधुरं कुबाल-
लीलाविलोलमिव बिल्वफलं विशुद्धम्।।४९।।

At last the vast vault of the mundane world, became as desolate of all its contents and submerged in water; as a goodly *bel* fruit loses its substance by being tossed about in playful mood from the hands of boys.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० पाषा० पुष्करावर्तवृष्टिविसंष्ठुलजगद्वर्णनं नाम सप्तसप्ततितमः सर्गः।।७७।।

CHAPTER 78

DESCRIPTION OF THE UNIVERSAL OCEAN

Argument. Rain waters running as rivers, and these meeting together and making an universal ocean.

वसिष्ठ उवाच

वातवर्षहिमोत्पातपातभग्ने धरातले।
जडवेगोऽगमद्वृद्धिं कलाविव महीपतिः।।१।।

Vasiṣṭha continued: The rain storm and falling hails and snows, shattered the surface of the earth to parts and parcels; and the violence of the waters was increasing, like the oppression of kings in Kali or last days of the world.

गङ्गाप्रवाहपतितधारापातविवर्धितः।
सरित्सहस्रैः सहसा मेरुमन्दरभासुरैः।।२।।

The rain water falling upon the stream of the ethereal Ganges, make it run in a thousand steam-lets, flowing with huge torrents, higher than the mountains of Meru and Mandāra.

आदित्यपथसंप्राप्तकन्दरो जडमन्थरः।
एकार्णवः समुच्छून आसीन्मूर्ख इवेश्वरः।।३।।

Here the waves rose to the path of the sun, and there the waters sank down and lay dull in the mountain caves; and then the dull element made the universal ocean, as when a fool is made the sovereign l d of earth.

विपुलावर्तवृत्त्यात्तविवृत्ताद्रिजरत्तृणः।
स्फुरत्तुङ्गतरङ्गाग्रनिगीर्णादित्यमण्डलः।।४।।

The great mountains were hurled down as straws, in the deep and broad whirlpools of water; and the tops of the huge surges, reached to the far distant sphere of the sun.

मेरुमन्दरकैलासविन्ध्यसह्यजलेचरः।
गलितावनिपङ्कान्तर्लीनव्यालमृणालकः।।५।।

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The great mountains of Meru and Mandāra of Vindhya, sahya and Kailāsa, dived and moved in as fishes and sea monsters; the melted earth set as its soil, and large snakes floated there on like stalks of plant with their lotus like hoods.

अर्धदग्धद्रुमवनव्यूहशैवलसंकटः।
त्रैलोक्यभस्मसंसृष्ट आसीत्कर्दमकुत्सितः।।६।।

The half burnt woods and floating plants, were as its moss and bushes, and the wet ashes of the burnt world, were as the dirty mud underneath the waters.

नभःस्तम्भबृहद्भानोत्तालभास्करपुष्करः।
धाराजालमहाम्भोदविलीननलिनीदलः।।७।।

The twelve suns shone forth, as so many full-blown lotuses, in the large lake of the sky; and the huge and heavy cloud of Puṣkara, with its dark showers of rain, seemed as the blue lotus bed, filled with the sable leaves.

डिण्डीरपर्वतप्रान्तनददुन्मत्तवारिदः।
भ्रमदिन्द्रानिलार्केन्दुपुरपत्तनपूरणैः।।८।।

The raging clouds roared aloud from the sides of mountains, like the foaming waves of the ocean; and the sun and moon rolled like two pieces of sapphires over cities and towns (being darkened by the clouds).

काष्ठवत्प्रोह्यमाणोग्रसुरासुरजनोत्करः।
शनैः क्रमोच्छूनतया लिहन्नादित्यमण्डलम्।।९।।

The gods and giants and people at large, were blown up and borne into the air; till at last they flew up from their lightness and fell into the disc of the sun. (*i.e.* From their want of gravity on earth, they were attracted to the sun-the centre of gravity of the solar system).

तरत्तारतरारावधाराधरसमुद्भवैः।
बुद्बुदैः परिसंदिग्धप्रोह्यमाणमहाचलः।।१०।।

The clouds rained in torrents with loud clattering noise, and their currents carried down the floating rocks, as if they were mere bubbles of water, into the distant sea.

भ्रमद्बुद्बुदविश्रान्तभ्रान्तकल्पान्तवारिदः।
उत्तालैस्तैरनाधारैः पश्यन्नपरवारिदम्।।११।।

The deluging clouds were rolling in the air, after pouring their water in floods on earth; as if they were in search after other clouds, with their open mouths and eyes: (as if to see whether there remained any raining cloud still).

महाप्रवाहवार्योघघोषघुंघुमिताम्बरः।
एकप्रवाहमहितसव्योमकुलपर्वतः।।१२।।

The rushing tornado filled the air with uproar, and with one gust of wind, blasted the boundary mountain from its bottom into the air. (So were the mountainous clouds, flung by the hands of Titans to the skies).

चण्डवातकृतापूर्वजलौघकुलपर्वतैः।
महाघुरघुरारावघर्घरोग्रमहारयः।।१३।।

The furious winds collected the waters of the deep to the height of mountains; which ran with a great gurgling noise all about, inorder to deluge the earth under them.

ब्रह्माण्डखण्डसंघट्टपरावृत्तिभिरुद्धतः।
कुर्वन्योजनलक्षाणि विततान्युन्नतानि च।।१४।।

The world was torn to pieces by the clashing of bodies, driven together by the tempestuous winds; which scattered and drove millions of beings pell-mell, and over against one another.

तृणैरिव तरङ्गेषु दोलान्दोलनमद्रिभिः।
कुर्वद्भिरुपलाघातभग्नभास्करमण्डलः।।१५।।

The hills floated on the waves as straws, and dashing against the disc of the sun, broke it into pieces as by the pelting of stones.

शून्यब्रह्माण्डविपुलजलघातकुलायके।
नीलानचलकाकोलाञ्जहन्सलिलजालकैः।।१६।।

The great void of the universe, spread as it were, the great net of waters in its ample space, and caught in them the great hills, resembling the big eel caught in fishing nets.

मृतामृतमहद्भूतमज्जनोन्मज्जनाकुलान्।
तरंगमकरावर्तप्रतिबिम्बान्वितानिव।।१७।।

The big animal bodies that were rising or plunging in the deep, either as living or dead described the eddies made by whirlpools and whales on the surface of the waters: (*i.e.* the one sinking downwards, and the other rising upward).

मृतशिष्टान्पुरभ्रष्टान्फेनाद्रितटिकोटिषु।
दधज्जलबलश्रान्तांस्त्रिदशान्मशकानिव।।१८।।

Those that have been yet alive, were floating about the tops of the sinking mountains, which

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resembled the floating froths of the sea; while the gods were fluttering as gnats and flies over them.

विपुलाद्यतनाकाशविपुलानम्बुबुद्बुदान्।
सहस्रसंख्यान्कलयंल्लोचनानीव वासवः।।१९।।

The spacious firmament on high, filled with innumerable rain drops, shining as bubbles of water in the air; appeared as the thousand eyes of Indra, looking on the rains below.

शरद्व्योमसमाभोगैर्वलद्भिर्बुद्बुदेक्षणैः।
पश्यन्निव नदीधारान्मेघानाताम्रपूरकान्।।२०।।

Indra the god of heaven, with his body of the autumnal sky, and his eyes of the bubbling rain drops; was looking on the floating clouds in the midway skies, flowing as the currents of rivers on high.

पुष्करावर्तकाभ्राणां बहुभिर्वीचिमण्डलैः।
कुर्वन्नालिङ्गनानीव सपक्षाद्रिवदुत्थितैः।।२१।।

The Puṣkara and Avartaka clouds with their world overflowing floods; met and joined together in mutual embrace, as two winged mountains flying in air, and clashing against one another.

त्रिजगद्ग्राससंतृप्तः प्रगायन्निव घर्घरैः।
स्वैर्नृत्यन्निव चोग्राद्रिकटकैर्वीचिदोर्द्रुमैः।।२२।।

These clouds being at last satisfied with their devouring the world, under their all swallowing waters; were now roaring loudly and flying lightly in the air, as if they were dancing with their uplifted hilly arms.

नदीधाराधरैरूर्ध्वे मध्ये दग्धैर्धराधरैः।
अधो धराधरैर्नागैरधरः पङ्कगैर्वृतः।।२३।।

The clouds were pouring forth their floods of water above, and the mountain tops were flaming in the midway sky; and the huge snakes that had supported the earth, were now diving deep into the mud of the infernal regions: (owing to the destruction of the earth).

धारात्रिपथगापूरैर्निपतद्भिर्निरन्तरम्।
मग्नोन्मग्नो ह्यमानाद्रिशृङ्गडिण्डीरबुद्बुदः।।२४।।

The incessant showers filled the three regions, like the triple stream of Ganges running in three directions; they drowned the highest mountains, whose tops floated as froths in the universal ocean.

उह्यमानदलत्स्वर्गखण्डक्रन्दन्नभश्चरः।
वहद्विद्याधरीवृन्दपद्मिनीसुन्दरान्तरः।।२५।।

The floating mountains struck against the sphere of heaven, and broke in into fragments; when the fairies of heaven, floated as pretty lotuses on the surface of waters.

एकार्णवपयःपूरैर्घर्घरारावरंहसि।
त्रैलोक्यखण्डसंहारे प्रोह्यमाणे महाम्भसि।।२६।।

The universe was reduced to an universal ocean, which roared with a tremendous noise; and the three worlds being split to pieces, were borne away into the waters of the endless deep.

नासीत्कश्चित्परित्राता हन्ता ऽवीचिवशोऽपि च।
शक्नोति कः परित्रातुं कालेन कवलीकृतम्।।२७।।

There remained no one to save another, nor any one that was not swept away by the flood; for who is there that can save us, when the all devouring time grasps up in his clutches.

नाकाशमासीन्न दिगन्त आसी-
दधोऽपि नासीन्न तदूर्ध्वमासीत्।
भूतं न आसीन्न च सर्ग आसी-
दासीत्परं केवलमेव वारि।।२८।।

There remained neither the sky nor the horizon, there was no upside nor downward in the infinite space; there was no creation nor a creature any where, but all were submerged under one infinite sheet of water.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मोक्षोपायेषु नि० उ० पा० एकार्णववर्णनं नाम अष्टसप्ततितमः सर्गः।।७८।।

CHAPTER 79

MAINTENANCE OF INAPPETENCY OF WANT OF DESIRE

Argument— Nirvāna-Extinction Compared with Waking from the Dream of Existence.

वसिष्ठ उवाच

एतस्मिन्नन्तरे चक्षुर्व्योमस्थोऽहमथात्यजम्।
ब्रह्मलोके महालोके प्रभातेऽर्कप्रभामिव।।१।।

Vasiṣṭha resumed— Seeing the end of all, I stood remained in my seat in infinite vacuity; and my

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eyes were detained by the sight of a glorious light, shining as the morning rays of the rising luminary of the day.

यावद्दृष्टो मया तत्र शैलादिव विनिर्मितः।
परमेष्ठी समाधिस्थः प्रधानपरिवारवान्।।२।।

While I was looking at that light, I beheld the great Brahma sitting as a statue carved in stone, intent upon his meditation of supreme One, and beset by his transcendent glory all about him.

समूहश्चैव देवानां मुनीनां भावितात्मनाम्।
शुक्रो बृहस्पतिश्चैव शक्रो वैश्रवणो यमः।।३।।

I saw there a multitude of gods, sages and holy personages, with Bṛhaspati and Śukra-the preceptors of gods and demigods, together with the regent deities of wealth and death.

सोमोऽथ वरुणोऽग्निश्च तथान्येऽपि सुरर्षयः।
देवगन्धर्वसिद्धानां साध्यानां च विनायकाः।।४।।

There were likewise the regent divinities of water, fire and the other deities also; so were there companies of *Ṛṣis* and *Siddhas* and *Sādhyas*, *Gandharvas* and others.

लिपिकर्मार्पिताकाराः सर्वे ध्यानपरायणाः।
बद्धपद्मासनास्तत्र निर्जीवा इव संस्थिताः।।५।।

All these were as figures in painting, and all sitting in their meditative mood; they all sat in their lotiform posture, and appeared as lifeless and immovable bodies.

अथ ते द्वादशादित्यास्तमेवोद्देशमागताः।
बद्धपद्मासनास्तस्थुस्तथैवाशु यथैव ते।।६।।

Then the twelve ādityas or suns (of the twelve signs), met at the same centre with the same object in their view); and they sat in the same lotiform posture (of devotion, as the other deities).

ततो मुहूर्तमात्रेण दृष्टवानहमब्जजम्।
पुरोविनिद्रतां यातः स्वप्नदृष्टमिवाग्रगम्।।७।।

Then awhile after, I beheld the lotus from Brahma; as if I came to see the object of my dream before me after my waking.

ब्रह्मलोकजनं सर्वं महतामिव वासनाम्।
नापश्यं स्वप्ननगरं बुध्यमान इवाग्रगम्।।८।।

I then lost the sight of the deities, assembled in the Brahma-loka or in the world of Brahma, as when great minded men, lose the sight of the most prominent objects of their desire from their minds. Nor did I perceive the aerial city of my dream before me, upon my waking (from the trance of my illusion).

अरण्यशून्यमेवासीत्तद्ब्रह्ममननं तदा।
कठिनाकाण्डविध्वस्तं पृथिव्यामिव पत्तनम्।।९।।

Then the whole creation, which is but the ectype of the mind of Brahma; appeared as void as an empty desert to me; and as the earth turning to a barren waste upon the ruin of its cities.

सर्व एव न च क्वापि ते तथा तादृशास्तदा।
ऋषयो मुनयो देवा वेदा विद्याधरादयः।।१०।।

The gods and sages, the angels and all other beings, were no where to be seen any more; but were all blended in and with the same void every where.

ज्ञातं ततोऽवधानेन मया नभसि तिष्ठता।
यावन्निर्वाणमापन्ना ब्रह्मवत्सर्व एव ते।।११।।

I then seated in my ethereal seat, came to know by my percipience, that all of them have become extinct (lit. obtained their nirvāna extinction, like Brahma in Brahma himself).

वासनायां विलीनायामदर्शनमुपागताः।
स्वप्नलोकाः प्रबुद्धानामिव स्वं रूपमागताः।।१२।।

It is with the extinction of their desires, that they have become extinct also; as the sleeping dreamers come to themselves after they are awakened from their illusive vision.

(Coming to one's self *svakiyarūpa* one's own nature or essence, means in Vedānta, the holy and pure nature of the human soul, as an emanation or image of the divine).

आकाशात्मैव देहोऽयं भाति वासनया स्फुटः।
तदभावात्तु नो भाति स्वप्नो बोधवतो यथा।।१३।।

The body is an aerial nothing, appearing as a substantial something, from our desire (or imagination of it only), and disappearing with the privation of our fancy for it, like a dream vanishing from the sight of a waking man.

अन्तरिक्षगतो देहो यथा स्वप्ने विलोक्यते।
बोधे तद्वासनाशान्तौ न किंचिदपि लक्ष्यते।।१४।।

The aerial body appears as real as any other image in our dream; and there remains nothing

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of it, upon our coming to their knowledge of its unreal nature, and the vanity of our desires.

जाग्रत्यपि तथैवायं वासनायाः परिक्षये।
नैवातिवाहिको नैव लक्ष्यतेऽत्राधिभौतिकः।।१५।।

We have no consciousness also, of either our spiritual or corporeal bodies, when we are fixed in our *samādhi* or intense meditation in the state of our waking (from sleep).

स्वप्नानुभव एषोऽत्र दृष्टान्तत्वेन लक्ष्यते।
आबालमेतत्संसिद्धमनुभूतं श्रुतं स्मृतम्।।१६।।

The notion of a thing seen in our dream, is given here as an instance (to prove the unreality of our idea of the body); because it is well known to boys and every body, and adduced to us both in the *śrutis* and *smṛtis* tradition (that the objects of sight, are as false as those of dreams).

अपह्नुते च वा योऽपि स्वमेवानुभवं शठः।
स त्याज्यः को ह्यलीकेन सुप्तमुद्बोधयेत्किल।।१७।।

Whoever denies the falsity of the notions he has in his dream, and goes on to support the reality of these as well as other visible sights; must be a great impostor; and such a one deserves to be shunned, for who can wake the waking sleeper.

देहकारणकः स्वप्नो देहाभावान्न दृश्यते।
इति चेत्तददेहानां परलोकोऽपि नास्ति च।।१८।।

What is the cause of the corporeal body? Not the dream; Since the bodies seen in a dream, are invisible (to the naked eye); and this being true it follows, that there is no solid body in the next world, (as it is expected by means of sacrifice and pious acts)?

इत्येतदभविष्यच्चेत्तच्छरीरकसंक्षये।
नाभविष्यदयं सर्गः स चास्त्येव च सर्वदा।।१९।।

Should there be other bodies after the loss of the present ones (by death); then there would be no need of repeated creation (of corporeal bodies by Brahma); if the pristine bodies were to continue for ever.

अवयवविभागात्मन्यवश्यंभाविनि क्षये।
न कदाचिदनित्थं तज्जगदित्यप्यसंस्थितम्।।२०।।

Anything having a form and figure and its parts and members, is of course perishable in its nature; and the position (of Jaimini), that there was another kind of world before, is likewise untenable: (since their could be nothing at any time, without its definite form and parts).

न कदाचिज्जगन्नाशो देहोद्भूतगुणादिकम्।
मदशक्तिरिव ज्ञप्तिरुदेतीति च वक्षि चेत्।।२१।।

If you say (in the manner of the cārvākas), that the world was never destroyed; and that the understanding is produced of itself in the body, in the same manner as the spirit is generated in the fermented liquor.

तत्पुराणेतिहासानां सर्वसंक्षयवादिनाम्।
स्मृत्यादीनां सवेदानां वैयर्थ्यमुपजायते।।२२।।

This position of yours is inconsistent with the doctrines, of the purāṇas and histories as well as those of the Vedas, smṛtis and other śāstras, which invariably maintain destructibility of a material things.

अप्रमाणतयैतस्मिन्नर्थे तेषां महामते।
अन्यत्रापि प्रमाणत्वं वन्ध्यादावपि किं भवेत्।।२३।।

Should you, O intelligent Rāma, deny with the cārvākas the indefeasibility of these śāstras; say what faith can be relied on those heretical teachings, which are as false as the offspring of a barren woman.

न चैतदिष्यते लोके जगदुच्छेदकारणात्।
अन्यच्चास्तामेतदङ्ग ममेदमपरं शृणु।।२४।।

These heretical doctrines are not favoured by the wise, owing to their pernicious tendencies; there are many discrepancies in them, as you shall have it, from the few that I am going to point out to you.

मदशक्त्यात्मनि ज्ञाने दृष्टा देशान्तरेषु या।
प्रमृतानां पिशाचादिदेहता सा न सिध्यति।।२५।।

If you say the human spirit to liken the spirit of liquors, (which is generated in and destroyed with the liquor); then tell me what makes the destroyed or departed spirit of deceased person, who is dead in a foreign country, revisit his friends at home in the shape and form of a fiend (pisāca).

अथ सापि मुधा भ्रान्तिर्यावद्देहं प्रदृश्यते।
इति चेत्तन्मुधा नाम सत्यमित्येव वो भवेत्।।२६।।

To this it is answered that, the apparition which thus appears to view is a false appearance

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only; granting it as such, why not own our appearances to be equally false also?

एवं चेत्तत्परो लोकः सत्स्वर्गनरकादिकम्।
इत्येषापि न संवित्किं सत्यतामुपगच्छति।।२७।।

It being so, how can you believe the bodies, that the departed souls of men are said in the śāsras, to assumed in the next world, to be true also? (Any more than their being mere apparitions only).

न पिशाचप्रमा सत्या मदशक्तिमतोऽपि हि।
प्रतिभास्य न सत्या स्यात्परलोकात्मिका कथम्।।२८।।

There is no truth in the proof of a ghost (pisāca), as there is in that of the spirit in liquor; hence if the supposition of the former is untrue, what faith is there in future body in the next world?

पिशाचोऽस्तीति चेत्संवित्सत्यार्था तेन संविदः।
मृतस्यास्ति परो लोक इत्यस्यां किं न सत्यता।।२९।।

If the existence of spirits be granted, from the common belief of mankind in them; they why should not the doctrine of a future state of the dead, be received as true upon the testimony of the śāstras?

काकतालीयवद्देहात्पैशाची ज्ञप्तिरस्ति चेत्।
परलोकार्थसंवित्तिः कथं नास्ति सकारणा।।३०।।

If the prepossession of a persons being possessed on a sudden by an evil spirit, be any ground of his reliance in it, why then should he not rest his belief in his future state, wherein he is confirmed by the dogmas of the śāstras.

यान्तर्वेत्ति यथा संवित्सा तथानुभवत्यलम्।
अस्तु सत्यमसत्यं वा सिद्धमित्यनुभूतितः।।३१।।

Whatever a man thinks or knows in himself, he supposes the same as true at all times; and whether his persuasion be right or wrong, he knows it correct to the best of his belief.

मृतस्यास्ति परो लोको विदित्येवंमयी भवेत्।
सति वा ऽसति देहेऽस्मिंस्तेन किं सदसच्च किम्।।३२

A man knowing well; that the dead are to live again in another world, relies himself fully upon that hope; and does not care to know, whether he shall have a real body there or not.

तस्मात्स्वभावः प्रथमं प्रस्फुरन्वेत्ति संविदम्।
वासनाकारणं पश्चाद्बुद्ध्वा संपश्यति भ्रमम्।।३३।।

Therefore it is the nature of men, to be prepossessed with the idea of their future existence; and next their growing desire for having certain forms of bodies for themselves, leads them to the error of seeing several shapes before them.

तत्क्षयाच्छमेमायाति द्रष्टृदृश्यदृगामयः।
तत्सत्तायामुदेतीयं संसृत्याख्या पिशाचिका।।३४।।

It is then the abstaining from this desire, that removes the maladies of our errors of the looker, looking and the look (*i.e.* of the subjective and the objective); while the retaining of this desire leads us, to the viewing of this apparition of the world ever before us.

उपलम्भ उदेत्यादौ ब्रह्मणो वासना ततः।
तच्छान्तिं विद्धि निर्वाणं तत्सत्तां संसृतिभ्रमम्।।३५।।

So it was the feeling of desire at first, which led the supreme spirit of Brahma to the creation of the world; but its abandonment causes our *nirvāna*-release, while its retention leads us to the error of the world.

उत्पन्नैव च सानादौ परब्रह्मण्यसंभवात्।
उत्पन्ना समयाद्यासौ ब्रह्मैव परमेव सत्।।३६।।

This desire sprang at first in the Divine mind of Brahma, and not in the immutable spirit of Brahma; and I feel this desire rising now in me, for seeing the true and supreme Brahma in all and everywhere.

एतावद्यत्परिज्ञानं तन्निर्वाणं विदुर्बुधाः।
यदत्रैवापरिज्ञानं तं बन्धं विद्धि राघव।।३७।।

All these knowledge that you derive here from, is said to form that is called the nirvāna-extinction by the wise; and that which is not learnt herein, is said to constitute the bondage of the world.

विज्ञानघन एवायं कचनाकचनात्मकः।
स्वयमेव कचत्यन्तर्न कचत्येव वा स्वयम्।।३८।।

This is the true knowledge to see god every where, it is self-evident in our inmost soul, and does not shine without it; (for all without is error and ignorance-*avidyā*).

संविदंशपरावृत्तिमात्रे पेलवरूपिणि।
बन्धदृङोक्षदृक् चेति क्लेशस्तत्साधनं कियत्।।३९।।

The self-consciousness of our liberation-*muktasmi*, is what really makes us so; but the

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knowledge that we are bound to this earth-*baddhasmi*, is the source of all our woe, which require great pains to be removed.

संविदुद्बोधने बन्धस्तदनुद्बोधने शिवम्।
असत्सद्वज्जगद्भाति संविदुद्बोधनोदरम्।।४०।।

The awakening of our consciousness of the world, is the cause of our being enslaved to it; and its hibernation in the trance of *samādhi*, is our highest felicity. By being awake to the concerns of the world, you only find the unreal appearing as real to you; (for every thing here, is but deception and delusion).

अजडं वेदनं सुप्तं मोक्ष इत्यभिधीयते।
प्रबुद्धं बन्ध इत्याहुर्यदिच्छसि तदाहर।।४१।।

Lying dormant in holy trance, without the torpidity of insensibility, is termed our *mokṣa* or spiritual liberation; while our wakefulness to the outer world, is said to be the state of our bondage to it.

निर्वाणवासनमनन्तमनाद्यमच्छ-
बोधैकतानमपयन्त्रणमस्तशङ्कम्।
अद्वैतमैक्यरहितं च निरस्तशून्य-
माकाशकोशविशदाशयशान्तमास्व।।४२।।

Now let your *nirvāna* be devoid of all desire, and from trouble, care and fear; let it be a clear and continuous revery without any gap or cessation, without the scruples of unity and duality; and be of the form of spacious firmament, ever calm and clear and undisturbed in itself.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षो० निर्वाणप्रकरणे उ० पा० वासनाभावप्रतिपादनं नामैकोनाशीतितमः सर्गः।।७९।।

CHAPTER 80

THE WORLD PROVED TO BE A DELUSION

Argument. Description of ultimate Dissolution according to Rational and Materialistic Philosophy.

वसिष्ठ उवाच

इति ते सर्व आयाता ब्रह्मलोकनिवासिनः।
अदृश्यतामेव गता दीपाः क्षीणदशा इव।।१।।

Vasiṣṭha continued: Afterwards the celestial that were present in the heaven of Brahma, vanished away and became invisible, as a lamp with its weakened (*i.e.* burnt out), wick or thread.

अथ ते द्वादशादित्या ब्रह्मणि ब्रह्मतां गते।
जगद्वद्ब्रह्मलोकं तमदहन्भास्वरार्चिषः।।२।।

Now the twelve suns, having disappeared in the body of Brahma; their burning beams burnt away the heaven of Brahma, as they had burnt down the earth and other bodies.

वैरिञ्चनगरं दग्ध्वा ध्यानं कृत्वा विरिञ्चिवत्।
तेऽपि निर्वाणमाजग्मुर्निः स्नेहदशदीपवत्।।३।।

Having consumed the seat and abode of Brahma, they fell into the meditation of the supreme Brahma, and became extinct in him like Brahma, as when a lamp is extinguished for the want of its oil.

तत एकार्णवापूरो विरिञ्चनगरान्तरम्।
रात्रौ भूवमिव ध्वान्तं पूरयामास सूर्मिमान्।।४।।

Then the waters of the universal ocean, invaded the celestial city of Brahma, and over flooded its surface, as the shade of night fills the face of the earth darkness.

आब्रह्मलोकमभवज्जगदापूर्णमर्णसा।
तुल्यं रसैकपूर्णेन पक्वद्राक्षाफलेन तत्।।५।।

Now the whole world was filled by water, from the highest seat of Brahma, to the lowest pit of hill; and became as full with that liquid, as a grape is swollen with its juice, when it is perfectly ripe (*i.e.* cold and darkness filled the place, where there was no heat or light).

तत्तदूर्मिगिरिव्रातखगैरावलिताः खिलाः।
विच्छिन्नाः कल्पजलदा जल एव निलिल्यिरे।।६।।

The waving waters rising as mountain tops, plied with the flying birds of air; and washed the seats and feet of the gods hovering over them. They touched the *kalpa* or diluvian clouds, which deluged over them.

एतस्मिन्नन्तरे तत्र दृष्टवानहमम्बरात्।
यावदभ्युदितं भीमं भीतः किंचिन्नभोन्तरात्।।७।।

In the mean time I beheld from my aerial seat, something of a dreadful appearance in the midst of the skies, which horrified me altogether.

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कल्पान्तजगदाकारं कृष्णमापूरिताम्बरम्।
आकल्पं संभृतं नैशं देहेनेवोत्थितं तमः।।८।।

It was of the form of deep and dark chaos, and embraced the whole space of the sky in its grasp and appeared as the accumulation of the gloom of night, from the beginning to the end of creation.

तरुणादित्यलक्षाणां तेज आभास्वरं दधत्।
आदित्यत्रयसंकाशैः स्थिरविद्युच्चयोल्बणैः।।९।।

This dark form radiated the bright beams; of millions of morning suns, and was as resplendent as three suns together; and as the flashing of many stead lightning at once.

नेत्रैराभास्वरमुखं ज्वालापुञ्जसमुद्गिरम्।
पञ्चाननं दशभुजं त्रिनेत्रं शूलपाणिकम्।।१०।।

Its eyes were dazzling and its countenance flashed with the blaze of a burning furnace, it had five faces and three eyes; its hands were ten in number, and each of them held a trident of immense size.

आयान्तमन्तमुक्तेऽपि व्योम्नीव विततताकृतिम्।
खमिवासि घनश्यामं देहमासाद्य संस्थितम्।।११।।

It appeared manifest before me, with its outstretched body in the air; and stood transfixed in the sky, as a huge black cloud extending all over the atmosphere.

स्थितमेकार्णवापूर्णाद्ब्रह्माण्डाद्विहिरम्बरे।
व्योमेव हस्तापादादिसंनिवेशेन लक्षितम्।।१२।।

It remained in the visible horizon, below and out of the universal ocean of waters; and yet the position and features of the hands and feet and other members of its body, were but indistinctly marked in the sky.

घोणानिलपरावृत्तिविधूतैकमहार्णवम्।
गोविन्दमिव दोर्दण्डक्षोभितक्षीरसागरम्।।१३।।

The breath of its nostrils, agitated the waters of the universal ocean; as the arms of Govinda or Hari churned of yore the milky ocean (after the great deluge).

कल्पार्णवजलापूरं पुंस्त्वेनेव समुत्थितम्।
मूर्तियुक्तमहंकारमस्तकारणमागतम्।।१४।।

Then there arose from the diluvian waters, a male being called afterwards the first male (Ādipuruṣa). He was the personification of the collective ego, and the causeless cause of all.

कुलाचलबृहद्वृन्दमिवोड्डयनडम्बरैः।
पक्षौघैरुत्थितं व्योम समस्तमभिपूरयत्।।१५।।

He rose out of the ocean, as a huge mountainous rock; and then flew into the air with his big flapping winds, extending over and enclosing the whole space of infinite vacuity.

ततस्त्रिशूलनयनैर्मया रुद्रोऽयमित्यसौ।
दूरादेव परिज्ञाय परमेशो नमस्कृतः।।१६।।

I knew him from a distance, and by the indications of his triple eyes and trident, to be the Lord Rudra himself; and then bowed down to him, as the great god of all.

श्रीराम उवाच

किं स तादृग्विधो रुद्रः किं कृष्णः किं महाकृतिः।
किं पञ्चवदनः कस्माद्दशबाहुः स तिष्ठति।।१७।।

Rāma asked: Why sir, was the Lord Rudra of that form, why was he of such gigantic form and of so dark a complexion? Why had He ten arms and hands, and why had He the five faces and mouths upon his body?

किं त्रिनेत्रः किमुग्रात्मा किमेकः किंप्रयोजनः।
केनेरितः किमकरोच्छायासीद्वद का मुने।।१८।।

Why had he his three eyes, and so fierce a form; was be absolute in himself or delegated by any other? What was his errand and his act; and was it a mere shadow or having a shadow (helpmate) of its substance (*i.e.* māya or Illusion)?

वसिष्ठ उवाच

काकुत्स्थ रुद्रनामासावहंकारतयोत्थितः।
विषमैकाभिमानात्मा मूर्तिरस्यामलं नभः।।१९।।

Vasiṣṭha replied: This being is named Rudra or fierce, for his being the aggregate of Egoism. He is full of his self-pride, and the form in which I beheld him, was that of a clear vacuity.

व्योमाकृतिः स भगवान्व्योमवर्णो महाद्युतिः।
चिद्व्योममात्रसारत्वादाकाशात्मा स उच्यते।।२०।।

This lord was of the form of vacuum, and of the hue and resplendence of vacuity; and it is on account of his being the essence of the vacuous intellect, that he is represented as the cerulean sky.

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सर्वभूतात्मभूतत्वात्सर्वगत्वान्महाकृतिः।
यानि तस्यानुषक्तानि पञ्च खानीन्द्रियाण्यलम्।।२१।।

Being the soul of all beings, and being present in all places, he is represented in his gigantic form; as his five faces, serve as representation of his five internal organs of sense.

तानि तस्य मुखान्याहुस्तपद्रूपाणि सर्वतः।
कर्मेन्द्रियाणि विषयास्ते हि तस्य भुजा दश।।२२।।

The external organs of sense (together with their objects and faculties), and the five members of his body, are represented by his ten arms on both sides of his body.

सर्वभूतनरैः सार्धं ब्रह्मणा परमेयुषा।
यदासौ संपरित्यक्तस्तदा स्वां मूर्तिमागतः।।२३।।

This Lord of creation together with all living bodies and mankind, are resorbed in the supreme One at the final dissolution of the world; and when he his let out to pass from the unity, he then appears in this form.

स चैकांशैकरूपात्मा नास्ति तस्य हि साकृतिः।
तथा दृश्यत एवासौ भ्रान्तिमात्रेण मूर्तिमान्।।२४।।

He is but a part of the eternal soul, and has no visible body or form of his own; but is thought of in the said form by the erroneous conception of men.

चिदाकाशगते स्फारे भूताकाशे स तिष्ठति।
देहे च सर्वभूतानां नित्यं वायुरिवेश्वरः।।२५।।

Having proceeded from the vacuum of the Intellect, the lord Rudra is posited in the material vacuum or firmament; and has his residence also in the bodies of living beings in the form of air (or vital breath).

सर्वभूतपरित्यक्तस्तस्मिन्काले खमूर्तिमान्।
क्षोभयन्स क्षणं क्षीणः परमां शान्तिमेष्यति।।२६।।

The aeriform Rudra comes to be exhausted in course of time, and then by forsaking the animated bodies, he returns to resort to the reservoir of eternal rest and peace.

ये गुणाकृतयः कालाश्चित्ताहंकारबुद्धयः।
प्रणवस्य च ये वर्णा ये च वेदास्तथा त्रयः।।२७।।

The three qualities, the three times, the three intellectual faculties of the mind, understanding and egoism; the three Vedas, and the three letters of the sacred syllable of om, are the three eyes of Rudra.

रुद्रस्य तस्य ते नेत्रसंनिवेशेन संस्थिताः।
त्रिशूलं तेन त्रैलोक्यं गृहीतं करकोटरे।।२८।।

The trident of Rudra is the symbol of his spectre, and it is held in his hand, to imply his having the dominion of the three worlds under his hold.

यस्मात्तद्व्यतिरेकेण सर्वभूतगणेष्वपि।
अन्यन्न विद्यते किंचिद्देहात्मैव ततः स्थितः।।२९।।

He is represented as having a living body and soul, to indicate his being the personality and personification of the egoism of all living beings, and that there is no living body apart from himself.

सर्वसत्त्वोपलम्भात्मा स्वभावोऽस्य प्रयोजनम्।
ईरितः शिवरूपेण चिन्मात्राकाशरूपिणा।।३०।।

It is his nature and business, to provide to all living creatures, according to their wants and desert; and is therefore manifested in the form of Śiva, which is the divine Intellect in the form of air.

तेनैव च निगीर्णः सन्परमां शान्तिमेत्यसौ।
निर्मलाकाशरूपात्मा कृष्ण इत्येष ईश्वरः।।३१।।

This Lord having at last destroyed and devoured the whole creation, rests himself in perfect peace, and becomes of the form of pure air and of the blue firmament.

कृत्वा कल्पं जगत्सर्वं तत्पीत्वैकार्णवं तदा।
स प्रयाति परां शान्तिमभूयःसंनिवृत्तये।।३२।।

After affecting the destruction of the world, he drinks down and drenches up the universal ocean; and then being quiet satiate, he rests himself in perfect peace and inaction.

अनन्तरं मया दृष्टस्तत्रासौ यावदुद्यमात्।
प्रवृत्तः प्राणवेगेन तमाक्रष्टुं महार्णवम्।।३३।।

Afterwards as I beheld him drawing the waters of the ocean into his nostrils, by the force of his breath.

अथ तस्य मुखं स्फारं ज्वालामालाकुलान्तरम्।
प्राणाकृष्टो महाम्भोधिर्वाडवाग्निमिवाविशत्।।३४।।

I saw a flame of fire flashing out from his mouth, and thought it to be the flash of the latent

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fire of the water, which was drawn in him, by the breath of his nostrils.

स एव वाडवो भूत्वा वह्निराकल्पमर्णवे।
अहंकारः पिबत्यम्बु रुद्रः सर्वं तु तत्तदा।।३५।।

Rudra the personified Ego, remains in the form of latent heat in the submarine fire; and continues to suck up the waters of the ocean, until the end of a *kalpa* epoch.

पातालमिव पानीयं सर्पो बिलमिव क्षणात्।
पञ्चवायुरिवाकाशमविशत्तन्मुखं जवात्।।३६।।

The waters then enter into the infernal regions, as snakes enter in the holes beneath the ground; and the diluvian winds entered into his mouth, in the form of the five vital airs; just as the winds of heaven have their recess in hollow sky.

समुपेत्यापिबद्रुद्रः स मुहूर्तेन तत्पयः।
कृष्णाङ्गोऽर्क इव ध्वान्तः सत्संपर्क इवागुणम्।।३७।।

The lord Rudra then goes on to swallow and suck up the marine waters, as the bright sunlight swallows the gloom of the dark fortnight.

आब्रह्मलोकपातालं शान्तं शून्यमथाभवत्।
रजोधूमानिलाम्भोधिभूतमुक्तं समं नभः।।३८।।

There appears at last a clam and quiet vacuity as the azure sky, and resembling the wide ocean filled with flying dust and smoke; and devoid of any being or created thing, and stretching from the Empyrian of god to the lowest abyss or *infernum*.

केवलं तत्र दृश्यन्ते चत्वारो व्योमनिर्मलाः।
इमे पदार्था निस्पन्दाः शृणु तान्रघुनन्दन।।३९।।

I described amidst it four different spheres of empty void, bearing no vestige of anything moving or stirring in them. Listen to me, O son of Raghu, and you will hear what they were.

एकस्तावदसौ मध्ये रुद्रः कृष्णाम्बराकृतिः।
निराधारः स्थितो व्योम्नि निस्पन्दामोदबिम्बवत्।।४०।।

One of these lay in the midst of the air, and was sustained in it without any prop or support like the particles of fragrance floating in the air. This was Rudra of the form of the azure sky.

द्वितीयोऽवस्थितो दूरे पृथ्व्याकाशतलोपमः
भागो ब्रह्माण्डसदनस्याधः पातालसप्तकात्।।४१।।

The second was lying afar, and appeared as the concavity of the sky over this earth; it was a part of the mundane system and below the seven spheres of the infernal regions.

पातालभूतलदिवां सशैलेन्द्रदिवौकसाम्।
व्याप्तः पार्थिवभागेन पङ्कमात्रात्मनात्मभाक्।।४२।।

The third was a region above the mundane sphere, and was invisible to the naked eye, owing to its great distance beyond the azure sky.

तृतीयोऽत्र पदार्थोऽभूदूर्ध्वं ब्रह्माण्डभागभूः।
दृष्टिक्षयात्सुदूरत्वाद्दुर्लक्ष्यगगनासितः।।४३।।

Then there was the surface of the earth, with its lower hemisphere of the watery regions; it was traversed by the great mountain which was the seat of gods-the Himālayas; and beset by islands, and sea-girt sands and shores.

दूरविश्लिष्टयोर्मध्यं यत्तद्ब्रह्माण्डखण्डयोः।
तदाकाशमनाद्यन्तं ब्रह्म निर्मलमाततम्।।४४।।

There is another sphere, lying at the furthest distance from the other circles of the world; and comprises the infinite space of vacuum, which extends unlimited like the unbounded and transparent spirit of god.

चतुर्थोऽसौ पदार्थस्तु तदा संलक्षितो मया।
चतुष्टयादत्र नान्यदेतस्मादेव किंचन।।४५।।

This was the remotest sphere of heavens, that could be observed by me; and there was nothing else observable on any side, beside and beyond the limits of these four spheres or circles.

श्रीराम उवाच

बहिः किं विद्यते ब्रह्मन्ब्रह्मसद्मकटाहतः।
कास्तत्रावरणा ब्रूहि कियत्यः संस्थिताः कथम्।।४६।।

Rāma interrogated, saying: I ask you to tell me, O venerable sir; whether there is any sphere or space, beyond what is contained in the mind of Brahma; then tell me what and how many of them are there, what are their boundaries, and how are they situated, and to what end and purpose.

वसिष्ठ उवाच

ब्रह्माण्डखण्डयोः पारे ततो दशगुणं जलम्।
संध्याकाशमनन्तं तद्वर्जयित्वा ततः स्थितम्।।४७।।

Vasiṣṭha replied: Know Rāma, that there are ten other spheres beyond this world (and each of

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them ten times greater that the preceding one). Of these the first is the sphere of water, lying beyond the two parts (or continents) of the earth. It is ten times greater than the land which it covers, as the shadow of evening overspreads the sky.

ततस्तथैव ज्वालात्म तेजो दशगुणं स्थितम्।
ततस्तथैव पवनः पवनो निर्मलः स्थितः।।४८।।

Beyond that is the sphere of heat, which is ten times greater in its extent than that of water; and afar from this is the region of the winds, whose circle is ten times larger than that of solar heat and light.

ततस्तथैव विमलं नभो दशगुणं स्मृतम्।
ततः परममत्यच्छं ब्रह्माकाशमनन्तकम्।।४९।।

Next to these is the sphere of air, which is ten times as wide as the circuits of the winds; It is the highest sphere of transparent air, and is said to comprise the infinite vacuity of the divine spirit.

अन्यत्रान्यत्र तस्याथ दृष्टयोऽन्यास्तथैव खे।
कचन्त्यनन्ता दूरस्था मिथो दृष्टात्मसृष्टयः।।५०।।

Afar and aloft from these, there are some other spheres also, whose circles extend to the distance of ten times above one another in the vast infinity of space.

श्रीराम उवाच

ऊर्ध्वे ब्रह्माण्डखण्डस्य तथाधस्तान्मुनीश्वर।
तज्जलादिमहाकारं कव कथं केन धार्यते।।५१।।

Rāma said: Tell me, O chief of sages, who is it that upholds the water of the deep below, and supports the air of the firmament above the world; and in what manner they are held aloof.

वसिष्ठ उवाच

स पार्थिवपदार्थानां स्थितः पुष्करपत्रवत्।
भागस्तमेवाधावन्ति ते सुता मातरं यथा।।५२।।

Vasiṣṭha replied: All earthly things are upheld by the earth, as the waters support the leaves of lotuses upon it; and every part depends upon the whole, as a babe depends upon its mother; (or as the young of an ape, clings to the breast of its dam, and never falls off from it).

अतो यदेव नेदीयो ब्रह्माण्डाख्यं महावपुः।
तत्पदार्थाः प्रधावन्ति तृषिताः सलिलं यथा।।५३।।

Hence everything runs to, and is attracted by whatever is larger than it, and situated nearer to it than others; just as the thirsty man runs to, and is attracted by the adjacent water.

(Here we find the discovery of the theory of attraction, some thousands of years before it was discovered by Newton, and known to moderns).

अवलम्ब्य तदेवान्तः संस्थितास्तैजसादयः।
न स्थितिं प्रविमुञ्चन्ति स्वां यथावयवा इव।।५४।।

So all metallic and other bodies, depend upon the close union of their parts, which being joined together, are as inseparable from one another, as the limbs and members of a person are attached to the main body.

श्रीराम उवाच

ब्रह्मन्ब्रह्माण्डखण्डे ते तिष्ठतः कथमुच्यताम्।
किमाकृती धृते केन कथं वा परिनश्यतः।।५५।।

Rāma rejoined: Tell me sir, how do the parts of the world subsist together; in what manner they are joined with one another, and how are they disjoined from one another, and destroyed at last.

वसिष्ठ उवाच

अधृतं धृतमेवोच्चैरपतच्चैव वा पतत्।
अनाकृत्येव साकारं जगत्स्वप्नपुरं यथा।।५६।।

Vasiṣṭha replied: Whether the world is supported by some or not, and whether it remains fixed (by attraction) or falls off (by its gravity); it is in reality an unsubstantial form, like that of a city in a dream.

किमस्य नाम पतति किंवा केनास्य धार्यते।
यता संवित्ति कचनं तथैतदवतिष्ठते।।५७।।

What is it falls away or remains fixed on some support, it is viewed in the same manner, as our consciousness represents it unto us.

यथा केशोण्ड्रकं व्योम्नि यथा च व्योम्नि शून्यता।
यथा वा पवने स्पन्दो जगच्चिद्गगने तथा।।५८।।

The world is contained in and represented by the intellect, in the same manner, as the wind is contained in and let out of air; and as the sky presents the blueness of the firmament, and other airy appearances.

चितौ संकल्पनगरं ब्रह्माण्डाख्यं जगद्गृहम्।
खे खमेवाप्यनाकारं प्रत्याकारमिव स्थितम्।।५९।।

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These habitable worlds forming the universe, are but imaginary cities and creations of the Intellect; they are but airy representations of the airy mind, as the formless sky is represented in empty vacuity, and appearing in various forms unto us.

पातसंवित्समुद्भूतं पतदास्ते दिवानिशम्।
गच्छन्त्या संविदोद्भूतं गच्छदास्ते दिवानिशम्।।६०।।

As it is the nature of out Intellect, to give many things to our consciousness, so it is its nature also, to make us unconscious of their disappearance by day and night.

स्थितसंवित्समुद्भूतं तिष्ठदास्ते दिवानिशम्।
उत्पतन्त्या चितोद्भूतमुत्पतच्चैव तिष्ठति।।६१।।

An innumerable train of thoughts, are incessantly employing our minds when we are sitting and at rest; and so they are flying off and returning to us by day and night.

एति नाशविदा नाशं महाकल्पादिवेदनैः।
जायते जन्मसंवित्त्या व्योम्नि सर्वादिवेदनैः।।६२।।

All things appear to approach to their dissolution, to one who knows their destructibility and their ultimate extinction at the end of a *kalpa* period or millennium; and they seem as ever growing to one, who is conversant with their growth only in the vacuity of the mind.

आभाति मौक्तिकगणः शरदम्बरान्त-
दृष्टावसत्य उदितोऽप्यतिसत्यरूपः।
भ्रान्त्या यथा नभसि च स्फुरतां तथैषां
संख्यां विधातुमिह को जगतां समर्थः।।६३।।

All our thoughts appear in the vacuum of our minds, as the vaporous chains of pearls are seen in the autumn sky; they are both as erroneous and fleeting as the other, and yet they press so very thick and quick on our sight and minds, that there is no reckoning of them.

These are named as the spheres of *ahamkāra* or egoism, *mahattattva* or the great principle, and the *ananta-prakṛti* or the hyperphysical Infinity; in the śaiva and sāṁkhya śāstras.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषा० भ्रान्तिमात्रत्वप्रतिपादनं नामाशीतितमः सर्गः।।८०।।

CHAPTER 81

DESCRIPTION OF THE LAST NIGHT OF DEATH OR GENERAL DOOM

Argument. Rudra dancing as Bhairava on the last day, in company with his shadow the last night.

वसिष्ठ उवाच

अथ राघव रुद्रं तं तदा तस्मिन्महाम्बरे।
प्रवृत्तं नर्तितुं मत्तमपश्यं विततताकृतिम्।।१।।

Vasiṣṭha related: I beheld afterwards, O Rāma! the same Rudra standing in the same firmament, and dancing with a hideous form in the same part of the sky.

व्योमेवाकृतिमापन्नमजहद्व्यापितां निजाम्।
महाकारं घनश्यामं दशाशापरिपूरकम्।।२।।

This body then became as big as to fill the whole atmosphere, and as deep and dark black as to cover the ten sides of the sky, under the shadow of its sable appearance.

अर्केन्दुवह्निनयनं चलद्दशदिगम्बरम्।
घनदीर्घप्रभाजालमालानं श्यामलार्चिषाम्।।३।।

Its three eye-balls flashed with the flaming lights of the sun, moon and fire; and the body which was as black as the fumes of a dark flame, was mute as the ten sides of the naked sky.

वडवाग्निदृशं लोलभुजोर्मिभरभासुरम्।
एकार्णवार्णो द्राग्देहबन्धेनेव समुत्थितम्।।४।।

The eyes were blazing with the flame of the submarine fire, and the arms were as ponderous as the huge surges of the sea; and the blue body, seemed as the consolidated form of waters rising from the blue universal ocean.

पश्याम्यनन्तरमहं यावत्तस्य शरीरतः।
छायेव परिनिर्याति नर्तनानुविधायिनी।।५।।

As I was looking upon this enormous body, I saw a form like that of its shadow rising from it; and jumping about in the manner of dancing.

सूर्येष्वविद्यमानेषु महातमसि चाम्बरे।
स्थिता कथमियं छाया भवेदिति मतिर्मम।।६।।

I was thinking in my mind, as to how could this appear in this dark and dreary night; when the heaven were hid under darkness, and there was no luminary shining in the sky (to cause the shadow).

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यावद्विचारयाम्याशु तावत्तस्य तदा पुरः।
सा स्थिता परिनृत्यन्ती विस्तीर्णा श्रीत्रिलोचना।।७।।

As I was reflecting in this manner, I beheld on the fore ground of that ethereal stage, the stalwart phantom of a dark dingy female with three eyes, prancing and dancing and glancing all about.

कृष्णा कृशा शिरालाङ्गी जर्जरा विततातकृतिः।
ज्वालाकुलानलालोलवनसंभारशेखरा।।८।।

She was of a large and lean stature, and of a dark black complexion; with her flaming eye-balls burning as fire, and girt with wild flowers all over her body.

भिन्नाञ्जनतमःश्यामा यामिनीवाकृतिं गता।
तमःश्रीर्देहयुक्तेव साकारेवाम्बरद्युतिः।।९।।

She was as inky black as pasted pitch, and as dark as the darkest night or ere bus; and with her body of darkness visible, she appeared as the image of primeval night.

अतिदीर्घा करालास्या नभो मातुमिवोद्यता।
दीर्घजानुभूजभ्रान्त्या मातुकामेव दिङ्मुखम्।।१०।।

With her horrid and wide open jaws, she seemed to view the spacious vacuum of air; and with her long legs and outstretched arms, she appeared to measure the depth and breadth of pen space on all side.

कृशा बहूपवासेव परिनिम्नमहातनुः।
कज्जलश्यामला मेघमालेव पवनाकुला।।११।।

Her frame was as faint as it was reduced by long enduring fast, and it stooped lower and lower as if pressed down by hunger; it was wavering to and fro, as a body of sable clouds in driven backward and forward by the driving winds.

कृशाशक्ता यदा स्थातुं सुदीर्घा विधिना तदा।
ग्रथितेव शिरारूपैर्दामभिर्दैर्ध्यशालिभिः।।१२।।

Her stature was so lean and long, that it could not stand by itself; and was supported like a skeleton by the ligaments of the ribs, and ligatures of arteries, which uphold it fast from falling.

तथा नाम सुदीर्घा सा यथा तस्याः शिरःखुरम्।
मया दृष्टं प्रयत्नेन चिरोर्ध्वाधोगमागमैः।।१३।।

In a word her stature was so tall and towering, that it was by my diurnal journey in the upper and lower skies, that I came to see the top of her head, and the base of her feet.

अन्त्रान्त्रतन्त्रीग्रथितशिरःकरखुरोत्करा।
आमूलात्सूत्रवलिता कण्टकानामिव स्थली।।१४।।

After this I behold her body, as a bush of tangling thickets and thistles, by the complicate ligatures of the tendons and arteries, which fastened all its members together.

विश्वरूपमयार्कादिशिरःकमलजालकैः।
कृतमालामलालोकवातवह्निमयाञ्चला।।१५।।

She was wrapped in vests of various hues, and her head was decked by the luminaries belike her head-dress of lotus flowers. She was beset by the pure light of heaven, and her robe flashed as fire, inflamed by the breath of winds.

प्रलम्बकर्णा लुलितनागा नृशवकुण्डला।
शुष्कतुम्बीलताष्ठीला दीर्घा लोलासितस्तनी।।१६।।

The lobes of her long ears, were adorned with rings of snakes, and pendants of human skulls; Her knee bones were as prominent as two dried gourd shells, and her two dark dugs hang down loosely upon her breast.

कुमारबर्हिपिच्छौघैर्ब्राह्ममूर्धजमण्डलैः।
लाञ्छितोच्चसुराधीशशिरःखट्वाङ्गमण्डला।।१७।।

The braid of hair on the top of her head, was adorned with feathers of male and young peacocks; and defied the crowned head of the lord of Gods (*i.e.* Indra), and the circlet of his discus (Khattānga).

दन्तेन्दुमालाविमला विमलोद्योतपाततः।
तमोर्णवोद्ध्वलेखेव वृत्तावर्तविवर्तिनी।।१८।।

Her moon like teeth, cast their lustre like moon beams; and it glistened amidst the dark ocean of chaotic night, as the moon beams play upon the surface, and rising waves of the dark blue deep.

शुष्कतुम्बीलतेवोच्चैराकाशतरुसंस्थिता।
विलोलावयवाष्ठीला वातैः पटपटारवा।।१९।।

Her long statue rose as a large tree in the sky, and her two knee-pans resembled two dry gourd growing upon it; and these clatted like the

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rustling of a tree by the breeze, as she turned about in the air.

बृहत्तरङ्गोर्ध्वभुजा श्यामलोल्लासशालिनी।
एकार्णवोर्मिमालेव नृत्तावृत्तिविवर्तिनी।।२०।।

And as she danced about in the air, with her sombre arms lifted on high; they resembled the rising of the waves of dark ocean of eternity. (The words Kāla and Kali-implying both the black goddess and dark eternity).

क्षणमेकभुजाकारा क्षणं बहुभुजाकुला।
अनन्तोग्रभुजाक्षिप्तजगन्नर्तनमण्डपा।।२१।।

Now she lifts one arm and then many more, and at last she displays her countless hands; to play her part in the play-house of the universe.

क्षिप्रमेकमुखाकारा क्षिप्रं बहुमुखाकृतिः।
अनन्तोग्रमुखी क्षिप्रं निर्मुखी चापि च क्षणम्।।२२।।

Now she shows but one face and then another, and afterwards many more *adinfinitum*; inorder to represent her various and infinite parts, in the vast theatre of the world.

एकपादान्विता क्षिप्रं क्षिप्रं पादशतान्विता।
क्षणं चानन्तपादाढ्यां निष्पादाकारिणी क्षणम्।।२३।।

Now she dances on one foot, and instantly on both her feet; she stands on a hundred legs in one moment, and on her numberless feet at another.

कालरात्रिरियं सेति मयानुमितदेहिका।
काली भगवती सेयमिति निर्णीतसज्जना।।२४।।

I understood this person to be the figure of chaotic, and the same which the wise have ascertained as the goddess known under the designation of Kāli or eternal night. Or I presently recognized her as the figure of *kāla-rātri* or dark night; which the wise have ascertained to be the image of dark eternity, as designated as the goddess Kāli-Hecate or chaotic night. (But Kāli as in Greek, means *sundarī* or fair and beautiful also).

ज्वालापूर्णारघट्टोग्रखाताभनयनत्रया।
ज्वलद्धरेन्द्रनीलाद्रिसानूपमललाटभूः।।२५।।

The sockets of her triple eyes flashed with a flame, like that of the furnace of a fire engine; and her forest was as glaring and flaring, as the burning Indra-nīla mountain.

लोकालोकेन्द्रनीलोग्रश्वभ्रभीमहनुद्वया।
वातस्कन्धगुणप्रोततारामुक्ताकलापिनी।।२६।।

Her cheek-bones were as frightful as two high hills, projecting over her hideous open mouth; appearing as a mountain cavern, and capable of engulfing the whole world in it.

(Hence Kāli the type of time, is said to be the devourer of all things, and restorer of them in unconscious womb).

इन्द्रनीलाद्रितुल्योच्चतोरणोच्चैःप्रभाम्बरे।
विश्रान्तकाचशैलाभभगभीषणवायसी।।२७।।

Her shoulder-blades were as high as two mountain peaks, piercing the starry frame; where they were decorated by the clusters of stars, as with strings of pearls.

नृत्यद्भुजलतापुष्पैर्नखशुभ्राभ्रमण्डलैः।
पूर्णचन्द्रशतानीव भ्रामयन्ती नभस्तले।।२८।।

She danced with her outstretched arms, resembling the waving branches of trees; and displayed the brightness of her nails, like that of blooming blossoms upon them; or as so many full moons shining under the azure sky.

भ्रमद्भिर्व्याप्तदिक्चक्रा भुजैः कल्पाम्बुदैरिव।
वर्षद्भिः प्राणिजप्रान्ततारालेखाबृहत्प्रभाः।।२९।।

As she turned and tossed her sable hands on every side, she seemed as a dark cloud moving about in the sky; and the lustre of her nails, appeared to shed the splendour of stars all around.

नखपुष्पाङ्गुलीवल्लीजालैर्भ्रान्तभुजद्रुमैः।
कृष्णैः काननिताशेषगगनाग्रोग्रमूर्तिभिः।।३०।।

The face of the sky resembled a forest ground, occupied by the black arbours of her two sable arms; and her outstretched fingers resembling the twigs of the trees, were covered over by the blossoms of their pearly nails, which waved as flowers in azure sky.

तमालतालतः स्थूलां भुवं दग्धमहावनैः।
विडम्बयन्ती वलितां जग्रसङ्गेन लोलता।।३१।।

With her legs taller than the tallest *tāla* and *tamāla* trees, she stalked over the burning earth, and put to shame the largest trees that grew upon it, (and kept burning without being able to move).

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अप्यनन्ते महाव्योम्नि पारं प्राप्तैः शिरोरुहैः।
कुर्वाणेवाततं वासं चरत्तिमिरदन्तिनः।।३२।।

The long and flowing hairs on her head, reached to and spread over the skies; and seemed about to form black vestures for the dark elephantine clouds, moving about in the empty air.

उह्यन्ते मेरवो येन तेन निश्वासवायुना।
घनघुंघुमदिक्चक्रगगनग्रामघोषिणा।।३३।।

She breathed from her nostrils a rapid gale of wind, which bore the mountains aloft in the air; and blew great gales in the sky; resounding with loud repeals from all sides of its boundless spheres.

घनमारुतफूत्कारक्ष्वेडगेयं प्रगायता।
नियतानुनयेनेव चलिता सानुवृत्तिना।।३४।।

The breath of her nostrils and mouth, blew in unison all about the circle of the universe; and kept the great sphere in its constant rotation, as it were in its enharmonic progression.

ततो नृत्तवशावेशाद्वर्धमानशरीरिणी।
मया दृष्टावधानेन गगनाभोगभूरिणा।।३५।।

I then came to perceive, as I looked on her with attention, that her stature was enlarging with her dancing, till at last I found it to fill the whole space of the air and sky.

यावत्तयऽऽवृता देहे हेलावलनसारया।
माला मलयकैलाससह्यमन्दरमेरुभिः।।३६।।

And as long I continued to behold her in her dancing state, I saw the great mountains pendant all about her body, as if they were a string of jewels around her person.

आसीत्तस्या युगान्ताभ्रमालिकापट्टपट्टिका।
आदर्शमण्डलान्यङ्गे त्रीणि लोकान्तराणि च।।३७।।

The dark diluvian clouds formed a sable garb about her body, and the phenomena of the three worlds appeared as the various decorations, that adorned her person.

कर्णयोर्हिमवन्मेरू रूप्यकाञ्चनमुद्रिके।
ब्रह्माण्डघुंघुमैर्माला महती कटिमेखला।।३८।।

The Himālaya and Sumeru mountains, were as her two silver and golden ear-rings, and the rolling worlds, resembled the ringing trinkets and belts about her waist.

स्रजः कुलाचलाः शृङ्गवनपत्तनगुच्छकाः।
जरत्पुरवनद्वीपग्रामपेलवपल्लवाः।।३९।।

The ranges of boundary mountains, were as chains and wreaths of flower upon her person; and the cities and towns and villages and islands, were as the leaves of trees scattered about her.

तस्या अङ्गेषु दृष्टानि पुराणि नगराणि च।
ऋतवश्च त्रयो लोका मासाहोरात्रमालिकाः।।४०।।

All the cities and towns of the earth, appeared as adornments on her person; and all the three worlds and their seasons and divisions of time, were as ornaments and garments upon her body.

मुक्तालतादिकं नद्यः कालिन्दीत्रिपथादिकाः।
धर्माधर्मावुभौ कर्णभूषणे चान्यकर्णयोः।।४१।।

She had the streams of holy rivers of Gangā and Yamunā, hanging down as strings of pearls from the ears of her other heads. So the virtues and vices (recorded in the śruties), formed decorations of her ears also.

स्तनास्तस्यास्तु चत्वारः स्रवद्धर्मपयोलवाः।
वेदाः सकलशास्त्रार्थचतुःसंस्थानचूचुकाः।।४२।।

The four Vedas were her four breasts, which exuded with the sweet milk (of religion) in the manner of her sweat; and the doctrines of other śāstras, flowed as milk from their nipples.

त्रिशूलैः पट्टिशैः प्रासैः शरशक्त्यृष्टिमुद्गरैः।
निर्यदायुधजालानि स्रग्दामानि बिभर्ति सा।।४३।।

The armour and arms, and the various weapons as the sword and the shield, the spear and the mallet, which she bore on her body; decorated her person as with wreaths of flowers.

चतुर्दशविधा भूतजातयो याः सुरादिकाः।
तस्याः शरीरशालिन्यास्ता लोमावलयः स्थिताः।।४४।।

The Gods and all the fourteen kinds of animal beings, were all situated as lines of hair on her person, in her form of animated nature itself.

तस्याश्च नगरग्रामगिरयो देहशायिनः।
नृत्यन्त्या सह नृत्यन्ति पुनर्जन्म मुदेव ते।।४५।।

The cities and villages and hills, which were situated in her person; all joined in their merry dance with herself, in the expectation of their resurrection, in the same forms again.

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जङ्गमात्मैकमेवैतज्जगदस्थावरं तदा।
नृत्यतीति मया ज्ञातं परलोके सुखं स्थितम्।।४६।।

The unstable moving creation also, which rested in their, appeared to me as if they were situated in the next world, and dancing with joy in the hope of their revivication. (The living that are dead and buried in the chaotic Kāli, are to be revivified to life again).

निगीर्णं जगदङ्गस्थं कृत्वा तृप्तिमुपागता।
परिनृत्यति सा मत्ता जगज्जीर्णाहि चातकी।।४७।।

The chaotic Kāli, having devoured and assimilated the world in herself; dances with joy like the peacock, after gorging a snake in its belly, and at the appearance of a dark cloud.

आदर्शप्रतिबिम्बस्थमिवाभात्यखिलं जगत्।
तस्या वपुषि विस्तीर्णे स्वरूपिणि सरूपधृक्।।४८।।

The world continues to remain and exhibit its real form, in her wide extended figure; as the shadow of a thing is seen in a mirror, and the situations of countries are shown in a map.

सा न नृत्यति तत्सर्वं सशैलवनकाननम्।
जगन्नृत्यति नानात्म मृत्वा पुनरुपागतम्।।४९।।

I saw her sometimes to stand still, with the whole world and all its forests and mountains; to be moving and dancing in her person; and all forms to be repeatedly reduced in and produced from her.

तज्जगन्नर्तनं चारु तद्देहादर्शसंस्थितम्।
चिरं मया तदा दृष्टमविनष्टं पुनः स्थितम्।।५०।।

I beheld the harmonious oscillation of the whole, in the mirror of that person; and I saw the repeated rising and setting of the world in that circle, without its utter extinction.

विचलत्तारकाजालं भ्रमत्पर्वतमण्डलम्।
मशकव्यूहवद्वातव्याधूतामरदानवम्।।५१।।

I marked the revolution of the stars, and the rising of mountains with in its circumference, and I observed the throngs of gods and demigods, to assemble and disperse on her in time, as flights of gnats and flies, are driven to and fro by the winds in open air.

संग्रामोन्मुक्तचक्राभद्वीपार्णववृताम्बरम्।
हेलाविवलनावर्तप्रौढशैलधरातृणम्।।५२।।

All these heavenly bodies and these islands in the ocean, are moving around her, like the flying wheels of a broken war-car; and they whirl up and down about her, like the rocks and woods in a whirlpool.

नीलमेघांशुकावृत्तिवातघुंघुंमिताम्बरम्।
काष्ठास्थ्यादिस्फुटास्फोटपटत्पटपटारवम्।।५३।।

She is clad in the robes of the blue clouds, which are furled and folded by the breezes of air; and the cracking of wood and bones under feet, answer the sound of her foot-steps and anklets below.

जगत्पदार्थैर्व्यामिश्रैरमिश्रैर्मुकुरैर्यथा।
व्याप्तमाभोगिभांकारैरङ्गैरङ्गभ्रमस्तथा।।५४।।

The world is filled with the noise of the concussion and separation of its objects, and the tumult of worldly people; appearing as passing shadows in a mirror, or as the entrance and exits of actors in a play on the stage.

मेरुर्नृत्यति लोलोच्चकुलाचलबृहद्भुजः।
भ्रमदभ्रपटोपेतनमत्तनुतनूरुहः।।५५।।

The high-headed Meru and the long armed (ranged) boundary mountains, seem to be dancing about her in their representations in the moving clouds; and the forest trees seen in the clouds, seem to perform their circuitous dance all around.

अत्यजन्तः समुद्राश्च मर्यादामुद्रणं द्रुमाः।
भूमेर्नभस्तलं यान्ति नभसो यान्ति भूतलम्।।५६।।

The high-swelling seas were heaving their waves to heaven, bearing with them the uprooted woods of the coasts on high, and again hurling them down, and sinking them in the waters below.

पुराणि घर्घरारावैर्दृश्यन्ते लुठितान्यधः।
सगृहाट्टालवास्तव्यं न च किंचिल्लुठत्यधः।।५७।।

The cities were seen to be rolling with a tremendous noise in the waters below, and no relics of houses and towers and the habitations of human kind, were found to be left beneath.

तस्यां भ्रमन्त्यां चतुरं चन्द्रार्कदिनरात्रयः।
नखाग्रलेखालोकान्तर्भ्रान्तिकाञ्चनसूत्रवत्।।५८।।

As the chaotic night (kāla-rātri) was thus roving at random, the sun and moon with their light and shade, found shelter in the tops of her

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nails, where they sparkled as threads of gold. (*i.e.* The flash of her nails, afforded the only light amidst the universe of gloom).

विभान्ति सृष्टयस्तस्या धर्माणि जलजालिकाः।
इव नीहारहारिण्या नीलवारिदवाससः।।५९।।

She was clad in the blue mantle of the clouds, and adorned with necklaces of frost and icicles; and the worlds hang about her, like the trickling dew-drops of her perspiration.

खमेव तस्याः संपन्नं कबरीमण्डलं बृहत्।
पातालं चरणौ भूमिरुदरं बाहवो दिशः।।६०।।

The blue sky formed her covering veil about her head, the infernal region her footstool, the earth her bowels, and the several sides (or points of the compass) were so many arms on her.

द्वीपाब्धयोऽन्त्रवलयः पार्श्वकाः सर्वपर्वताः।
प्राणापानावलीदोलाः पवनस्कन्धशालिकाः।।६१।।

The seas and their islands, formed the cavities and pimples in her person; the hills and rocks made her rib bones, and the winds of heaven were her vital airs.

तदानुभूतं नृत्यन्त्यास्तस्या वपुषि विस्तृते।
हिमवन्मेरुसह्याद्यैर्दोलनभ्रममद्रिभिः।।६२।।

As she continues in her dancing, the huge mountains and rocks swing and reel about her gigantic body, as her attendant satellites.

तरदद्रिगुलुच्छास्ता वलयन्त्या तया स्रजः।
पुनः कल्पान्त आरब्ध इव ताण्डवहेलया।।६३।।

The mountain trees turning around her, appear to weave chaplets and dance about, in congratulation of her commencing a new cycle or *kalpa*.

सुरासुरोरगानीकरोमशाङ्गः शरीरकः।
निस्पन्दं स्थातुमशकन्नसौ भ्रमति चक्रवत्।।६४।।

The gods and demigods, the hairless serpents and worms, and all hairy bodies; are all but component parts of her body; and being unable to remain quiescent while she is in motion, are all turning round with her.

नानाविभवविज्ञानयज्ञयज्ञोपवीतिनी।
सा सरन्ती नभस्यासीद्घनघूत्काघोषिणी।।६५।।

She weaves the three fold cord of the sacred thread-*trivṛt*, consisting of acts, sacrifices and knowledge, which she proclaims aloud in the thundering voice of the Vedas.

तत्र भूतलमाकाशमाकाशमपि भूतलम्।
प्रतिकृति भवत्यन्तर्न च किंचिद्विवर्तते।।६६।।

Before her (*i.e.* in the infinite space), there is no heaven or earth (*i.e.* up or down); but the one becomes the other, by its constant rotation like the wheel of a vehicle.

बृहन्नासागुहागेहनिर्गता घनघुंघुमाः।
तत्रोग्रा वायवो वान्ति घोरघूताकारकारिणः।।६७।।

Her wide open nostrils constantly breathe out hoarse currents of her breath, which give rise to the winds of air, and their loud sufflations and whistling.

नभःकरशतैस्तस्याश्चतुरावृत्तिवर्तिभिः।
भाति चण्डानिलोद्धूतैराकीर्णमिव पल्लवैः।।६८।।

Her hundred fold arms revolving in all the four directions, give the sky the appearance of a forest; *filled* with the tall heads of trees and their branches, shaken by a furious tornado in the air.

तदङ्गजजगद्वस्तुजातभ्रमणसंभवात्।
दृष्टिर्धीरापि मे मोहे सन्ना सेनेव संगरे।।६९।।

At last my steady eye-sight grew tired, with viewing the varieties of productions from her body; and their motions and movements, resembling the manners of an army in warfare.

प्रोह्यन्ते यन्त्रवच्छैला निपतन्ति नभश्चराः।
लुठन्त्यमरगेहानि वलिते देहदर्पणे।।७०।।

Mountains were seen to be rolling as by an engine, and the cities of the celestial felling downward; and all these appearances were observed to take place in the mirror of her person.

मेरवः पर्णवद्व्यूढा मलयाः पल्लवा इव।
हिमाद्रयो हिमकणा इवौर्व्योऽब्जलता इव।।७१।।

The Meru mountains were torn and borne away as branches of trees, and the Malaya were tossed about as flying leaves; the Himālayas fell down as dewdrops, and all earthly things are scattered as straws.

सह्या महामिव खगा विन्ध्या विद्याधरा इव।
वृक्षावर्ते भ्रमन्तोऽन्ता राजहंसा इवाम्बरे।।७२।।

The hills and rocks fled away, and the vindyas flew as aerials in the air; the woods rolled in the

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whirlpools, and the stars floated in the sea of heaven, as swans and geese in the lakes below.

द्वीपान्यपि तृणानीव समुद्रा वलया इव।
सुरलोकालयः पद्मा आसंस्तद्देहवारिणि।।७३।।

Islands floated as straws in the ocean of her body, and the seas were worn as circlet on it; the abodes of the gods were like lotus-flowers, blooming in the large lake of her person.

विशदाकाशसंकाशे स्वप्नाञ्जनपुरोपमे।
अङ्गे तस्या बृहज्जङ्घे पिण्डादित्यसमत्विषि।।७४।।

As we see the images of cities in our dream, and in the darkness of night, as clearly we behold them in the fair sky light; so I beheld all things in her dark body, as vividly as they shone in broad sunlight.

विन्ध्यो नृत्यति काञ्चनाचलवने सह्यश्च सह्यो गिरिः
कैलासो मलयो महेन्द्रशिखरीक्रौञ्चाचलो मन्दरः।।
गोकर्णो गगनाङ्गणे वसुमती विद्याधराणां पुरं
सर्वे जंगमतां गता वनभुवस्तस्याः शरीरे सदा।।७५।।

In the forest of Sumeru, (remebering enmity) Vindhya is dancing and (unable to bearing) the mountains— Sahya, Kailāsa, Malaya, Mahendra, Krauñca, Mandara and Gokarṇa are dancing on court of the sky, and (by falling their wings) the earth along with the city of Vidyādhara is also dancing. Thus all things though immovable, as appear to be moving in her person.

अब्धिर्नृत्यति पर्वते गिरिरपि प्रोच्चैर्नभःकोटरे
व्योमापीन्दुदिवाकरैः कव चलितं भूमेरधस्तद्गतम्।
सद्वीपाचलपत्तनो वनगणः प्रोत्कीर्णपुष्पो दिवि
व्यालोलं जगदम्बुधाविव तृणं दिक्चक्रके भ्राम्यति।।७६

So the wandering worlds are dancing about in the great circle of her spacious body, as if they were mere straws in the vast ocean of creation. Thus the sea rolls on the mountain, and the high hills pierces the hollow of the heaven above. This heaven also with its sun and moon, are turning below the earth; and the earth with all its islands and mountains, cities, forests and flowery gardens; is dancing in heaven round about the sun.

(Describing the harmonious dance of the planetary spheres in empty air).

व्योम्नि भ्रमन्ति गिरयोऽम्बुधयो दिगन्ते
लोकान्तराणि पुरपत्तनमण्डलानि।
नद्यः सरांसि मुकुरान्तरिव प्रवृद्ध-
वातावकीर्णतृणविक्रमणक्रमेण।।७७।।

The mountains are wandering (with the earth), amidst the surrounding sky; and the sea passes beyond the horizon (with the rotation of the earth); and so the cities and all human habitations, traverse through other skies; and so also the rivers and lakes pass through other regions, as objects reflecting themselves in different mirrors, and as swiftly as the leaf of a tree torn by a tempest, is hurled on and borne afar to distant parts.

मत्स्याश्चरन्ति च मरौ वरवारिणीव
व्योम्नि स्थिराणि नगराणि भुवीव भान्ति।
खे भूधरा गगनसंक्षयवारिवाह-
मुत्पातवातपरिवृत्तगिरिस्थितं तत्।।७८।।

Fishes skim in the desert air (or ethereal desert), as they swim in the watery plain; and cities are situated in empty air, as firmly as they are fixed on solid earth. The waters are raised to heaven by the clouds, which are again driven back by the winds, to pour their waters on mountain tops.

ऋक्षोत्करो भ्रमति दीपसहस्रयन्त्र-
चक्रक्रमेण मणिवर्षणवेगचारुः।
अन्तरर्बहिश्च परितः प्रणयेन मुक्तं
विद्याधरामरगणैरिव पुष्पवर्षम्।।७९।।

The groups of stars are wandering about, like lustre's of a thousands lamps lighted in the sky; they seem to shed gems with their rays as they roll, or scatter flowers from all sides on the heads of gods and aerial beings.

संहारसर्गनिचया दिनरात्रिभागे
बिन्दूपमा रजतयोर्दिवसोत्कराश्च।
कृष्णाः सिताश्च परितोऽमलशुक्लकृष्ण-
स्वादर्शमण्डलवदाकुलमुल्लसन्ति।।८०।।

Creations and destructions accompany her, as fleeting days and nights, or as jewels of brilliant and black gems on her person. They are as the two fortnights resembling her white and black wings on either side.

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रत्नानि भास्करनिशाकरमण्डलानि
तारोत्करास्तरलमण्डलकान्तिहाराः।
स्वच्छाम्बराणि वलितानि महाम्बराणि
कुर्वन्त्यनारतमनल्पमलातलेखाः।।८१।।

The sun and moon are the two bright gems on her person, and the clusters of stars form her necklaces of lesser gems; the clear firmament is her white apparel, and the flashes of lightning form the brocaded fringes of her garment.

कल्पान्तकालविलुठत्त्रिजगन्मणीनि
व्यावर्तनैर्झगिति जातझणज्झणानि।
तेजांसि झंकृततयोर्ध्वमधश्च यान्ति
नानाविधानि गुणवन्ति विभूषणानि।।८२।।

As she dances in her giddy dance of destruction, she huddles the worlds under her feet as her anklets, raising thereby a jingling sound as that of her trinkets.

संग्राममत्तभटखड्गमरीचिवीचि-
श्यामायमानसकलातपवासराणाम्।
व्यावृत्तिभिर्विलुठतामपि सुस्थिराणा-
माकर्ण्यते कलकलो जनमण्डलानाम्।।८३।।

In her warfare with the jarring elements, rolling on like waves of the ocean, and darkening the daylight as by the waving swords of warriors, she listens to the tumult of all the worlds and their peoples.

ब्रह्मेन्द्रविष्णुहरवह्निरवीन्दुपूर्वा
देवासुराः परिविवृत्तिभिरापतन्तः।
अन्येऽन्य एव विविधा उपयान्ति यान्ति
वातावधूतमशकाशनिविभ्रमेण।।८४।।

The Gods Brahma, Viṣṇu and Śiva, together the regents of sun and moon and fire, and all other gods and demigods, that shine in their respective offices; are all made to fly before like a flight of gnats, and with the velocity of lightning.

संहारसर्गसुखदुःखभवाभवेहा-
नीहानिषेधविधिजन्ममृतिभ्रमाद्याः।
सार्धं पृथक्च विलसन्ति सदैव सर्गे
व्यामिश्रतामुपगता अपि तत्र भावाः।।८५।।

Her body is a congeries of conflicting elements and contrary principles, and creation and destruction, existence and non-existence, happiness and misery, life and death, and all injunctions and propitious (*i.e.* the mandatory and prohibitory laws, do all abide conjointly and yet separately in her person).

भावोद्भवस्थितिविपत्करणभ्रमाणां
संहारसर्गभुवनावनिविभ्रमाणाम्।
मिथ्यैव खे प्रकचतां खशरीरकाणां
संलक्ष्यतेऽत्र न मनागपि नाम संख्या।।८६।।

The various states of production and existence, and continuance of action and motion, and their cessation which appear to take place in her body, as in those of all corporeal beings, together with the revolution of the earth and all other worlds in empty air; are all but false delusions of our minds, as there is nothing in reality except a boundless vacuity.

उत्पातशान्तिमरणोत्सवयुद्धसाम्य-
विद्वेषरागभयविश्वसनादि तत्र।
एकत्र कोश इव रत्नचयो विभाति
नानारसाप्रतिघसर्गपरंपरं तत्।।८७।।

Life and death, peace and trouble, joy and sorrow, war and truce, anger and fear, envy and enmity, faith and distrust and all other opposite feelings; are concomitant with this worldly life, and they dwell together in the same person, as the various gems stored in a chest.

तस्याश्चिदम्बरमये वपुषि स्वभाव-
भूता स्फुटानुभवभावजगद्व्यवस्थाः।
सर्वक्षया मलिनदृक्कलिताम्बरस्थ-
केशोण्ड्रकस्फुरणवत्परितः स्फुरन्ति।।८८।।

The intellectual sphere of her body, teems with notions of multifarious worlds; which appear as phantoms in the open air, or as fallacies of vision to the dim sighted man.

जगत्संक्षुब्धमक्षुब्धं दृश्यते स्थितिसंस्थिति।
संचाल्यमानमुकुरप्रतिबिम्ब इवास्थितम्।।८९।।

Whether the world is quiescent in the intellect, or a passing phenomenon of outward vision; it appears both as stable as well as moving, like the reflexion of objects in a standing or shaking mirror.

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नृत्यस्फुरत्प्रतापान्तर्जगदर्थाः प्रतिक्षणम्।
स्थितिं त्यजन्ति गृह्णन्ति बालसंकल्पसर्गवत्।।९०।।

All worldly objects are as fluctuating, as the changing shows in a magic play, they forsake their forms and assume others as quickly, as the fickle desires of whimsical boys are ever shifting from one object to another.

क्रियाशक्तिः शरीरेऽन्तः पूर्यमाणा अनारतम्।
राशीभूय विशीर्यन्ते जगन्मुद्गकणोत्कराः।।९१।।

It is the combination of causal powers, which cause the production of bodies; and it is their separation which effects their dissolution; as it is the accumulation of grains, which makes a granary, and their abstraction which tends to its disappearance.

क्षणमालक्ष्यते किंचित्र किंचिदपि सा क्षणम्।
क्षणमङ्गुष्ठमात्रैव क्षणमाकाशपूरिणी।।९२।।

The Goddess now appears in one form, and then in another; she becomes now as small as the thumb finger, and in a moment fills the sky, (with the bigness of her body).

यस्मात्सा सकला देवी संविच्छक्तिर्जगन्मयी।
अनन्ता परमाकाशकोशशुद्धशरीरिणी।।९३।।

That goddess is all in all, she is changed through every thing in world, and is the cosmos itself and the power of the intellect also; she fills the whole concavity of the sky with her form of pure vacuity.

कालत्रयस्थितजगत्त्रिययान्तरी हि
चित्सा तथा कचति तेन यथास्थितेन।
रूपेण चित्रकृदुदारमनःस्थचित्र-
संसारजालसदृशेन कचज्जवेन।।९४।।

She is the intellect, which embraces all whatever is contained in the three worlds and in all the three times (of the past, present, and future). It is she that expands the worlds which are contained in her as a painter draws out the figures which are pictured in receptacle of his mind.

सर्वात्मकैकवपुरेकचिदात्मकत्वा-
त्संशान्तखैकवपुरेकचिदात्मतत्त्वात्।
एवं निमेषणसमुन्मिषितैकरूपं
सा बिभ्रती वपुरनन्तमनादि भाति।।९५।।

She is the all comprehensive and plastic nature or form of all things; and being one with the intellectual spirit, she is equally as calm and quiet as the other. Being thus uniform in her nature, she is varied to endless forms in the twinkling of her eye.

तस्यां विभाति तदनन्तशिलात्मकोशे
लेखाब्जचक्ररचनादिवदेव दृश्यम्।
व्योमात्मकं गगनमात्रशरीरवत्यां
चित्त्वाद्द्रवज्जलधिकोश इवोर्मिलेखा।।९६।।

All these visible appear in her, as marks of lotuses and carved figures are seen in a hollow stone; (or in the perforated sāligram stones of gunduk). Her body is the hollow sphere of heaven, and her mind is full of all forms, appearing as waves in the depth of sea, or as the sights of things in the bosom of a crystal stone, (as reflected in it by the Divine Intellect).

महती भैरवी देवी नृत्यन्त्यापूरिताम्बरा।
तस्य कल्पान्तरुद्रस्य सा पुरो भैरवाकृतेः।।९७।।

The very furious goddess Bhairavī-the consort of the dread god Bhairava-the lord of destruction, was thus dancing about with her fierce forms filling the whole firmament.

शिरोमन्दाश्रितोग्राग्निदग्धस्थाणुवनावनिः।
कल्पान्तवातव्याधूता वनमालेव नृत्यति।।९८।।

On one side the earth was burning with the fire, issuing from the eye on the fore-head of all destroying Rudra; and on the other was his consort Rudranī, dancing like a forest blown away by a hurricane.

कुद्दालोलूखलबृसीफलकुम्भकरण्डकैः।
मुसलोदञ्चनस्थालीस्तम्भैः स्रग्दामधारिणी।।९९।।

She was armed more over with many other weapons, (beside those that are mentioned before); such as a spade, a mortar and pestle, as mallet, a mace &c; which adorned her body as a garland of flowers.

एवंविधानां स्रग्दामजालानां कुसुमोत्करम्।
किरन्ती संसृजन्तीव नृत्तक्षुब्धं क्षंयक्षतम्।।१००।।

In this manner, she danced and scattered the flowers of her garlands on all sides; in her acts of destructions and recreation; (as preliminaries on one another).

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वन्द्यमानस्तया सोऽपि तथैवाकाशभैरवः।
तथैव विततताकारस्तदोच्चैः परिनृत्यति।।१०१।।

She hailed the god Bhairava-the regent of the skies, who joined her in dancing with his form as big and high as hers.

डिंबं डिंबं सुडिंबं पच पच सहसाझम्य झम्यं प्रझम्यं नृत्यन्ती शब्दावाद्यैः स्रजमुरसि शिरःशेखरं तार्क्ष्य पक्षैः। पूर्णं रक्तासवानां यममहिषमहाशृङ्गमादाय पाणौ पायाद्वो वन्द्यमानः प्रलयमुदितया भैरवः कालरात्र्या।।१०२।।

May the god Bhairava, with is associate Goddess of *kālarātri* or chaotic night, preserve you all in their act of heroic dance, with the beating of high sounding drums, and the blowing of their buffalo horn, as they drunk their bowls of blood and are adorned with wreaths of flowers, hanging down from their heads to the breasts.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषा० कालरात्रिवर्णनं नामैकाशीतितमः सर्गः।।८१।।

CHAPTER 82

DESCRIPTION OF THE PERSON OF THE GOD ŚIVA

Argument. Description of the perfection and personality of Śiva as an undivided whole.

श्रीराम उवाच

किमेद्भगवन्सर्वनाशे नृत्यति केन सा।
किं शूर्पफलकुम्भाद्यस्तस्याः स्रग्दामधारणम्।।१।।

Rāma rejoined: Who is this goddess, sir, that is dancing thus in her act of destruction, and why is it that she bears on her body the pots and fruits as her wreaths of flowers?

किं नष्टं त्रिजगद्भूयः किं काल्या देहसंस्थितम्।
परिनृत्यति निर्वाणं कथं पुनरुपागतम्।।२।।

Say, whether the worlds are wholly destroyed at the end, or they become extinct in the goddess Kāli, and reside in her person, and when does her dance come to an end.

वसिष्ठ उवाच

नासौ पुमान्न चासौ स्त्री न तन्नृत्तं न तावुभौ।
तथाभूते तथाचारे आकृती न च ते तयोः।।३।।

Vasiṣṭha replied: Neither is he a male nor is she a female; nor was there a dancing of the one, or a duality of the two (in their spirit); such being the case (of their unity), and such the nature of their action (of destruction); neither of them any form, or figure of their own; (except that they are personified as such).

अनादिचिन्मात्रनभो यत्तत्कारणकारणम्।
अनन्तं शान्तमाभासमात्रमव्ययमाततम्।।४।।

That which is without its beginning or end, is the divine Intellect alone; which in the manner of infinite vacuity, is the cause of all causes. (In the beginning all was void, which caused all things).

शिवं तत्सच्छिवं साक्षाल्लक्ष्यते भैरवाकृति।
तथास्थितो जगच्छान्तौ परमाकाश एव सः।।५।।

It is the increate and endless light, that exists from eternity, and extends over all space. This calm and quiet state of the ethereal space is known as Śiva or tranquil, and its change to confusion at the end, is denominated Bhairava or the dreadful. (*i.e.* the Lord acting his dreadful part in the theatre of the universe).

चेतनत्वात्तथाभूतस्वभावविभवादृते।
स्थातुं न युज्यते तस्य यथा हेम्नो निराकृति।।६।।

It is impossible for the pure and formless intellect, to remain alone and aloof from its association with plastic nature; as it is not likely to find any gold to exist without some form or other.

(So the śruti:— The creation and absorption of the world, require a formal agent and recipient also).

कथमास्तां वद प्राज्ञ चिन्मात्रं चेतनं विना।
कथमास्तां वद प्राज्ञ मरिचं तिक्ततां विना।।७।।

Say ye who know, how the intellect may subsist without its intelligence, and where a pepper may be had without its pungency?

(There is nothing without its necessary property, nor the formal world without a formal cause).

कटकादि विना हेम कथमास्तां विलोच्यताम्।
कथं स्वभावेन विना पदार्थस्य भवेत्स्थितिः।।८।।

Consider how can there be any gold, without its form of a bracelet or any other; and how does a substance exist without its substantial property or nature?

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विना तिष्ठति माधुर्यं कथयेक्षुरसः कथम्।
निर्माधुर्यश्च यस्त्विक्षुरसो न हि स तद्रसः।।९।।

Say what is the extract of the sugar-cane, unless it is possessed of its sweetness; you cannot call it the juice of sugar-cane, unless you find the saccharine flavour in the same.

अचेतनं यच्चिन्मात्रं न तच्चिन्मात्रमुच्यते।
न च चिन्मात्रनभसो नष्टं क्वचन युज्यते।।१०।।

When the intellect is devoid of its intellection, you can not call it as the intellect any more; nor is the vacuous form of the intellect, ever liable to any change or annihilation. (A void is devoid of all accidents).

स्वसत्तामात्रकादन्यत्किंचित्तस्य न युज्यते।
अन्यत्वमुररीकर्तुं व्योमानन्यमसौ किल।।११।।

Vacuity admits of no variety, besides its retaining the identity of its inanity; and inorder to assume a diversity, the void must remain a void as ever, (or else it becomes a solid, which is no more itself).

तस्मात्तस्य यदक्षुब्धं सत्तामात्रं स्वभासनम्।
अनादिमध्यपर्यन्तं सर्वशक्तिमयात्मकम्।।१२।।

Therefore the unchanged and unagitated essence, which is essential to it, must be without beginning and unlimited, and full of all potency in itself.

(Since vacuum is the medium both of creation as well as of annihilation also).

तदेतत्त्रिजगत्सर्गकल्पान्तौ व्योम भूर्दिशः।
नाश उत्पादनं नाम विनानाभासनं नभः।।१३।।

And therefore the creation of the three worlds and their destruction, the earth, firmament and the sides of the compass; together with all the acts of creation and destruction, are the indiscriminate phenomena of vacuum.

जननं मरणं मायामोहंमान्द्यमवस्तुता।
वस्तुता च विवेकश्च बन्धो मोक्षः शुभाशुभे।।१४।।

All births, deaths, delusions and ignorance, being and not being, together with knowledge and dullness, restraint and liberty, and all events whether good or evil.

विद्याऽविद्या विदेहत्वं सदेहत्वं क्षणश्चिरम्।
चञ्चलत्वं स्थिरत्वं वा त्वं चाहं चेतरश्च तत्।।१५।।

Knowledge and its want, the body and its loss, temporariety and diuternity; together with mobility and inertia, and egoism and tuism and illism.

सदसच्चाथ सदसन्मौर्ख्यं पाण्डित्यमेव च।
देशकालक्रियाद्रव्यकलनाकेलिकल्पनम्।।१६।।

All good and evil, goodness and badness, ignorance and intelligence; together with durations of time and space, substance and action, and all our thoughts, fancies and imaginations.

रूपालोकमनस्कारकर्मबुद्धीन्द्रियात्मकम्।
तेजोवार्यनिलाकाशपृथ्व्यादिकमिदं ततम्।।१७।।

The sight of the forms of things and the thoughts of the mind, the action of the body, understanding and senses; with those of the elements of earth and water, fire, air and vacuum extending all about us.

एतत्सर्वमसौ शुद्धचिदाकाशो निरामयः।
अजहद्व्योमतामेव सर्वात्मैवैवमास्थितः।।१८।।

These and all others, proceed from the pure intellectual vacuity of the Divine spirit; which resides in its vacuous form in everything and is always without decay and decrease.

एतत्सर्वं च विमलं खमेवात्र न संशयः।
अस्मादनन्यत्स्वप्नादिर्दृष्टान्तोऽत्राविखण्डितः।।१९।।

All things subsist in pure vacuum, and are as pure as the void itself; there is nothing beside this empty air, though they appear as real as does a mountain in our hollow dream.

चिन्मयः परमाकाशो य एव कथितो मया।
एषोऽसौ शिव इत्युक्तो भवत्येष सनातनः।।२०।।

The intellectual spirit, which I have said to be transcendent void; is the same which we call as jīva-the sempiternal and Rudra-the August.

स एष हरिरित्यास्ते भवत्येष पितामहः।
चन्द्रोऽर्क इन्द्रो वरुणो यमो वैश्रवणोऽनलः।।२१।।

He is adored as Hari or Viṣṇu by some, and as Brahma the great progenitor of men by others; he is called the sun and moon, and as Indra, Varuṇa, Yama, the virāja and the God of fire also.

अनिलो जलदोम्भोधिर्ह्यो यदस्त्वस्ति नास्ति च।
इत्येते चिन्मयाकाशकोशलेशाः स्फुरन्त्यलम्।।२२।।

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He is the marut or wind, the cloud and sea, the sky, and everything that there is or is not; all whatever manifests itself in the empty sphere of the Intellect.

एवंविधाभिः संज्ञाभिर्मुधाभावनयेदृशाः।
स्वभावमात्रबोधेन भवन्त्येते तु तादृशाः।।२३।।

In this manner all things appearing under different names, and taken to be true by the ignorant eye; vanish into nothing in their spiritual light, which shows them in their pure intellectual natures.

अबोधो बोध इत्येवं चिद्व्योमैवात्मनि स्थितम्।
तस्माद्भेदो द्वैतमैक्यं नास्त्येवेति प्रशाम्यताम्।।२४।।

In the understanding of the ignorant, the world appears as a part from the spirit; but to the intellectual soul, the vacuity of the intellect is known to be situated in the Divine spirit; therefore there is no distinction of unity and duality to the knowing mind: (in which all multiplicities blend into unity).

तावत्तरङ्गत्वमयं करोति जीवः स्वसंसारमहासमुद्रे।
यावन्न जानाति परं स्वभावं निरामयं तन्मयतामुपेतः।।२

So long is the living soul tossed about as a wave in the ocean of the world, and run-in the course of its repeated births and deaths in it; until it comes to know the nature of the supreme spirit, when it becomes as immortal and perfect as the eternal soul and self-same with it.

ज्ञाने तु शान्तिं स तथोपयाति
यथा न सोऽब्धिर्न तरङ्गकोऽसौ।
यथास्थितं सर्वमिदं च शान्तं
भवत्यनन्तं परमेव तस्य।।२६।।

By this knowledge of the universal soul, the human soul attains its perfect tranquility; as to find itself no more, as the fluctuating wave in the ocean of the world, but views itself and everything beside, to be as calm and quiet, as the eternal and infinite spirit of God.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषा० शिवस्वरूपवर्णनं नाम द्व्यशीतितमः सर्गः।।८२।।

CHAPTER 83

SIGHT OF THE MUNDANE GOD

Argument. Śiva is the Representation of the Pure Intellect; but Bhairava &c Kāli are not so. Explanation of the causes of such representations and Personifications.

वसिष्ठ उवाच

चिन्मात्रपरमाकाश एष यः कथितो मया।
एषोऽसौ शिव इत्युक्तस्तदा रुद्रः प्रनृत्यति।।१।।

Vasiṣṭha added: I have already related to you, that Śiva is the representation of the vacuous intellect; but not so is Rudra, whom I have described as dancing all about.

यासौ तस्याकृतिर्नासावाकृतिः कृतिनां वर।
तच्चिन्मात्रघनं व्योम तथा कचति तादृशम्।।२।।

The form that is attributed to him (or to the goddess Kāli); is not their real figure; but a representation of the grosser aspect of intellectual vacuity. (which is of a dark complexion).

मया दृष्टा तदाकाशमेव शान्तं तदाकृतिः।
मयेव तत्परिज्ञातं नान्यः पश्यति तत्तथा।।३।।

I saw with my intellectual and clear vision (clairvoyance), that sphere of the intellect in its clear, bright and clear light (as that of Śiva's body); but it did not appear so to others, who beheld it in their ignorance, to be as dark as the black complexion of the associate goddess. (There is shadow under the lamp.)

यथा नाम स कल्पान्तः स रुद्रः सा च भैरवी।
मायामात्रं तथा सर्वं परिज्ञातमलं मया।।४।।

I saw at the end of the *kalpa* cycle, the two spectres of delusion, appearing before me; the one was the furious Rudra, and the other-the ferocious Bhairava; and knew them both to be but delusion, and creatures of my mistaken fancy.

चिद्व्योमैव परं शून्यं संनिवेशेन तेन तत्।
तथा संलक्ष्यते नाम भैरवाकारतां गतम्।।५।।

The great chasm which is seen to exist in the vacuous sphere of the Intellect, the same is supposed to be conceived under the idea of a vast void, represented as the dreadful Bhairava.

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वाच्यवाचकसंबन्धं विना बोधो न जायते।
यस्मात्तस्मात्त्वयि मया दृष्टमेव प्रवर्णितम्।।६।।

We can have no conception of anything, without knowing the relation, the significant term and its signification; it is for that reason that I related this to you, as I found it to be.

यदेव वाच्युपारूढमेतद्राम सदैव ते।
रूढाधिभौतिकदृशः क्षणान्मायात्मतां गतम्।।७।।

Whatever idea is conveyed to the mind by the significant term, know Rāma, the very same to be presently presented before the outward sight by the power of delusion and as a magical appearance.

न भैरवी सा नैवासौ भैरवो नैव संक्षयः।
समस्तमेव तद्भ्रान्तिमात्रं चिद्व्योम भासते।।८।।

In reality there is no destruction, nor the destructive power of Bhairava or Bhairavī (in the masculine or feminine gender); all these are but erroneous conceptions fleeting in the empty space of the intellect. (It is the bias of the mind, which presents these hobgoblins to sight).

स्वप्ननिर्माणपुरवत्संकल्पपरणवेगवत्।
कथार्थसार्थरसवन्मनोराज्यविलासवत्।।९।।

These appearances are as those of the cities seen in our dream, or as a warfare shown in our fancy; they are as the utopian realms of one's imagination, or as the fits of our feelings on some pathetic and hear stirring description.

यथा स्वप्नपुरं स्वच्छे व्योम्नि मौक्तिकधीर्यथा।
यथा केशोण्ड्रकं व्योम्नि तथाऽचिद्भाति चिद्घने।।१०।।

As the fairy castle is seen in the field of fancy, and strings of pearls hanging in the empty air; and as mists and vapours darken the clear atmosphere, so are there the troops of fallacies flying all about the firmament of the intellect.

चिन्मात्राकाशमेवाच्छं कचति स्वात्मनात्मनि।
तथा नाम यदाभाति तदात्मैवं जगत्तया।।११।।

But the clear sky of the pure intellect, shines of itself in itself; and when it shins in that state, it shows the world in itself.

यथा चिद्व्योम्नि कचति स्व एवात्मा तथा पटे।
तथा कचति तत्तत्र कल्पान्तानलनर्तने।।१२।।

The soul exhibits itself in its intellectual sphere, in the same manner as a figure is seen in picture; and the soul manifests also in the raging fire of final destruction. (The same soul is equally manifest in the subjective, as well as in the objective, *i.e.* both in itself as in all other things whatsoever).

शिवयोरेवमाकारो निराकारोऽङ्ग वर्णितः।
अधुना शृणु ते वक्ष्ये नृत्यस्यानृत्तताम्स्थितम्।।१३।।

I have thus far related to you, regarding the formlessness of the forms of Śiva and his consort Śivanī; hear me now to tell you concerning their dance, which was literally no dancing.

चेतनं चेतनाधातोः किंचित्संस्पन्दनं विना।
कवचित्स्थातुं न शकनोति वस्त्ववस्तुतया यथा।।१४।।

Sensation cannot exist any where (in any person), without the action of the power (lit. element) of intellection; as it is not possible for anything to be a nothing or appear otherwise than what it is. (Gloss. There can be no sensation without action of the power of intellection, as there can be no pearl-shell without the appearance of silver in it).

स्वभावाच्चेतनं तस्माद्रुद्रत्वेन तथा स्थितम्।
हेमेव रूपकत्वेन संनिवेशविलासिना।।१५।।

Therefore the powers of sensations and perception, are naturally united with all thing, as Rudra and his consort, who are blended together as gold and silver appearing as one and the same metal.

यन्नाम चेतनं यत्र तदवश्यं स्वभावतः।
स्पन्दधर्मि भवत्येव वस्तुता हि स्वभावजा।।१६।।

Whatever is sensation and wherever it exists, the same must be a sensible object, and have action or motion for its natural property.

यः स्पन्दश्चिद्घनस्यास्य शिवस्यास्य स एव नः।
स्ववासनावेशवशात्स्वयमेव विराजते।।१७।।

Whatever is the action of the Intellect, whose consolidated form is called by the name Śiva, the same is the cause of our motions also; and as these are actuated by our will and desires, they are called the dance or vacillations (of the intellectual power).

अतः स कल्पान्तशिवो रुद्रो रौद्राकृतिर्द्रुतम्।
यन्नृत्यति हि तद्विद्धि चिद्घनस्पन्दनं निजम्।।१८।।

Therefore the furious form of Rudra, which is assumed by the god Śiva at the end of a *kalpa*;

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which is said to dance about at that time, is to be known as vibration of the divine intellect.

श्रीराम उवाच

प्रामाणिकदृशा दृश्यमिदं नास्त्येव वस्तुतः।
यदेवास्तीव तत्सर्वं कल्पान्ते प्रविनश्यति।।१९।।

Rāma rejoined: This world being nothing in reality, in the sight of the right observer; and anything that there remains of it in any sense whatever, the same is also destroyed at the end of the *kalpa*.

तत्कल्पान्तमहाशून्ये एतस्मिन्परमाम्बरे।
कथंचिन्नाम वाऽ चेत्यं चेता चेतति चिद्घनः।।२०।।

How then does it happen at the end of the *kalpa*, when everything is lost in the formless void of vacuity, that this consolidated form of intellect, known as Śiva remains and thinks in itself.

वसिष्ठ उवाच

एतदेव तदाप्यङ्ग द्वैतैकयाम्भोधिशान्तये।
यदि चिन्मात्रनभसश्चेत्यमस्ति न किंचन।।२१।।

Vasiṣṭha replied: O Rāma! if you entertain such doubt, then hear me tell you, how you can get over the great ocean of your doubts, respecting the unity and duality of the deity:— that all things being extinct at the end, there remains the thinking and subjective intellect alone, without anything objective to think upon.

न किंचिच्चेतति ततः किंवचित्किंचित्कदाचन।
सर्वं शान्तं दृषन्मौनं विज्ञानघनमम्बरम्।।२२।।

The subjective soul then thinks of nothing, but remains quite tranquil in itself; as the unmoving and mute stone, and resting in the solid vacuity of its omniscience.

यच्चेदं चेत्यते नाम तत्स्वभावोऽस्य वल्गति।
चित्स्वभावस्य शान्तस्य स्वसत्तायामवस्थितेः।।२३।।

If it reflects at all on anything, it is only on itself; because it is the nature of the intellect to dwell calmly in itself.

यथा स्वप्ने चिदेवान्तः पुरपत्तनवद्भवेत्।
पुरादि न तु यत्किंचिद्विज्ञानाकाशमेव तत्।।२४।।

As the intellect appears itself, like the inward city it sees within itself in a dream; so there is nothing in real existence any where, except the knowledge thereof, which is inherent in the intellect. (So it is with the divine intellect, whose omniscience comprehends the knowledge of every thing in itself).

आत्मनात्मनि चिच्छून्यं ज्ञात्वा च ज्ञेयमप्यलम्।
तथा च सर्गादारभ्य वेत्ति स्वं कचनं च तत्।।२५।।

The divine soul knowing everything in itself, and in its vacuous intellect, sees the manifestation of the universe at the time of creation, by simple development of itself.

सवयमन्तः कचन्ती चित्स्वभावाकाशकोटरे।
क्षणकल्पजगद्भ्रान्तिं धत्ते कल्पनया स्वया।।२६।।

The intellect develops itself of its own nature, within its vacuous cell at first; and then in a moment envelopes this erroneous universe in itself, and at his will at the time of its destruction.

स्वयमन्तः कचत्कान्तिश्चिदाकाशः स्वभावखे।
अयं सोहमयं च त्वं करोतीत्यादिकल्पनम्।।२७।।

The intellect expands itself, in itself in its natural state of vacuum; and evolves itself likewise into its conceptions of I and you and all others: (which are but false ideas and creatures of its imagination).

तस्मान्न द्वैतमस्तीह न चैक्यं न च शून्यता।
न चेतनाचेतनं वै मौनमेव न तच्च वा।।२८।।

Therefore there exists no duality nor unity, nor an empty vacuity either; there is neither an intelligence or its want or the both together; so is there neither my meism nor your tuism either.

न चेतति क्वचित्किंचित्कश्चिच्चेत्यात्मभावतः।
तेन चेतापि नास्तीव मौनमेवावशिष्यते।।२९।।

There is nothing that ever thinks of anything, nor aught whatever which is thought of or object there of its own nature; therefore there is nothing that thinks or reflects, but all is quite rest and silence.

निर्विकल्पसमाधिर्हि सिद्धान्तः सर्ववाङ्मये।
तच्च जीवदृषन्मौनं तूष्णीमेवात आस्यताम्।।३०।।

It is the unalterable steadiness of the mind, which is the ultimate *samādhi* or perfection of all śāstras; therefore the living yogi aught to remain,

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as the mute and immovable stone in his meditation.

कुर्वन्निजं प्रकृतमेव यथा प्रवाह-
माचारजालमचलः परमार्थमौनात्।
निर्मानमोहमदभेदमनङ्गजीव-
माकाशकोशविशदाशयशान्तमास्व।।३१।।

Now Rāma, remain to discharge your ordinary duties, as they are incumbent on you by the rules of your race; but continue to be quiet and steady in your spiritual part, by renouncing all worldly pride and vanity; and enjoy a peaceful composure in your mind and soul, as that of the serene and calm and clear concavity of the sky.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषु नि० उत्तरार्धे पाषा० विश्वरूपदर्शनं नाम त्र्यशीतितमः सर्गः।।८३।।

CHAPTER 84

RELATION OF ŚIVA AND SAKTI OR OF THE HOLY SPIRIT AND ITS POWER

Argument. The definition of the term Sakti and her elucidation.

श्रीराम उवाच

अनन्तरं मुने ब्रूहि काली किमिव नृत्यति।
किं शूर्पफलकुद्दालमुसलादिस्रजाऽऽवृता।।१।।

Rāma said: Tell me sir, why the goddess Kāli is said to be dancing about, and why is she armed with axe and other weapons, and arrayed with her wreaths of flowers.

वसिष्ठ उवाच

स भैरवश्चिदाकाशः शिव इत्यभिधीयते।
अनन्यां तस्य तां विद्धि स्पन्दशक्तिं मनोमयीम्।।२।।

Vasiṣṭha replied: It is the vacuum of the intellect, which is called both as Śiva and Bhirava; and it is this intellectual power or force, which is identic with itself, that is called Kāli and its consorting mind.

यथैकं पवनस्पन्दमेकमौष्ण्यानलौ यथा।
चिन्मात्रं स्पन्दशक्तिश्च तथैवैकात्म सर्वदा।।३।।

As the wind is one with its vacillation, and the fire is identic with its heat; so is the intellect identical with its oscillation. (The mind is ever fleeting and active as dull matter is inert and inactive).

स्पन्देन लक्ष्यते वायुर्वह्निरौष्ण्येन लक्ष्यते।
चिन्मात्रममलं शान्तं शिव इत्यभिधीयते।।४।।

As the wind is invisible even in its act of vacillations, and the heat is unseen even in its act of burning; so the intellect is imperceptible notwithstanding its acting, and is therefore called Śiva-the calm and quiet.

तत्स्पन्दमायाशक्त्यैव लक्ष्यते नान्यथा किल।
शिवं ब्रह्म विदुः शान्तमवाच्यं वाग्विदामपि।।५।।

It is because of the wondrous power of his vibration, that he is known to us, and without which we could have no knowledge of his existence; know therefore this Śiva to be the all powerful Brahma, who is otherwise a quiescent being, and unknowable even by the learned and wise.

स्पन्दशक्तिस्तदिच्छेदं दृश्याभासं तनोति सा।
साकारस्य नरस्येच्छा यथा वै कल्पनापुरम्।।६।।

His oscillation is the power of his will, which has spread-out this visible appearance; as it is the will of an embodied and living man, that builds a city according to his thought: (or just as it depends on the option of a living person, to erect a city according to the model in his thought or mind).

करोत्येव शिवस्येच्छा करोतीदमनाकृतेः।
सैषा चितिरिति प्रोक्ता जीवनाज्जीवितैषिणाम्।।७।।

It is the will of Śiva or Jove that creates all this world from its formless state, and it is this creative power which is the Intelligence of god, and the intellection of living being.

प्रकृतित्वेन सर्गस्य स्वयं प्रकृतितां गता।
दृश्याभासानुभूतानां करणात्सोच्यते क्रिया।।८।।

This power takes also the form of nature in her formation of the creation, and is called the creation itself, on account of her assuming on herself the representation of the phenomenal world.

वडवाग्निशिखाकाराच्छोष्याच्छुष्केति कथ्यते।
चण्डित्वाच्चण्डिका प्रोक्ता सोत्पलोत्पलवर्णतः।।९।।

She is represented with a crest of submarine fire on her head, and to be dry and withered in

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her body; she is said to be a fury on account of her furiousness, and called the lotiform from the blue-lotus-like complexion of her person.

जया जयैकनिष्ठत्वात्सिद्धा सिद्धिसमाश्रयात्।
जयन्ती च जया प्रोक्ता विजया विजयाश्रयात्।।१०।।

She is called by the names jayā and *siddha* (Victoria and fortune), owing to her being accompanied by victory and prosperity at all times.

प्रोक्ता पराजिता वीर्याद्दुर्गा दुर्ग्रहरूपतः।
ॐकारसारशक्तित्वादुमेति परिकीर्तिता।।११।।

She is also designated as Aparājitā or invincible, viryā the mighty and Durgā-the inaccessible, and is likewise renowned as umā, for her being composed of the powers of the three letters of the mystic syllable Om. (In the birth of umā, the subject of the first canto of Kumāra Sambhaba, Kālidāsa says, "Tapasa nibrita je umeti nāmnā prakīrtitā," she was termed umā for prevention of austerities. The glossarists have all explained the passage in the sense of the mythic personification of umā, and nobody has ever known its mystic interpretation of sacred syllable Om itself, whose utterance precludes the necessity of all formal devotions: (*i.e.* to say, *umā-is-om* the divine mantra itself).

गायत्री गायनात्मत्वात्सावित्री प्रसवस्थितेः।
सरणात्सर्वदृष्टीनां कथितैषा सरस्वती।।१२।।

She is called the gāytrī (hymn) from its being chanted by every body, and Sāvitrī also from her being the progenitrix of all beings; she is named sarasvatī likewise, for her giving us an insight into whatever appears before our sight.

गौरी गौराङ्गदेहत्वाद्भवदेहानुषङ्गिणी।
सुप्तानामथ बुद्धानाममात्रोच्चारणाद्धृदि।।१३।।

She bears the appellation of gaurī from her gaura or fair complexion, and of Bhavānī from her being the source of all beings, as also from her association with the body of Bhava-or Śiva. She is also termed the letter De (a) to signify her being the vital breath of all waking and sleeping bodies.

नित्यं त्रैलोक्यभूतानामुमेतीन्दुकलोच्यते।
शिवयोर्व्योमरूपत्वादसितं लक्ष्यते वपुः।।१४।।

Umā means moreover the digit of the moon, which enlightens the worlds from the forehead of Śiva; and the bodies of the God and Goddess are both painted as black and blue, from their representing the two hemispheres of heaven.

नभो हि मांसमेताभ्यां दृष्टिकृष्टं विलोक्यते।
अस्ति नभो नभस्येव तौ नभोनभसि स्थितौ।।१५।।

The sky appears as dark and bright from the two complexions of these divinities, who are situated in the vacuous forms in the bosom of the great vacuum itself.

नभोनिभावभूताङ्गावच्छौ व्योम्न इवाग्रजौ।
हस्तपादास्यमूर्ध्नो यद्बहुत्वाल्पत्वभेदतः।।१६।।

Though they are formless as empty airs, yet they are conceived as the first-born of the void; and are figuratively attributed with more or less hands and feet, and holding as many weapons in them.

नानात्वं हलशूर्पादिस्रग्धरत्वं च तच्छृणु।
सा हि क्रिया भगवती परिस्पन्दैकरूपिणी।।१७।।

Now know the reason of attributing the Goddess with many weapons and instruments, to be no more, than of representing her, as the patron of all arts and their employments.

दद्यात्स्नायाच्च जुहुयादित्याद्यग्रशरीरिणी।
चितिशक्तिरनाद्यन्ता तथा भातात्मनात्मनि।।१८।।

She was self-same with the supreme soul, as its power of self-meditation from all eternity; and assumed the shapes of the acts of sacred ablutions, religions, sacrifices and holy gifts, as her primal forms in Vedas. (*i.e.* The intellectual power (cit-sakti) evolves itself to meditation and action-dhyna and Karma).

साकाशरूपिणी कान्ता दृश्यश्रीः स्पन्दधर्मिणी।
देव्यास्तस्या हि याः काल्या नानाभिनयनर्तनाः।।१९।।

She is of the form of the azure sky, comely in appearance and is the beauty of the visible; she is the motion of all objects, and the varieties of their movements are the various modes of the dancing of the goddess.

(The divine power or force-*sakti*, is always personified as his female agent, as it is evident in the words potentia, energia, exergasia, qudrat, taquat etc.).

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ता इमा ब्रह्मणः सर्गजरामरणरीतयः।
क्रियासौ ग्रामनगरद्वीपमण्डलमालिकाः।।२०।।

She is the agent of Brahma in his laws of the birth, decay, and deaths of beings; and all cities and countries, mountains and islands, hang on her agency as a string of gems about her neck.

स्पन्दान्करोति धत्तेऽन्तः कल्पितावयवात्मिका।
काली कमलिनी काली क्रिया ब्रह्माण्डकालिका।।२१

She holds together all parts of the world, as by her power of attraction; and infuses her force as *momentum* in them all, as it were into the different limbs and members of her body, she bears the various appellations of Kāli, Kalika etc., according to her several functions denoted by those terms (in the glossary).

धत्ते स्वावयवीभूतां दृश्यलक्ष्मीमिमां हृदि।
न कदाचन चिद्देवी निर्देश्यावयवा क्वचित्।।२२।।

She as the one great body of the cosmos, links together all its parts like her limbs unto her heart; and moves them all about her; though this formless body of force, has never been seen or known by any body.

(We always see the moving bodies about us, but never the moving force which moves them all about).

शिवत्वाव्यतिरेकेण शिवतैवं विदृश्यताम्।
यथाङ्ग शून्यता व्योम्नः स्पन्दनं मातरिश्वनः।।२३।।

Know this ever oscillant power to be never different or unconnected, from the quiescent spirit of Śiva the changeless god; nor think the fluctuating winds to be ever apart from the calm vacuum, in which they abide and vibrate forever.

ज्योत्स्नायाश्चेत्यमेवं हि दृश्यमङ्गं चितेः क्रिया।
शिवं शान्तमनायासमव्ययं विद्धि निर्मलम्।।२४।।

The world is a display of the glory of god, as the moon-light is a manifestation of the brightness of that luminary; which is otherwise dark and obscure; so the lord god is ever tranquil and quiet and without any change or decay without his works.

न मनागपि तत्रास्ति स्तैमित्यं स्पन्दधर्मता।
सा क्रियैव तथारूपा सती बोधवशाद्यदा।।२५।।

There is not the least shadow, of fluctuation in the supreme soul; it is the action of this agency, that appears to be moving us. (Gloss. The inactive spirit of god is the true reality, and the passing phenomena are all but vanity).

व्यावृत्त्यैव ततैवास्ते शिव इत्युच्यते तदा।
चितिशक्तेः क्रियादेव्याः प्रतिस्थानं यदात्मनि।।२६।।

That is said to be the tranquil spirit of Śiva-the god, which reverts itself from action, and reposes in its understanding; and apart from the active energy which possesses the intellect as its goddess. (Hence the state of the soul in perfect rest and repose is called Śiva-salvus or felicity).

यथा भूतस्थितेरेव तदेव शिव उच्यते।
देव्याः क्रियायाश्चिच्छक्तेः स्वरूपिण्या महाकृतेः।।२७।।

The intellect reposing in its natural state of the understanding, is styled Śiva-salvus or Felix; but the active energy of the intellectual power, is what passes under the name of the great goddess of action.

कल्पिताकारधारिण्या अनन्यावयवा इमे।
सर्गाः सज्जनतावर्गा लोका आलोकभास्वराः।।२८।।

That bodiless power, assumes the imaginary forms of these worlds, with all the peoples that are visible in them in the day light.

सद्वीपसागराः पृथ्व्यः सवनावनयोऽद्रयः।
साङ्गोपाङ्गास्त्रयो वेदाः सविद्यास्थानगीतयः।।२९।।

It is this power which supports the earth, with all its seas and islands, and its forests, deserts and mountains, in maintains the Vedas with its *aṅgas, upaṅgas* the śāstras, sciences and the psalms.

(The Vedas are four in number, its Angas or branches called the six vedāṅgas namely, the sikṣā, *kalpa*, Nirukta, vyākarana, chanda and jyotiṣa. The *upaṅgas* or subsidiary branches are the four arts, viz, *āyurveda* or medicine, *dhanurveda*-archery, *gandharva*-music etc. The vidyas are the sciences and philosophy, and the *gites* are sāmagiti or the psalm of sāmaveda).

सविधिप्रतिषेधार्थाः सशुभाशुभकल्पनाः।
सदक्षिणाग्नयो यज्ञाः पुरोडाशाद्यशंसिनः।।३०।।

It ordains the injunction and prohibition (of law), and gives the rules of auspicious and inauspicious acts and rites; it directs the sacrifices and sacrificial fires, and the modes of offering cakes and oblations.

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भूपालोलूखलबृसीशूर्पयूपादिसंयुताः।
संग्रामाः सायुधग्रामाः सशूलशरशक्तयः।।३१।।

This goddess is adorned with the sacrificial implements, as the mortar and pestle, the post and ladle etc.; and is arrayed with the weapons of warfare also, as the spear, arrows and the lance.

स भुशुण्डी गदाप्रासहयेभभटभासुराः।
ज्ञातयो भूतसंघानां चतुर्दश सुरादिकाः।
चतुर्दशाब्धिद्वीपोर्व्यस्तथा लोकाश्चतुर्दश।।३२।।

She is arrayed with the mace and many missile weapons also; and accompanied by horse and elephants and valiant gods with her. In short she fills the fourteen worlds, and occupies the earth with all its seas and islands.

श्रीराम उवाच

चितेः कल्पाः शरीरिण्याः सर्गा येऽङ्गे स्थितास्तथा।
ते किमात्मनि तिष्ठन्ति उतासत्या वदेति भो।।३३।।

Rāma said: I will ask you sir, to tell me now, whether the thoughts of creation in the divine mind, subsisted (in their ideal forms) in the Divine soul; or they were incorporated in the forms of Rudra and which are false and fictitious.

वसिष्ठ उवाच

रामासौ किल चिच्छक्तिस्तया यच्चोदितं तथा।
तत्प्रचेतितमेवातः सत्यं चेदमिवाखिलम्।।३४।।

Vasiṣṭha replied: Rāma, she is verily the power of the Intellect (Divine mind), as you have rightly said; and all these that there are being thought of by her, they are all true as her thoughts, (and not in their visible appearances).

तत्प्रतिबिम्बितं बाह्यान्मुकुरप्रतिबिम्बवत्।
सत्यं तदन्तरेवास्ति चितेर्नासत्यमर्थतः।।३५।।

The thoughts that are subjective and imprinted in the inner intellect (from preconceived desire or reminiscence), are never untrue; just as the reflection of our face cast in a mirror from without, cannot be a false shadow.

चिद्रूपस्य तथाप्यन्तः सत्संकल्पपुरं भवेत्।
दृढध्यानाद्विशुद्धायाश्चितेर्भवतु सा कथम्।।३६।।

But those thoughts are false, which enter into the mind from without, as the whole body (lit. city of our desires and false imaginations); and the fallacies of these are removed upon our right reflection and by means of our sound judgement.

आदर्शेष्वथवा स्वग्ने सर्गः संकल्पनेऽस्तु वा।
स आत्मन्यर्थकारित्वात्सत्य इत्येव मे मतिः।।३७।।

But in my opinion, the firm belief and persuasion of the human soul in anything whatever, is reckoned as true by every one; such as the picture of a thing in a mirror, and the representations of things seen in a dream or the forms of things seen in a picture or in dream, and the creatures of our imagination are all taken for true and real by every one for the time, and for their serviceableness to him.

मम नार्थाय स इति वक्षि चेत्तत्कथं भवेत्।
देशान्तरगताः सर्वे भवन्त्यर्थाय संप्रति।।३८।।

But you may object and say that, things that are absent and at a distance from you, are no way serviceable to you, and yet they cannot to said to be in-existent or unreal; because they come to use when they are present before us.

यथा देशान्तरग्रामस्तद्गतस्यार्थकृद्भवेत्।
सर्वे तथैव तद्भावं गतस्यार्थविनिश्चयात्।।३९।।

As the productions of a distant country, become of use when they are presented before us; so the objects of our dreams and thoughts, are equally true and useful when they are present in view; so also every idea of a definite shape and signification, is a certain reality (as that of the goddess Kālī).

यद्यथाभूतसर्वार्थक्रियाकारि प्रदृश्यते।
तत्सत्यमात्मनोऽन्यस्य नैवातत्तामुपेयुषः।।४०।।

As an object or its action passing under the sight of any one, is believed to be true by its observer; so whatever thought passes in his mind, is thought to be true by him. But nothing that is seen or thought of by another, is ever known to or taken into belief by any one else, or accounted as true to him.

तस्माच्चिच्छक्तिकोशस्थाः सर्वाः सर्गपरम्पराः।
सत्य आत्मेति तद्भावं गतस्यान्यस्य नाखिलाः।।४१।।

It is therefore in the power of the Divine Intellect, that the embryo of the creation is contained forever; and the whole universe is ever existent in the divine soul, it is wholly unknown

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भूतभव्यभविष्यस्थाः संकल्पस्वप्नपूर्णाः।
सर्वे सत्याः परं तत्त्वं सर्वात्मा कथमन्यथा।।४२।।

All that is past, present, and ever to be in future, together with all the desires and thoughts of others; are forever really existent in the divine spirit, else it would not be the universal soul. (The meaning of the universal soul is the contained of all and not that it is contained in them).

प्राप्यन्ते योगसिद्धेन तद्भावं तु गतेन ते।
अन्येन पर्वता ग्रामा गत्या देशान्तरे यथा।।४३।।

There are the adepts only in yoga practice, who acquire the power of prying into the hearts and minds of others; just as others come to see different countries, by passing over the barriers of hills and dales. (As the divine soul is the knower of the hearts of others, so is the pure soul of the holy divine also).

चालितस्य यथा गाढनिद्रस्य स्वप्नपत्तनम्।
न लुठत्येव लुठितमित्यप्यनुमतं स्फुटम्।।४४।।

As the dream of a man fallen into fast sleep, is not disturbed by the shaking of his bedstead of sleeping couch; so the fixed thought of any body, are never lost by his remove from place to place: (or by his departure from this life to the next, or by his transmigration from one into another).

तथा चलन्त्या लुठितं तस्या देहगतं जगत्।
न लुठत्येव मुकुरप्रतिबिम्बमिव स्थितम्।।४५।।

So the movements of the dancing body of Kālī (The creative energy of God) cause no fluctuation in the world which is contained within it; just as the shaking of a mirror, makes no alternation in the reflection which is cast upon it.

स त्रैलोक्यमहारम्भः सत्योऽपि भ्रान्तिमात्रकम्।
भ्रान्तिमात्रस्य के नाम लुठनालुठने वद।।४६।।

The great bustle and commotion of the world though seeming as real to all appearance, yet it being but a mere delusion in sober reality, it were as well whether it moves all or not all: (as it were the same whether we are hurried or kept sedate in a dream).

कदा स्वप्नपुरं सत्यं कदा स्वप्नपुरं मुधा।
कदा स्वप्नपुरं भग्नं कदा स्वप्नपुरं स्थितम्।।४७।।

When is the dreaming scene or the city seen in our dream, is said to be a true one, and when is it pronounced as a false one; and when is it said to be existent and when dilapidated? (supply how for when to give it some sense).

भ्रान्तित्वं केवलं सैव दृश्यश्रीर्यावदग्रगा।
त्वं विद्धीमामपि भ्रान्तिं जगल्लक्ष्मीमवास्तवीम्।।४८

Know the phenomenal world that is exposed before you, to be but mere illusion; and it is your sheer fallacy, to view the unreal visible as sure realities.

संकल्पने मनोराज्ये स्वप्ने संकथने भ्रमे।
यथापुरानुभवनं त्रैलोक्यानुभवं तथा।।४९।।

Know your conception of the reality of the three worlds to be equally false, as the aerial castle of your imagination or the air drawn city of your fond desire; it is as the vision in your dream, or any conception of your error.

अहमिति जगदिति नान्त-
र्भ्रान्तिरियं प्रकचतीव चितः।
परमाकाशकृशाख्या
शाम्यति निपुणं परिज्ञाता।।५०।।

That this is I the subjective, and the other is the objective world, is the interminable error that binds fast the mind forever; it is a gross mistake as that of the ignorant who believe the endless sky to be bounded, and take it for black or blue; but the learned are released from this blunder (and rest in the only existent One).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उ० पाषा० शिवशक्तिवर्णनं नाम चतुरशीतितमः सर्गः।।८४।।

CHAPTER 85

RELATION OF NATURE AND SOUL, OR THE PRIME MALE AND FEMALE POWERS

Argument. The dancing goddess embraces the steady god, and is joined with him in one body.

वसिष्ठ उवाच

इति नृत्यति सा देवी दीर्घदोर्दण्डमण्डलैः।
परिस्पन्दात्मकैर्व्योम कुर्वाणा घनकाननम्।।१।।

Vasiṣṭha continued: ,Thus the goddess was

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dancing with her outstretched arms, which with their movements appeared to make a shaking forest of tall pines in the empty sky. (The briarian arms of Kālī).

क्रियासौ नृत्यति तथा चितिशक्तिरनामया।
अस्या विभूषणं शूर्पकुद्दालपटलादिकम्।।२।।

This power of the intellect, which is ignorant of herself and ever prone to action, continued thus to dance about with her decorations of various tools and instruments. (The mental power acts by means of the mechanical powers).

शरशक्तिगदाप्रासमुसलादि शिलादि च।
भावाभावपदार्थौघकलाकालक्रमादि च।।३।।

She was arrayed with all kinds of weapons in all her thousand arms, such as the bow and arrows, the spear and lance, the mallet and club, and the sword and all sort of missiles. She was conservant with all thing whether in being or not being, and was busy at every moment of passing time. (*i.e.* Ever active in body and mind).

चित्स्पन्दोऽन्तर्जगद्धत्ते कल्पनेव पुरं हृदि।
सैव वा जगदित्येव कल्पनैव यथा पुरम्।।४।।

She contained the world in the vibration of her mind, as airy cities and castles consist in the power of imagination; it is she herself that is the world, as the imagination itself is the imaginary city-the utopia.

पवनस्य यथा स्पन्दस्तथैवेच्छा शिवस्य सा।
यथा स्पन्दोऽनिलस्यान्तः प्रशान्तेच्छस्तथा शिवः।।५।।

She is the volition of Śiva, as fluctuation is innate in the air; and as the air is still without its vibration, so Śiva is quite quiet without his will or volition: (represented as his female energy in the form of Kālī).

अमूर्तो मूर्तमाकाशे शब्दाडम्बरमानिलः।
यथा स्पन्दस्तनोत्येवं शिवेच्छा कुरुते जगत्।।६।।

The formless volition becomes the formal creation in the same manner, as the formless sky produces the wind which vibrates into sound; so does the will of Śiva bring forth the world out of itself.

नृत्यन्त्याथ यदा तत्र तथा तस्मिन्परम्बरे।
काकतालीययोगेन संरम्भवशतः स्वयम्।।७।।

When this volitive energy of Kālī, dances and sports in the void of the Divine mind, then the world comes out of a sudden, as if it were by union of the active will with the great void of the Supreme Mind.

निकटस्थः शिवः स्पृष्टः स मनागभ्रमन्तिकम्।
वाडवोऽग्निः स्वनाशाय वहन्त्येवाम्बुलेखया।।८।।

Being touched by the dark volitive power (or volentia), the supreme soul of Śiva is dissolved into water; just as the sub-marine fire is extinguished by its contact with the water of the sea. (Water the first form of God "and the spirit of god moved upon the surface of water).

स्पृष्टमात्रे शिवे तस्मिंस्ततः परमकारणे।
प्रवृत्ता प्रकृतिं गन्तुं सा शनैस्तनुतां तथा।।९।।

No sooner did this power come in contact with Śiva-the prime cause of all, the same power of volentia, inclined and turned to assume the shape of nature, and to be converted to some physical form.

अनन्ताकारतां त्यक्त्वा संपन्ना गिरिमात्रिका।
ततो नगरमात्रासौ ततश्च द्रुमसुन्दरी।।१०।।

Then forsaking her boundless and elemental form, she took upon herself the gross and limited forms of land and hills; and then became of the form of beautiful arbours and trees. (*i.e.* Of the forms of minerals and vegetables).

ततो व्योमसमाकारा शिवस्यैवाकृतिं ततः।
सा प्रविष्टा सरिच्छान्तसंरम्भेव महार्णवम्।।११।।

(After taking various other forms), she became as the formless void, and became one with the infinite vacuity of Śiva; just as a river with all its impetuous velocity, enters into the immensity of the sea.

एक एवाभवदथो शिवया परिवर्जितः।
शिव एव शिवः शान्त आकाशे शमनोऽभितः।।१२।।

She then became as one with Śiva, by giving up her title of śivaship; and this śiva-the female form became the same with Śiva-the prime male, who is of the form of formless void and perfect tranquility (called *samana-quietus* which means both death and the quiet, which follows the other. Samana like *somnum* is both extinction of life, and cessation of care and labour.

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श्रीराम उवाच

भगवञ्छिवसंस्पृष्टा सा शिवा परमेश्वरी।
किमर्थमागता शान्तिमिति मे ब्रूहि तत्त्वतः।।१३।।

Rāma rejoined: Tell me sir, how that sovran Goddess *śiva*, could obtain her quiet by her coming in contact with the supreme God *Śiva*; (and forget her former activity altogether).

वसिष्ठ उवाच

सा राम प्रकृतिः प्रोक्ता शिवेच्छा पारमेश्वरी।
जगन्मायेति विख्याता स्पन्दशक्तिरकृत्रिमा।।१४।।

Vasiṣṭha replied: Know Rāma, the Goddess *śiva* to be the will of the God *Śiva*; she is styled as nature, and famed as the great Illusion of the word.

स परः प्रकृतेः प्रोक्तः पुरुषः पवनाकृतिः।
शिवरूपधरः शान्तः शरदाकाशशान्तिमान्।।१५।।

And this great God is said the lord of nature, and the prime male also; he is of the form of air and is represented in the form of Śiva, which is as calm and quiet as the autumnal sky.

भ्रमति प्रकृतिस्तावत्संसारे भ्रमरूपिणी।
स्पन्दमात्रात्मिका सेच्छा चिच्छक्तिः पारमेश्वरी।।१६।।

The great Goddess is the energy of the Intellect and its will also, and is ever active as force put in motion; she abides in the world in the manner of its nature, and roves all about in the manner of the great delusion: (of holding out external nature as the true reality, instead of her lord the spirit).

यावन्न पश्यति शिवं नित्यतृप्तमनामयम्।
अजरं परमाद्यन्तवर्जितं वर्जितद्वयम्।।१७।।

She ranges through out the world, as long as she is ignorant of her lord Śiva; who is ever satisfied with himself, without decay or disease, and has no beginning or end, nor a second to himself.

संविन्मात्रैकधर्मित्वात्काकतालीययोगतः।
संविद्देवी शिवं स्पृष्ट्वा तन्मयीव भवत्यलम्।।१८।।

But no sooner is this Goddess conscious of herself, as one and same, with the god of self-consciousness; than she is joined with her lord Śiva, and becomes one with him. (Force has its rest in inertia).

प्रकृतिः पुरुषं स्पृष्ट्वा प्रकृतित्वं समुज्झति।
तदन्तरेकतां गत्वा नदीरूपमिवार्णवे।।१९।।

Nature coming in contact with the spirit, forsakes her character of gross nature; and becomes one with the sole unity, as a river is incorporated in the ocean.

आपगा हि पयोमात्रं सङ्गे अर्णव एव सा।
यदा तदा तमेवाशु प्राप्य तत्रैव लीयते।।२०।।

The river falling into the sea, is no more the river but the sea; and its water joining with sea water, becomes the same briny water.

चितिः शिवेच्छा सा देवं तमेवासाद्य शाम्यति।
जन्मस्थानशिलां प्राप्य तीक्ष्मधारा यथायसी।।२१।।

So the mind that is inclined to Śiva, is united with him and finds its rest therein; as the iron becomes sharpened by returning to its quarry, (as the knife or razor is sharpened on the white stone).

पुंसश्छायां निजच्छायाप्रविष्टस्य शरीरकम्।
यथाशु प्रविशत्येव प्रकृतिः पुरुषं तथा।।२२।।

As the shadow of a man entering into a forest, is lost amidst the shade of the wilderness; so the shades of nature (or natural propensities), are all absorbed in the umbrage of the Divine spirit. (It also means as the nature of a woman, is changed to that of her man).

चेतित्वा चिन्निजं भावं पुरुषाख्यं सनातनम्।
भूयो भ्रमति संसारे नेह तत्तां प्रयाति हि।।२३।।

But the mind that remembers its own nature, and forgets that of the eternal spirit; has to return again to this world, and never attains its spiritual felicity.

साधुर्वसति चोरौघे तावद्यावदसौ नतम्।
परिजानाति विज्ञाय न तत्र रमते पुनः।।२४।।

An honest man dwells with thieves, so long as he knows them not as such; but no sooner he comes to know them as so, then he sure to shun their company and fly from the spot.

द्वैते तावदसद्रूपे रमते भ्रमते चितिः।
परं पश्यति नो यावत्तं दृष्ट्वा तन्मयी भवेत्।।२५।।

So the mind dwells with unreal dualities, as long as it is ignorant to the transcendent reality; but as it becomes acquainted with the true unity,

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he is sure to be united with it (by forsaking his dualistic creed).

चितिनिर्वाणरूपं यत्प्रकृतिः परमं पदम्।
प्राप्य तत्तामवाप्नोति सरिदब्धाविवाब्धिताम्।।२६।।

When the ignorant mind, comes to know the supreme felicity, which attends on the state of its self-extinction or nirvāna; it is ready to resort to it, as the inland stream runs to join the boundless sea.

तावद्विमीहवशतश्चितिराकुलेषु
सर्गेषु संसरति जन्मदशासु तासु।
यावन्न पश्यति परं तमथाशु दृष्ट्वा
तत्रैव मज्जति घनं मधुनीव भृङ्गी।।२७।।

So long does the mind roam bewildered, in its repeated births in the tumultuous word; as it does not find its ultimate bliss in the Supreme; unto whom it may fly like a bee to its honeycomb.

संप्राप्य कस्त्यजति नाम तदात्मतत्त्वं
प्राप्यानुभूय च जहाति रसायनं कः।
शामयन्ति येन सकलानि निरन्तराणि
दुःखानि जन्ममृतिमोहमयानि राम।।२८।।

Who is there that would forget his spiritual knowledge, having once known its bliss; and who is there that forsakes the sweat, having had once tasted its flavour. Say Rāma, who would not run to relish the delicious draughts, which pacifies all our woes and pains, and prevents our repeated births and deaths, and puts an end to all our delusions in this dark-some world.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषा० प्रकृतिपुरुषक्रमवर्णनं नाम पञ्चाशीतितमः सर्गः।।८५।।

CHAPTER 86

THE CONVERTIBILITY OF THE WORLD OF THE SUPREME SPIRIT

Argument. The huge body of Rudra, that absorbs the world in it, is at last dissolved in empty air and vacuity.

वसिष्ठ उवाच

शृणु राम कथं तत्र महाकाशे तथा स्थितः।
देहे भ्रान्तिं तु तां त्यक्त्वा स रुद्रोऽप्युपशाम्यति।।१।।

Vasiṣṭha added: Hear now Rāma, how this whole world resides in the infinite void; and how the airy Rudra which rises from it, is freed from his deluded body, and finds his final rest in it.

स रुद्रस्तौ जगत्खण्डौ तदा चित्र इवार्पिताः।
निस्पन्दा एव तत्रासन्प्रेक्षमाणे स्थिते मयि।।२।।

As I stood looking on upon that block of stone, I beheld the aerial Rudra and the two upper and nether worlds, marked over it (as in a map), and remaining quiet at rest.

ततो मुहूर्तमात्रेण स रुद्रस्तौ नभोन्तरे।
खण्डौ विलोकयामास दृशार्केणेव रोदसी।।३।।

Then in a moment that airy Rudra, beheld the two partitions of the earth and sky within the hollow of vacuum, with his eye balls blazing as the orb of the sun.

ततो निमेषमात्रेण घोणाश्वासेन खण्डकौ।
तौ समानीय चिक्षेप पातालान्तरिवानने।।४।।

Then in the twinkling of an eye, and with the breath of his nostrils, he drew the two partitions unto him, and threw them in the horrid abyss of his month.

अतिष्ठदेक एवासावेकं खे खमिवाखिले।
भुक्तब्रह्माण्डखण्डोग्रमण्डमण्डकमण्डलः।।५।।

Having then devoured both the divisions of the world, as if they were a morsel of bread or paste food to him; he remained alone as air, and one with the universal air or void about him.

ततो मुहूर्तमात्रेण लघुः सोऽभ्रमिवाभवत्।
ततो ऽ भवद्यष्टिसमस्ततः प्रादेशमात्रकः।।६।।

He then appeared as a piece of cloud, and then as a small stick, and afterwards as little as digit. (A stick is the measure of cubit, and a digit is that of a span).

ततः काचकणाकारो मया दृष्टः स तादृशः।
ततः सोऽणूभवन्दृष्टो मया खाद्दिव्यदृष्टिना।।७।।

I beheld him afterwards to become transparent as a piece of glass, which at last became as minute as to melt into the air, and vanish altogether from my microscopic sight.

परमाणुरथो भूत्वा ततस्त्वन्तर्द्धिमाययौ।
इत्यसौ शममायातः शरदम्बुदखण्डवत्।।८।।

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Being reduced to an atom, it disappeared at once from view; and like the autumnal cloud became invisible altogether.

तादृशोऽपि महारम्भः पुरः पश्यत एव मे।
इति सावरणे तेन ते ब्रह्माण्डकवाटके।।९।।

In this manner did the two valves of heaven (the earth and sky), wholly disappear from my sight; the wonders of which I had ere long been viewing with so much concern and delight.

विनिगीर्णे क्षुधार्तेन हरिणेनेव पर्णके।
अथाभून्निर्मलं व्योम शान्त ब्रह्मैव केवलम्।।१०।।

The cosmos being thus devoured as grass by the voracious deer; the firmament was quite cleared of everything, it became as pellucid, calm and quiet as the serene vacuum of Brahma himself.

अनादिमध्यपर्यन्तं संविदाकाशमात्रकम्।
इत्यहं दृष्टवांस्तत्र कल्पान्तमुरुविभ्रमम्।।११।।

I saw there but one vast expanse of intellectual sky, without any beginning, midst or end of it; and bearing its resemblance to the dreary waste of ultimate dissolution, and a vast desert and desolation.

दर्पणप्रतिबिम्बाभं शिलाशकलकोटरे।
अथ तामङ्गनां स्मृत्वा तां शिलां तच्च विभ्रमम्।।१२।।

I saw also the images of things drawn upon that stone, as if they were the reflexion of the things in a mirror; and then remembering the heavenly nymph and seeing all these scenes, I was lost in amazement.

राजद्वारगतो ग्राम्य इवाहं विस्मयं गतः।
तामालोकितवान्भूयः कलधौतशिलामहम्।।१३।।

I was amazed as a clown upon his coming to a royal city, to see that stone again clearer far than ever before.

यावत्सर्वत्र सन्त्यत्र सर्गाः काल्या इवाङ्गके।
बुद्धिनेत्रेण दृश्यन्ते दिव्याक्ष्णा वा न ते यथा।।१४।।

This I found to be the body of Goddess Kāli, in which all the worlds seemed to be inscribed as in a slab of stone; I saw these with my intellectual eyes, far better than they appear to the supernatural sight of deities.

सर्वत्र सर्वदा सर्वं यदस्त्येव तदा तथा।
दूरवत्प्रेक्ष्यते मांसदृशा यद्येव सा शिला।।१५।।

I beheld there in every thing that there ever existed in any place, and though it seemed to be situated at a distance from me, yet I recognized it as the very stone: (which was represented as the Divine Intellect).

दृश्यते तच्छिलैवैका न तु सर्गादि किंचन।
सावस्थिता शिलैवैकरूपा निबिडमण्डला।।१६।।

This stone alone is conspicuous to view, and there was nothing of the worlds it contained so perspicuous in it. The stone remained forever in the same unvaried state, with all the worlds lying concealed in it.

कलधौतमयी स्फारा संध्याजलदसुन्दरी।
ततोऽहं विस्मयाविष्टः प्रविचारितवान्पुनः।।१७।।

It was taintless and clean, and as fair and clear as the evening cloud; I was struck with wonder at the sight, and then fell to my meditation again.

शिलायामपरं भागं तथैव परया दृशा।
यावत्तमपि पश्यामि जगदारम्भमन्थरम्।।१८।।

I looked to the other side of the stone with my contemplative eye, and found the bustle of the world lying dormant at that place.

तथैव सुषिराकार इव नानार्थसुन्दरम्।
पुनरन्यं तथैवाहं प्रदेशं परिदृष्टवान्।।१९।।

I beheld full of the great variety of things, as described before; and then I turned my sight to look into another side of it.

सर्गसंरम्भवलितं यावत्तमपि तादृशम्।
यं यं प्रदेशं पश्यामि शिलायास्तत्र वै।।२०।।

I saw it abounding with the very many creations and created worlds, accompanied with their tumults and commotions as I observed before; and whatever place I thought of and sought for, I found them all in the same stone.

जगत्पश्यामि विमलमादर्श इव बिम्बितम्।
मयातिकौतुकेनाथ सर्वास्तस्य गिरेः शिलाः।।२१।।

I saw the fair creation, as if it were an ectype cast upon a reflector; and felt a great pleasure to explore into the mountainous source of this stone.

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अन्विष्टा भूमिभागाश्च तृणगुल्मादयस्तथा।
यावत्सर्वत्र तत्तादृग्जगदस्ति यथास्थितम्।।२२।।

I searched in every part of the earth, and traversed through woods and forests; until I passed through every part of the world, as it was exhibited therein.

बुद्ध्यैव दृश्यते नाक्ष्णा परया विविधाकृति।
क्वचित्प्रथमसर्गात्म जायमानप्रजापति।।२३।।

I saw them in my understanding, and not with my visual organs; (which are both delusive and incapable of reaching so far); and beheld somewhere the first born Brahma-the lord of creatures.

कल्प्यमानर्क्षचन्द्रार्कदिनरात्र्यृतुवत्सरम्।
क्वचित्क्वचिन्महीपीठसंपन्नजनमण्डलम्।।२४।।

I then beheld his arrangement of the starry frame, and the spheres of the sun and moon; as also the rotations of days and nights, and of the seasons and years; and I saw likewise the surface of the earth, with its propulsion here and there.

क्वचित्किंचिदखातोग्रचतुःसागरखातकम्।
क्वचित्किंचिदसंजातसुरसंजातदानवम्।।२५।।

I saw some where the level land, and the great basins of the four oceans elsewhere; I saw some places quite unpeopled and unproductive, and others teeming with *Sura* and *Asura* races.

क्वचित्किंचित्कृतयुगाचारसज्जनभूतकम्।
क्वचित्किंचित्कलियुगाचारदुर्जनभूतकम्।।२६।।

Somewhere I saw the assemblage of righteous men, with their manners and conduct as those of the pure golden age; and elsewhere I beheld the company of unrighteous people, following the practices and usages of the corrupt iron age.

क्वचित्किंचित्पुरव्यूहदैत्यसंगरदुस्तरम्।।२७।।

I saw the forts and cities of the demons in certain places, with fierce and continuous warfares going on all along among them.

क्वचित्किंचिन्महाशैलजालनिर्विवरावनि।
क्वचित्किंचिदसंपन्नसर्गमेकाम्बुजोद्भवम्।।२८।।

I saw vast mountainous tracts, without a pit or pool in-them any where; and I beheld elsewhere the unfinished creation of the lotus-born Brahma.

क्वचित्किंचिज्जरामृत्यून्मुक्तभूतलमानवम्।
क्वचित्किंचिदसंजातचन्द्रशून्यशिरः शिवम्।।२९।।

I saw some lands where men were free from death and decay; and others with moon-less nights and bare headed Śivas in them. (The moon being the coronet of Śiva's head, it must be bare for want of the moon on it).

अनिर्मथितदुग्धाब्धिमृत्युमत्सुरपूरितम्।
असंजातामृताश्वेभवैद्यगोकमलाविषम्।।३०।।

I saw the milky ocean unchurned, and filled with the dead bodies of gods; and the marine horse and elephant, the *Kāmadhenu* cow, the physician Dhanvantari and the goddess Laxmī, together with the submarine poison and ambrosia, all lying hidden and buried therein.

शुक्रामरमहाविद्यानाशनोत्कसुरव्रजम्।
क्वचित्किंचिच्च गर्भाङ्गकर्तनोत्कसुरेश्वरम्।।३१।।

I saw in one place the body of gods, assembled to baffle the attempts of the giants and the devices of their leader Śukra; and the great god Indra in another, entering into the womb of Diti-the mother of demons, and destroying the unborn brood therein.

अपरिम्लानधर्मत्वात्स्वप्रकाशाखिलव्रजम्।
क्वचित्किंचिच्च पूर्वान्यसंनिवेशक्रमस्थिति।।३२।।

It was on account of the unfading virtue (or unalterable course) of nature, that the world was brilliant as ever before; unless that something were placed out of their former order.

अपूर्ववेदशास्त्रार्थसमाचारविचारणम्।
क्वचित्किंचिन्न कल्पान्तसंक्षोभमिव संस्थितम्।।३३।।

The every lasting Vedas ever retain their same force and sense, and never did they feel the shock of change, by the revolution of ages or even at the *kalpānta* dissolution of the world.

क्वचित्किंचिच्च दैत्यौघविलुण्ठितसुरालयम्।
क्वचित्किंचित्सुरोद्यानगायद्गन्धर्वकिन्नरम्।।३४।।

Sometimes the demons have despoiled, some parts of the heavily abodes of gods; and sometimes the paradise of Eden (udyāna), resounded with the songs of *Gandharvas* and *kinnaras*. (Hence some part of the Himālayas, is said to have been the site of the garden of paradise).

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क्वचित्किंचित्समारब्धगीर्वाणासुरसौहृदम्।
भूतभव्यभविष्यत्स्थजगदाडम्बरं मया।।३५।।

Sometimes an amity was formed between the gods and giants, and I saw in this manner, the past, present, and future commotions of the world.

तदानुभूतं वपुषि महाविश्वगणात्मनि।
एकत्र कल्पविक्षुब्धपुष्करावर्तमन्थरम्।।३६।।

I then beheld in the person of the great soul of worlds, (*i.e.* in the face of nature which is the body of god); the meeting of the Puṣkara and Āvarta clouds together.

एकत्र सौम्यसकलभूतसंततिसंस्थितम्।
एकत्र समनुक्षुब्धसुरासुरनरेश्वरम्।।३७।।

There was an assemblage of all created things, in peaceful union with one another in one place; and there was a joint concussion, of the gods, and demigods and sovereigns of men, in the one and same person.

एकत्रासंभवद्भानुनित्याभिन्नतमोघनम्।
एकत्रासंभवद्ध्वान्तं कान्तं ज्वालोदरोपमम्।।३८।।

There was the union of the sunlight and deep darkness in the same place, without their destroying one another; and there were the dark clouds, and their flashing lightning also in the very place.

एकत्र नलिनीनालनिलीनमधुकैटभम्।
एकत्र पद्ममञ्जूषासुप्तबालनवाब्जजम्।।३९।।

There were the demons Madhu and Kaiṭabha, residing together in the same navel-string of Brahma; and there were the infant Brahma and the lotus bud in the same navel of Viṣṇu.

एकत्रैकार्णवोदग्रवृक्षविश्रान्तमाधवम्।
एकत्र कल्परजनीनिःशून्यतिमिराकुलम्।।४०।।

In the ocean of the universal deluge, where Mādhava (the divine spirit), floated on the leaf of the bata tree; (*ficus religious*); there reigned the chaotic night along with him, and spread its darkness over the face of the deep.

शिलाजठरनिस्पन्दं व्योमैव विततताकृति।
सुषुप्तजठराकारमप्रज्ञातमलक्षणम्।।४१।।

There was then but one vast void, wherein all things remained unknown and undefined, as if they lay buried and asleep, in the unconscious womb of a stony grave.

अप्रतर्क्यमविज्ञेयं सुषुप्तमिव सर्वतः।
एकत्र पक्षविक्षुब्धशैलकाकाकुलाम्बरम्।।४२।।

Nothing could be known or inferred of anything in existence, but everything seemed to be submerged in deep sleep everywhere; and the sky was filled by darkness, resembling the wingless crows and unwinged mountains of old.

एकत्र वज्रनिष्पेषद्रवद्भूधरभासुरम्।
एकत्रोद्वृत्तमत्ताब्धिह्रियमाणधराचलम्।।४३।।

On one side the loud peals of thunder, were breaking down the mountains, and melting them by the fire of the flashing lightning; and in another, the overflowing waters were sweeping away the earth into the deep.

एकत्र पुरवृत्रान्धबलिसंगरसंकुलम्।
एकत्र मत्तपातालगजकम्पिवसुन्धरम्।।४४।।

In certain places were the warfares of the giants, as those of Tripura, Vṛtra, Andha, and valī, and in others there were terrible earthquakes, owing to the trepidation of the furious elephant in the regions below. (This elephant is said so be one of the supports of the earth).

एकत्र शेषशिरसः कल्पान्तलुठितावनि।
क्वचिदल्पेन रामेण हतरावणराक्षसम्।।४५।।

On one hand the earth was tottering on the thousand hoods on the infernal serpent vāsuki, which trembled with fear at the *kalpānta* deluge of the world; and on the other the young Rāma killing the Rāsas, with their leader Rāvaṇa (an event which was yet to occur).

रक्षसा रावणेनैव क्वचिद्विहतराघवम्।
भूस्थपादेन देवाद्रिशिरस्थशिरसा परम्।।४६।।

On one side was Rāma foiled by his adversary Rāvana; and I saw there wonders, now standing upon my legs on earth, and then lifting my head above the mountain tops.

पश्याम्यम्बरमाक्रान्तं क्वचिद्वै कालनेमिना।
क्वचिच्चापसुरैर्नित्यं दानवैरेव पालितम्।।४७।।

I saw *kāla-nemi* invading the sky one side, where he stationed the demons, by ousting the gods from their heavenly seats.

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क्वचिच्च भ्रष्टदनुजैरमरैरेव पालितम्।
जिष्णुयुक्तेन गुप्तेन विष्णुपाण्डवकौरवैः।।४८।।

In one place I found the Asuras foiled by the gods, who preserved the people from their terror; and in another the victorious son of Pandu-Arjuna, protecting the world from the oppression of Kauravas, with the aid of lord Viṣṇu. I saw also the slaughter of millions of men in the Bharatic war.

क्वचिद्भारतयुद्धेन निहताक्षौहिणीगणम्।

श्रीराम उवाच

किमहं भगवन्पूर्वमभवं कथयेति मे।।४९।।
अभवं चेदनेनैव संनिवेशेन तत्कथम्।

Rāma rejoined: Tell me sir, how I had been before in another age, and who had been these Pandavas and Kauravas too, that existed before me. (Wheeler in his India dates the Pandavas prior to Rāma).

वसिष्ठ उवाच

सर्व एव विवर्तन्ते राम भावाः पुनःपुनः।।५०।।

Vasiṣṭha said: Rāma! all things are destined to revolve and return, over and over again as they had been before. (In the same manner as the impressions in the mind, recur repeatedly to it every where; and the present state of the world, is no more than a reminiscence of the past ones).

पूर्यमाणा यथा माषाः क्रमेणान्येन तेन वा।
सर्वक्रमसमाः केचित्तयैवान्येन वा मिथः।।५१।।

As a basket is filled repeatedly with grains of the same kind, or mixed sometimes with some other sorts in it; so the very same thoughts and ideas, with their self-same or other associations, recur repeatedly in our minds.

स्फुरन्त्यर्थसमा भावाः केचिदब्धितरङ्गवत्।
पुनस्त्वं पुनरेवाहं पुनः पुनरिमे जनाः।।५२।।

Our ideas occur to us in the shape of their objects, as often as the waters of the sea run in their course, in the form of waves beating upon the banks; and thus our thoughts of ourselves, yourselves and others, frequently revert to our minds.

न कदाचन नैवान्येसंभवन्त्यखिलं परे।
त एवान्येऽथवाम्भोधौ तरङ्गा इव निर्णयः।।५३।।

There never comes any thought of anything, whereof we had no previous idea in the mind; and though some of them seem to appear in a different shape, it is simply owing to our misapprehension of them, as the same sea water seems to show the various shapes of its waves.

यद्वन्न जायते तद्वद्भूतानां भ्रमतां भवेत्।
आयान्ति यान्त्यनन्तानि भूतानीह भवद्भ्रमैः।।५४।।

Again there is a delusion, that presents us many appearances which never come to existence; and it is this which shows us an infinite train of things, coming in and passing and disappearing like magic shows (or māya) in this illusive world.

तान्येवान्यानि चान्यानि समानि विषमाणि च।
आवृत्तिमन्ति तान्येव तथैवान्यानि चाभितः।।५५।।

The same things and others also of different kinds, appear and reappear unto us in this way (either by our reminiscence of them, or by illusion of our minds).

विद्धि सीकरजालानि भूतानि जगदम्बुधेः।
वित्तबन्धुवयःकर्मविद्याविज्ञानचेष्टितैः।।५६।।

Know all creatures, as drops of water in the ocean of the world; and are composed of the period of their existence, their respective occupations, understanding and knowledge; and accompanied by their friends and properties and other surroundings.

तैरेव केचिज्जायन्ते भूयोभूयः शरीरिणः।
अर्धैस्तैः सदृशाः केचित्केचित्पादेन तैः समाः।।५७।।

All beings are born, with every one of these properties at their very birth; but some possess them in equal or more or less shares, in comparison with others. (That some are and must be greater (or less) than the rest. Pope).

तज्जीवास्तैर्विसदृशा भवन्त्यन्यशरीरिणः।
सर्वैरेभिः समाः केचित्कालेनैव विलक्षणाः।
कालेन सदृशाः केचिदनेन च विलक्षणः।।५८।।

But all beings differ in these respects, according to the different bodies in which they are born; and though some are equal to others, in many of these respects, yet they come to vary in them in course of time.

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कालेनाकुलचेष्टयान्य इव ते गच्छन्त्यधोर्ध्वं पुन-
र्देहालेखनखेदितान्यगणितान्यन्यानि चान्यान्यलम्
भूताम्बूनि वहन्ति संसृतिमये तान्यम्बुधौ चञ्चले
चक्रावृत्तिमयानि संकलयितुं शक्नोति कस्तान्यलम्।।

Being at last harassed in their different pursuits, all being attain either to higher or lower states in their destined times; and then being shackled to the prison houses of their bodies, they have to pass through endless varieties of births in various forms. Thus the drops of living beings, have to roll about in the whirlpool of the vast ocean of worldly life, for an indefinite period of time, which no body can gain say or count.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाण० उ० पाषा० जगदन्यायत्ववर्णनं नाम षडशीतितमः सर्गः।।८६।।

CHAPTER 87

THE INFINITY OF THE WORLD SHOWN IN THE MATERIAL BODY

Argument. In the preceding chapter the world was shown to consist in thought or a gain of the brain, in this it is demonstrated to be contained in the body or an atom of dust.

वसिष्ठ उवाच

ततश्चिदाकाशपुर्व्याप्यनन्तो निरामयः।
दत्तावधानो वपुषि तदा पश्याम्यहं क्वचित्।।१।।

Vasiṣṭha continued: Afterwards as I directed my attention to my own body for a while; I saw the undecaying and infinite spirit of god (lit-the vacuous Intellect, surrounding every part of my material frame).

यावदन्तर्गतः सर्गः संस्थितोऽङ्कुरितोपमः।
कुसूलस्येव बीजस्य सिक्तस्येवाङ्कुरो हृदि।।२।।

Pondering deeply, I saw the world was seated within my heart, and shooting forth therein; as the grains put out their sprouts in a granary, by help of the rain water dropping into it.

ऊर्ध्वमुच्छून एवान्तः सेकाद्बीजे यथाङ्कुरः।
आकारवत्यनाकारे चित्त्वाचित्त्वे तथा जगत्।।३।।

I beheld the formal world, with all its sentient as well as insensitive beings, rising out of the formless heart, resembling the shapeless embryo of the seed, (*i.e.* the plastic nature from the amorphous spirit), by moisture of the ground.

यथोन्मिषति दृश्यश्रीः सुषुप्ताद्बोधमेयुषः।
जाग्रद्वा विगते स्वप्ने चिन्मात्रस्य स्वचेतनात्।।४।।

As the beauty of the visible appears to view, on one's coming to sense after his sleep; so it is the intellect only which gives sensation to one, who is waking or just risen from his sleep: (and so it was the intellectual wakefulness of Vasiṣṭha and other inspired men, which made them sensible of outward objects, even in the trance of their meditation (Samādhi).

तथैवात्मनि सर्गादावनुभूतस्वरूपिणी।
हृदि सर्गोदयो नान्यरूप आकाशरूपतः।।५।।

So there is conception of creation in the self-same soul, ere its formation or brining into action; and the forms of creations are contained in the vacuum of the heart, and in no other separate vacuity whatever.

श्रीराम उवाच

आकाशरूप आकाशे परमाकाश कथ्यताम्।
भूयो निपुणबोधाय कथं सर्गः प्रवर्तते।।६।।

Rāma rejoined: Sir, your assertion of the vacuum of the heart, made me take it in the sense of infinite space of vacuity, which contains the whole creation; but please to explain to me more clearly, what you mean by your intellectual vacuum, which you say, is the source of the world. (*i.e.* whether the heart or mind or infinite space, is the cause and container of the cosmos).

वसिष्ठ उवाच

शृणु राम यथापूर्वं स्वयंभूत्वं मया तदा।
अनुभूतमसत्सद्वदिदं स्वप्नपुरोपमम्।।७।।

Vasiṣṭha replied: Hear Rāma, how I thought myself once in my meditation, as the self-born Swayambhu or the god who is born of himself, in whom subsisted the whole, and there was nothing born but by and from him; and how I believed the unreal as real in my revelry, or as an air-built-castle in my dreaming.

तमालोक्य महाकल्पसंभ्रमं व्योमरूपिणा।
भागेऽन्यत्र शरीरस्य संविदुन्मेषिता मया।।८।।

As I had been looking before, at that sight of the great *kalpa*-dissolution, with my aeriform

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spiritual body; I found and felt the other part of my person (*i.e.* my material frame), was likewise infused with the same sensibility and consciousness. (The body being the counter part or *recauffe* of the mind).

यदैव सामला संवित्किंचिदुन्मेषिता स्थिता।
तदैवाहं क्वचित्तत्र पश्याम्याकाशतामिव।।९।।

As I looked at it for a while, with my spiritual part; I found it as purely aerial, and endued with a slight consciousness of itself. (So says the Śruti:— In the beginning the spirit became or produced the air with its oscillation).

गतं स्वभावं चिद्व्योम यथा त्वं राम निद्रया।
जाग्रद्वा स्वप्नलोकं वा विशन्वेत्सि समं घनम्।।१०।।

The vacuous Intellect found this elastic substance, to be of such a subtile and rarefied nature, as when you see the external objects in your dream, or remember the objects of your dream upon your waking.

दिङ्यात्राकाशमेवादौ ततोऽस्मीत्येव वेदनम्।
तद्धनं कथ्यते बुद्धिः सा घना मन उच्यते।।११।।

This ethereal air, having its primary powers of *cit* and *samvid*-intellect and conscience, becomes the intellection and consciousness also; then from its power of reflecting (on its existence in space and time), it takes the name of reflection (cittam). Next from its knowledge of itself as air, it becomes the airy *egoism*, and then it takes the name of *buddhi* or understanding, for its knowledge of itself as plastic nature, and forgetfulness of its former spirituality. At last it becomes the mind, from its minding many things that it wills or nils.

तद्वेत्ति शब्दतन्मात्रं तन्मात्रणीतराण्यथ।
पञ्चेन्द्रियाणि तत्स्थौल्यादितीन्द्रियगणोदयः।।१२।।

Then from its powers of perception and sensation it becomes the five senses, to which are added their fivefold organs; upon the perversion of the nice mental perceptions to grossness.

सुषुप्ताद्विशतः स्वप्नं जगद्दृश्यघनोदयम्।
यथा तथैव सर्गादौ दुःखं भाति निमेषतः।।१३।।

As a man roused from his sound sleep, is subject to flimsy dreams; so the pure soul losing its purity upon its entrance in the gross body, is subjected to the miseries that are concomitant with it.

तुल्यकालमनन्तेऽस्मिन्दृश्यजालावभासने।
कथयन्ति क्रमं केचित्केचिन्न कथयन्ति च।।१४।।

Then the infinite world; appearing at once and at the same time, (before the view of the mind and outer sight, both in state of dream and on waking); it is said to be and act of spontaneity by some, and that of consecution by others.

(Some texts say; god willed and it was; (*so aikṣata, fiatet fit, kunfa kānā etc*); while others represent the world to be not the work of a day, but of many consecutive days. (Such as *so atapṣata*-God laboured and rested from his labour).

परमाणुकणे कान्ते संपन्नमनुभूतवान्।
अहं चेतनमात्मानं वस्तुतोऽमलमेव खम्।।१५।।

I conceived the whole (space and time), in the *minutiae* of my mind; and being myself as empty air, thought the material world, to be contained in me in the form of intelligence.

यथा स्वभावतो व्योम्नि चलत्येवानिशं मरुत्।
तथा स्वभावात्सर्वत्र पश्यत्येव वपुस्त्विति।।१६।।

As it is the nature of vacuum, to give rise to the current air; so it is natural to the mind, to assign a form and figure to all its ideas, by the power of its imagination; (whence it is called the creative mind, or inventive imaginations, that gives a shape to airy nothing).

यादृशं चेतितं रूपं शक्त्या परमया तया।
तच्छक्नोत्यन्यथा कर्तुं नैषा यत्नेन भूयसा।।१७।।

Whatever imaginary form, our imagination gives to a thing at first, there is no power in the mind to remove it any more from it.

ततः पश्याम्यहं यावत्संपन्नोऽप्यणुरूपकः।
चित्त्वाच्चेतस्तदेवाशु तथाभूतोस्मि संस्थितः।।१८।।

Hence I believed myself as a minute atom, although I knew my soul to be beyond all bounds; and because I had the power of thinking, I thought myself as the thinking mind, and no more.

(So one knowing himself as the body, at once knows him to be a corporeal being only; as the lion thinking himself as a sleep, bleated and grazed as one of them. So we forget our higher nature).

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ततोऽहं बुद्धवान्रूपं तनु तेजःकणाकृति।
तदेव भावयन्पश्चाद्गतोऽहं स्थूलतामिव।।१९।।

Then with my subtile body of pure intelligence, I thought myself as a spark of fire; and by thinking so for a long time, I became at length of the form of a gross body.

(The angles are to be of a bright and fiery body, and the human body to be of a gross and earthly substance.

प्रेक्षे तावदहं किंचिदिति बोधाल्लघोस्ततः।
मनागालोकनायैव संप्रवृत्तोऽनुभूतवान्।।२०।।

I then felt a desire of seeing all what existed about me, and had the power of sight immediately supplied to my gross body.

(Just as a child coming out as blind, deaf and dumb from the embryo; has the powers of seeing and hearing and crying, immediately furnished to it afterwards) so says Adam in Milton, "As I came to life, I looked at this light and beautiful frame").

यन्नाम तत्र तत्किंचित्तस्येहाद्य रघूद्वह।
शृणु नामानि मुख्यानि कल्पितानि भवादृशैः।।२१।।

In this manner I felt other desires, and had their corresponding senses and organs given to me; and I will tell you now, O race of Raghu, their names and functions and objects, as they are known amongst you.

द्रष्टुं प्रवृत्तो रन्ध्रेण येन तच्चक्षुरुच्यते।
यच्च पश्यामि तद्दृश्यं दर्शनं तु फलं ततः।।२२।।

The two holes of my face through which I began to see, are termed the two eyes with their function of sight; and having for their objects the visible phenomena of nature.

यदा पश्यामि कालोऽसौ यथा पश्यामि स क्रमः।
प्रौढा नियतिरित्यस्य यत्र पश्यामि तन्नभः।।२३।।

When I see that I call time, and as I see that is called its manner; the place where I see an object is simple vacuity, and the duration of the sight is governed by destiny.

स्थितोऽस्मि यत्र देशोऽसावित्यद्यैषा प्रकल्पना।
तदा त्वहं चिदुन्मेषमात्रात्तन्मात्रकारणम्।।२४।।

The place where I am situated, is said to be my location; and when I think or affirm any thing, that I say the present time; and as long I feel the twinkling of my intellect, so long do I know myself as the intellectual cause of my action.

पश्यामीति ततस्तत्र मनाग्बोधो ममोदभूत्।
ततो रन्ध्रद्वयेनाहमपश्यं यत्तदप्यखम्।।२५।।

When I see anything, I have its perception in me; and I have my conviction also, that what I behold with my two eyes, are not empty vacuity, but of a substantial nature.

याभ्यामपश्यं रन्ध्राभ्यां त इमे लोचने स्थिते।
ततः किंचिच्छृणोमीति संविदित्युदिता मम।।२६।।

The organs where with I saw and felt the world in me, are these two eyes-the keys to the visible world; then I felt the desire of hearing, what was going about me, and it was my own soul, which prompted this desire in me. (Sensible perceptions are the natural appetites of the soul, and finding their way through the external organs of sense).

ततः किंचिन्मनाङ्मात्रं झंकारं श्रुतवानहम्।
प्रध्मातस्येव शङ्खस्य शब्दं व्योम्नः स्वभावजम्।।२७।।

I then heard a swelling sound, as that of a sonorous conch; and reaching to me through the air, where it is naturally born and through which it passes.

याभ्यामहमथाश्रौषं त इमे श्रवणव्रणे।
प्रदेशाभ्यां विचरता मरुता विततस्वनम्।।२८।।

The organs by which I heard the sound, are these two ears of mine; it is born by the air to ear, and then enters the ear-holes with a continuous hissing.

स्पर्शसंवेदनं किंचिदहमत्रानुभूतवान्।
येन नाम प्रदेशेन तेन सा त्वक्च कथ्यते।।२९।।

I then felt in me the desire of feeling, and the organ whereby I came to it, is called the touch or skin.

येन स्पृष्टमिवाङ्गं तत्तदाहमनुभूतवान्।
सत्संवेदनमात्रात्मा सोऽयं वायुरिति स्मृतः।।३०।।

Next I came to know the medium, whereby I had the sensation of touch in my body; and found it was the air which conveyed that sense to me. (*i.e.* from the object to the skin).

स्पर्शनेन्द्रियतन्मात्रमिति वेदिनि संस्थितम्।
आस्वादसंविद्याभून्मे तदास्वाद्यरसेन्द्रियम्।।३१।।

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As I remained sensible of the property of feeling or touch in me, I felt the desire of taste within myself, and had there upon the organ of tasting given to me.

प्राणान्मे घ्राणतन्मात्रमुदितं व्योमरूपिणः।
इत्थं न किंचित्संपन्नं सर्वं संपन्नमत्र मे।।३२।।

Then my vacuous self, contracted the property of smelling, by the air of its breath, I had thereby the sense of smelling given to me, through the organs of my nostrils. Being thus furnished with all the organs of sense, I found myself to be imperfect still: (because none of them could lead me to the knowledge of the truth).

एवमिन्द्रियतन्मात्रजालं चेत्तत्र संस्थितः।
यावत्तावद्विदः पञ्च बलादेव ममोदिताः।।३३।।

Being thus confined in the net of my senses, I found my sensual appetite increasing fast in me; (and the possession of sensuous perceptions (vidah), tending to no conscientious verity samvidah).

शब्दरूपरसस्पर्शगन्धमात्रशरीरिकाः।
अनाकारस्तथा भातस्वरूपिण्यो भ्रमात्मिकाः।।३४।।

The bodily sensations of sound, form, taste, touch and smell, are all formless and untrue, and though appear to be actual and true; yet they are really false and untrue.

एवंरूपमहं जालं भावयन्यत्तदास्थितः।
तदहंकार इत्यद्य कथ्यते त्वादृशैर्जनैः।।३५।।

As I remained ensnared in the net of my senses, and considered myself a sensible being; I felt my egoism in me, as that with which I am now addressing to you.

एष एव घनीभूतो बुद्धिरित्यभिधीयते।
साथ बुद्धिर्घनीभूता मन इत्यभिधीयते।।३६।।

The sense of egoism growing strong and compact, takes the name of the understanding; and this being considered and mature, comes to be designated as the mind.

अन्तःकरणरूपत्वमेवमत्राहमास्थितः।
आतिवाहिकदेहात्मा चिन्मयव्योमरूपवान्।।३७।।

Being possessed of my eternal senses, I pass for a sentient being; and having my spiritual body and soul, I pass as an intellectual being in a vacuous form.

पवनाद्यप्यहं शून्यः केवलाकाशमात्रकः।
सर्वेषामेव भावानां शून्याकृतिररोधकः।।३८।।

I am more rare and vacuous than the air itself, and am as the empty void itself; I am devoid of all shapes and figures, and am irrepressible in my nature.

अथैवंभावनाच्चाहं यदा तत्र चिरं स्थितः।
तदाहं देहवान्दृष्ट इति मे प्रत्ययोऽभवत्।।३९।।

As I remained at that spot, with this conviction of myself; I found myself endowed with a body, and it was as I took me to be.

तेनाहंप्रत्ययेनाथ शब्दं कर्तुं प्रवृत्तवान्।
शून्य एव यथा सुप्तः स्वप्नोड्डीननरो रवम्।।४०।।

With this belief (of my being an embodied being), I began to utter sounds; and these sounds were as void, as those of man, dreaming himself as flying in the air in his sleep.

अथ पूर्वं कृतः शब्दो बालेनेव तदोमिति।
ततः स एष ॐकार इति नीतः पुनः प्रथाम्।।४१।।

This was the sound of a new born babe, uttering the sacred syllable *om* at first; and thence it has become the custom to pronounce this word, in the beginning of sacred hymn.

ततः स्वप्ननरेणेव यत्किंचिद्रदितं मया।
तदेतद्विद्धि वाचं त्वं पश्चान्नीतां प्रथामिह।।४२।।

Then I uttered some words as those of a sleeping person, and these words are called the *vyāhṛtis*, which are now used in the Gāyatrī hymn.

ब्रह्मैव सोऽस्मि संपन्नः सृष्टेः कर्ता जगद्गुरुः।
ततो मनोमयेनैव कल्पिताः सृष्टयो मया।।४३।।

Me thought I now became as Brahma, the author and lord of creation; and then with my mental part or mind, I thought of the creation in my imagination.

एवमस्मि समुत्पन्नो नतु जातोऽस्मि किंचन।
दृष्टवानस्मि ब्रह्माण्डं ब्रह्माण्डान्तं न किंचन।।४४।।

Finding myself so as containing the mundane system within me, I thought I was not a created being at all; because I saw the worlds in my own body, and naught besides without it.

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एवं जगति संपन्ने ममैतस्मिन्मनोमये।
न किंचित्तत्र संपन्नं तच्छून्यं व्योम केवलम्।।४५।।

Thus the world being produced, within this mind of mine; I turned to look minutely into it, and found there was nothing in reality, except an empty void.

इत्थं संशून्यमेवेदं सर्वं वेदनमात्रकम्।
मनागपि न सन्त्येते भावाः पृथ्व्यादयः किल।।४६।।

So it is with all these world that you see, which are mere void, and no other than your imagination of them; and there is no reality whatever, in the existence of this earth and all other things that you see.

जगन्मृगतृडम्बूनि भान्ति संविदि संविदः।
न बाह्यमस्ति नो बाह्ये खे तद्व्योम तथा स्थितम्।।४७

The worlds appear as the waters of the mirage, before the sight and to the knowledge of our consciousness; there is nothing outside the mind, and the mind sees every thing, in the pure vacuity of the divine mind.

मरौ नास्त्येव सलिलं संवित्पश्यति तत्तथा।
निर्मूलमन्तः संतप्ताः स्वसंभ्रमवती भ्रमम्।।४८।।

There is no water in the sandy desert, and yet the mind thinks it sees it there; so the deluded sight of our understanding, sees the baseless objects of delusion, in the burning and barren waste of infinite void.

नास्त्येव ब्रह्मणि जगत्संवित्पश्यति तत्तथा।
निर्मूलमेव संवित्त्वादेवं भ्रान्तेश्च संभ्रमम्।।४९।।

Thus there is no world in reality in the divine spirit, and yet the erring mind of man, sees it erroneously to be situated therein; it is all owing to the delusion of human understanding, which naturally leads us to groundless errors and fallacies. (Errors in the mind breed errors in thoughts).

असदेवेदमाभाति ह्यद्येव जगदाततम्।
संकल्पनमनोराज्यं यथा स्वप्नपुरादिवत्।।५०।।

The unreal appears, as the real extended world to the mind; in the same manner as the imaginary utopia appears before it, and as a city is seen in the dream of a sleeping man.

पार्श्वसुप्तजनस्वप्नस्तच्चित्तावेशनं विना।
यथा न किंचित्तच्चित्तावेशनादनुभूयते।।५१।।

As one knows nothing of the dream of another sleeping by his side, without being able to penetrate into his mind; while the yogi sees it clearly, by his power of prying into the hearts of others.

तथा जगत्तद्वषदं संप्रविश्यानुभूयते।
आदर्शबिम्बिताकारं दृष्टमप्यन्यथाप्यसत्।।५२।।

So does one know this world, who can penetrate into the mundane stone; where it represented as the reflexion of some thing in a mirror, which in reality is nothing at all.

आधिभौतिकभावेन नेत्रेण यदि लक्ष्यते।
तत्तन्न दृश्यते किंचिद्गिरिरेव प्रदृश्यते।।५३।।

And although the world appears, as an elemental substance to the naked eye; yet when it is observed in its true light, it disappears like the otaria of the polar region, which is hidden under everlasting darkness.

आतिवाहिकदेहेन परं बोधदृशा यदि।
प्रेक्ष्यते दृश्यते सर्गः परमात्मैव चामलः।।५४।।

He who views the creation with his spiritual body, and with his eyes of discernment, finds it full of the immaculate spirit of god, which comprehends and pervades throughout the whole.

सर्वत्र सर्गनिर्वाणं प्रज्ञालोकेन लक्ष्यते।
ब्रह्मात्मैवान्यथा चेत्तन्न किंचिदभिलक्ष्यते।।५५।।

The percipient or judicious eye, sees the extinction or absence of the world every where; because they have the presence of the Divine Spirit alone before their view, and naught that is not the spirit and therefore nothing.

यत्पश्यत्यवदाता धीः सोपपत्तिविचारणा।
न तन्नेत्रैस्त्रिभिः शर्वो नेन्द्रो नेत्रशतैरपि।।५६।।

Whatever is perceived by the clear-sighted (yogi), by his conclusive reasoning; that transcendent truth is hard to be seen by the triple-eyed Śiva, or even by the god Indra with his thousand eyes.

यथा खमावृतं सर्गैस्तथा भूरिति बुद्धवान्।
तदाहमभवं ध्याता धराधारणयान्वितः।।५७।।

But as I looked into the vacuity of the sky, replete with its myriads of luminous bodies; so I

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beheld the earth full with the variety of its productions; and then I began to reflect in myself, that I was the lord of all below (and even as Brahma himself).

तया धराधारणया धरारूपधरोऽभवम्।
अत्यजन्नेव चिद्व्योमवपुः सम्राडिवाचिरात्।।५८।।

Then thinking myself as the master of the earth, I became amalgamated with the earth as if it were one with myself; and having forsaken my vacuous intellectual body, I thought myself as the sovereign of the whole.

धराधराणया चैव धराधातूदरं गतः।
द्वीपाद्रितृणवृक्षादिदेहोऽहमनुभूतवान्।।५९।।

Believing myself as the support and container of this earth, I penetrated deep into its bowels; and thought all its hidden mines were parts of myself, so I took whatever it contained both below and above it to be self-same with me.

संपन्नोऽस्म्यथ भूपीठं नानावनतनूरूहम्।
नानारत्नावलीव्याप्तं नानानगरभूषणम्।।६०।।

Being thus warped in the form of the earth, I became changed to all its forests and woods, which grew as hairs on its body. My bowels were full of jewels and gems, and my back was decorated by many a city and town.

ग्रामगह्वरपर्वाढ्यं पातालसुषिरोदरम्।
कुलाचलभुजाश्लिष्टद्वीपाब्धिवलयान्वितम्।।६१।।

I was full of villages and valleys, of hills and dales, and of infernal regions and caverns; I thought I was the great mountain chain, and connected the seas and their islands on either side.

तृणौघतनुरोमाढ्यं गिरिखण्डकगुल्मकम्।
दिग्वारणकटव्यूहधृतं शेषशिरःशतैः।।६२।।

The grassy verdure was the hairy cover of my body, and the scattered hills as pimples on it; and the great mountain tops, were as the crests of my cornet, or as the hundred heads of the infernal snake (Vāsuki).

ह्रियमाणं महीपालैः शोभमानेभतन्तुभिः।
प्राणिभिर्भूज्यमानाङ्गं वर्धमानं व्यवस्थया।।६३।।

This earth which was freely enjoined by all living beings, came to be parcelled by men and at last oppressed by belligerent kings, and worsted by their lines of fighting elephants.

हिमवद्विन्ध्यसुस्कन्धं सुमेरूदारकन्धरम्।
गङ्गादिसरिदापूरमुक्ताहारणत्तनुम्।।६४।।

The great mountains of Imaus, Vindhya and Sumeru, had all their tops decorated with the falling streams of Ganges and others, sparkling as their pearly necklaces.

गुहागहनकच्छादिसागरादर्शमण्डलम्।
मरूषरस्थलश्वेतसुवराम्बरसुन्दरम्।।६५।।

The caves and forests, the seas and their shores, furnished it with beautiful scenes; and the desert and marsh lands, supplied it with clean linen garments.

भूतपूर्वैः परापूर्णं परिपूतं महार्णवैः।
अलंकृतं पुष्पवनैः समारब्धं रजोघनैः।।६६।।

The ancient waters of the deluge, have receded to their basins, and left the pure inland reservoirs, decorated by flowery banks, and perfumed by the odorous dust of foaling flowers.

नित्यं कृषीवलैः कृष्टं वीजितं शिशिरानिलैः।
तापितं तपनैस्तप्तैरुक्षितं प्रावृडम्बुभिः।।६७।।

The earth is ploughed daily by bullocks, and sown in the dewy an cold season; it is heated by the solar heat and moistened by rain water.

विपुलाग्रस्थलोरस्कं पद्माकरकृतेक्षणम्।
सितासितघनोष्णीषं दशाशोदरमन्दिरम्।।६८।।

The wide level land or plain, is its broad breast; the lotus-lakes its eyes, the white and black clouds are its turbans, and the canopy of heaven is its dwelling.

लोकालोकमहाखातवलयोग्रास्यभीषणम्।
अनन्तभूतसंघातपरिस्पन्दैकचेतनम्।।६९।।

The great hollow under the polar mountain, forms its wide open mouth; and the breathing of animated nature, makes the breath of its life.

व्याप्तमन्तर्बहिश्चैव नानाभूतगणैः पृथक्।
देवदानवगन्धर्वैर्बहिरन्तस्तु कीटकैः।।७०।।

It is surrounded all about, and filled in its inside, by beings of various kinds; it is peopled by the Devas, demons and men on the outside, and inhabited by worms and insects in its inner parts.

पातालेन्द्रियरन्ध्रेषु नागासुरकृमिव्रजैः।
सप्तस्वर्णकोशेषु नानाजातिजलेचरैः।।७१।।

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It is infested in the organic poles and cells of its body, by snakes, Asuras and reptiles; and peopled in all its oceans and seas, with aquatic animals of various kinds.

व्याप्तं नदीवनसमुद्रदिगन्तशैल-
द्वीपाख्यजन्तुविषयस्थलजङ्गलौघैः।
नानावलीवलितमण्डलकोशखण्डं
वल्लीसरः सरिदरातिगणाब्जखण्डैः।।७२।।

It is filled in all its various parts with animal, vegetable and mineral substances of infinite varieties; and it is plenteous with provisions for the sustenance of all sorts of beings.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० पा० पार्थिवधात्वन्तर्गतजगदानन्त्यप्रतिपादनं नाम सप्ताशीतितमः सर्गः।।८७।।

CHAPTER 88

FURTHER DESCRIPTION OF THE EARTH

Argument. Relation of other wonders, which Vasiṣṭha in his earthly body.

वसिष्ठ उवाच

भूपीठेन सता तत्र मया तदनु मानव।
अनुभूतं नदनदीस्वसंवेदनसंस्थितेः।।१।।

Vasiṣṭha related: Hear ye men, what I conceived afterwards in my consciousness, as I had been looking in my form of the earth, and considered the rivers running in my body.

क्वचिन्मरणसाक्रन्दनारीकरुणवेदनम्।
क्वचिदुत्ताण्डवस्त्रैणमहोत्सवमहासुखम्।।२।।

I beheld in one place a number of women, lamenting loudly on the death of some body; and saw also the great rejoicing of certain females, on the occasion of their festive mirth.

क्वचिदुर्वारदुर्भिक्षदुराक्रन्दं दुरीहितम्।
क्वचित्सकलसस्यौघसंपन्नघनसौहृदम्।।३।।

I saw a direful dearth and famine in one place, with the rapine and plunder of the people; and I beheld the profusion of plenty in another, and the joy and friendliness of its people.

क्वचिदग्निमहादाहदग्धदेहोग्रवेदनम्।
क्वचिज्जलप्लवालूनपुरपत्तनखण्डकम्।।४।।

In one place I saw a great fire, burning down every thing before me; and in another a great flood deluging over the land, and drowning its cities and towns, in one common ruin.

क्वचिच्चपलसामन्तकृतलुण्ठनमण्डलम्।
क्वचिदुद्दामदौरात्म्यरक्षःपैशाचमण्डलम्।।५।।

I beheld a busy body of soldiers somewhere, plundering a city and carrying away their booty; and I observed the fierce *Rākṣasa* and goblins, bent on afflicting and oppressing the people.

क्वचिज्जलाशयोल्लासवेल्लनोत्पुलकाग्रकम्।
कन्दरोदरनिष्क्रान्तवातवेल्लितवारिदम्।।६।।

I saw the beds of waters brimful with water, and running out to water and fertilize the land all around; I saw also masses of clouds issuing from mountain caverns, and tossed and borne by the winds afar and aloft in the sky; (to pour their rains in other quarters).

संविद्बोधोन्नमत्स्वाङ्गकेशोत्थाङ्कुरलोमकम्।
वारिवाहनविक्षोभनतोन्नतलसत्तलम्।।७।।

I saw the out pouring of rain-water, the uprising of verdure, and the land smiling with plenty; and I felt within myself a delight, which made the hairs on my body stand upright; (as if they were the rising shoots of plants growing out of my body).

सशृङ्गभैरवश्वभ्रपुराद्रिवनपत्तनम्।
संविन्मण्डलसंचाललेखाङ्कमृदुकम्पनम्।।८।।

I saw also many places, having hills, forests and habitations of men; and also deep and dreadful dens, with wild beasts, bees in them. Here there were no foot prints of human beings, who avoid those places, for fear of falling in those dire-some caves.

क्वचित्सामन्तसंक्षुब्धसैन्यसंहरणं रणे।
क्वचित्सौम्यसुखासीनसर्वसामन्तमण्डलम्।।९।।

Some places I saw, there warfares were waged between hostile hosts, and some others also, where the armies were sitting at ease, and glad-some conversation with one another.

अरण्यं क्वचिदाशून्यमुल्लसद्वातझंकृति।
जंगलं क्वचिदालूनव्युप्तसंपन्नसस्यकम्।।१०।।

I saw some places full of forests, and others of barren deserts with tornado howling in them; and

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I saw marshy grounds, with repeated cultivations and crops in them.

हंसकारण्डवाकीर्णसरः फुल्लाम्बुजं क्वचित्।
क्वचिन्मरुस्थलस्थूलस्तम्भनार्जुनमारुतम्।।११।।

I saw clear and purling lakes, frequented by cranes and herons, and smiling with blooming lotuses in them; and I saw likewise barren deserts, with heaps and piles of gray dust, collected together by the blowing breezes.

क्वचिन्नदनदीवाहहेलानिकषघर्घरम्।
क्वचिदङ्कुरकार्याङ्गसिक्तबीजस्य जृम्भणम्।।१२।।

I saw some places where the rivers were running, and rolling and gurgling in their sport; and at others, the grounds were moistened and sown, and shooting forth in germs and sprouts.

क्वचिदन्तस्तु कीटास्यमृदुस्पन्दनवेदनम्।
मां त्वमेवाशु बुद्ध्वेह त्रायस्वेतीय बोधनम्।।१३।।

I saw also in many places, little insects and worms moving slowly in the ground; and appeared to me to be crying out, O sage, save us from this miserable state.

शाखापरिकराभोगं मृद्भागाङ्गनिपीडनैः।
मूलजालमवष्टभ्य क्वचिद्विटपधारिणम्।।१४।।

I saw the big banian tree, rooting its surrounding branches in the ground; and I saw many parasite plants growing on and about these rooted branches.

अन्योन्यमलमाक्रम्य दिक्तटाङ्गनिपीडनैः।
क्वचिदद्र्यस्थिनिबिडैरर्णवोल्लासवेल्लितम्।।१५।।

Huge trees were growing in some places, upon rocks and mountain tops; and these embracing one another with their branching arms, were shaking like the billows of the sea.

शुष्कपल्लवसंकोचनिबिडाङ्गनिपीडनम्।
अमर्षणैः करैरार्कैः स्वरसाकर्षणं क्वचित्।।१६।।

I saw the raging sun darting his drying rays, and drawing the moisture of the shady trees; and leaving them to stand with their dried trunks, and their withered and leafless branches.

शृङ्गमन्दिरमातङ्गप्रहाराशनिभूरुहाम्।
निबिडाङ्गोत्कटस्थैर्यपरुषापतनं क्वचित्।।१७।।

I saw the big elephants dwelling on the summits of mountains, piercing the sturdy oaks with the strokes of their tusks, which like the bolts of Indra, broke down and felled and hurted them with hideous noise below.

निमीलितेक्षणानन्दतनूनामसमाक्रमम्।
क्वचित्सूक्ष्मटरोल्लेखमङ्कुरोल्लासनं नवम्।।१८।।

There grew in some places, many a tender sprout, of plants, shooting forth with joy as the green blades of grass; or as the erect hairs of horripilation rising on the bodies of saints, enrapt in their reveries and sitting with their closed eyelids.

मक्षिकायौकमशकनिवाससदृशं क्वचित्।
कुड्यलेशकुभृङ्गारिहलहेलानिकर्षणम्।।१९।।

I saw the resorts of flies and leeches and gnats in the dirt, and of bees and black bees on the petals of lotus flowers; and I saw big elephants destroying the lotus bushes, as the plough-share overturns the furrows of earth.

शीतं शीतविशीर्णाङ्गजर्जरत्वग्विकीर्णवत्।
पाषाणीभूतसलिलं क्वचित्परुषमारुतम्।।२०।।

I saw the excess of cold, when all living beings were shrivelled and withered in their bodies; when the waters were congealed to stone, and the keen and cold blasts chilled the blood of men.

उद्वालीभूतमृद्वङ्गमज्जदन्तःकृमिव्रजम्।
क्वचिदुद्भवदङ्गादिमूलं जलनिमज्जनम्।।२१।।

I have seen swarms of weak insects to be crushed to death under the feet of men; and many diving and swimming and skimming in the waters below, and others to be born and growing therein.

शनैरन्तर्निलीनाम्बुकृताह्लादं बहिश्च र-
सोन्नामाङ्कुररोमौघं क्वचिद्वर्षविजृम्भितम्।।२२।।

I have seen how the water enters in the seeds, and moistens them in the rainy season; and these put forth their hairy shoots on the outside, which grow to plants in the open air.

तनुतरपवनविकम्पितकोमलनलिनीदलास्तरणैः।
विहरणमिव मे विहितं सरोभिरङ्गेषु निर्वाणम्।।२३।।

I smile with the smiling lotuses, when they are slightly shaken in their beds by the gentle winds of heaven; and I parade with the gliding of

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rivers, to the ocean of eternity for final extinction.

(*i.e.* As the river bearing all things is lost in the ocean; so does the human body become extinct in the Deity, with the world that it contains within itself).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषा० भूमण्डलग० वि० व० नामाष्टाशीतितमः सर्गः॥८८॥

CHAPTER 89

THE PHENOMENAL AS THE REPRODUCTION OF REMINISCENCE

Argument. The situation of the World in the womb of the Vacuous Intellect; and its outward appearance as the Imagination of the Mind.

श्रीराम उवाच

पार्थिवीं धारणां बद्ध्वा जगन्ति समवेक्षितुम्।
संपन्नस्त्वमसौ भूमिलोकः किमुत मानसः॥१॥

Rāma said: Tell me sir, whether in your curiosity to observe the mutations of earthly things and affairs, you beheld them in their earthly shapes with your corporeal body; or saw them in their ideal forms, in the imagination of your mind.

वसिष्ठ उवाच

इदं च मानसं चाहं संपन्नः पृथुभूतलम्।
नेदं न मानसं नैव संपन्नो वस्तुतस्त्वहम्॥२॥

Vasiṣṭha replied: It was in mind, that I thought myself to have become the great earth; and all what I saw as visible, being but simple conceptions of the mind, could not possibly have a material form.

अमानसं महीपीठं न संभवति किंचन।
यदसद्वेत्सि यत्सद्वा मनोमात्रकमेव तत्॥३॥

It is impossible for the surface of the earth to exist, without its conception in the mind; whatever you know either as real or unreal, know them all as the work of your mind.

चिदाकाशमहं शुद्धं तस्य मे तत्पदात्मनः।
यच्चिन्मात्रात्मकचनं तत्संकल्पाभिधं स्मृतम्॥४॥

I am the pure vacuous Intellect, and it is that which is the essence of my soul; it is the expansion of this intellectual soul, which is called its will also. (This will is the eternal predicate of the Divine Spirit;

तन्मनस्तन्महीपृष्ठं तज्जगत्स पितामहः।
संकल्पपुरवद्व्योम्नि कचत्येन्मनोनभः॥५॥

It is this which becomes the mind and the creative power Brahma, and takes the form of the world and this earth also; and this vacuous mind being composed of its desires, assumes to itself whatever form it likes to take.

एवं संकल्पमात्रं मे मनोमात्रं तदाततम्।
धारणाभ्याससंपुष्टं भूमण्डलमिति स्थितम्॥६॥

It was thus that my mind stretched itself at that time, and put forth its desires in all those forms as it liked: and from its habitual capacity of containing every thing, it evolved itself in the shape of the wide-stretched earth.

नेदं भूमण्डलं तद्वै तदन्यद्धि मनोमयम्।
आकाशमात्रकचनमचेत्यं कचनं चितेः॥७॥

Hence the sphere of the earth, is no other than the evolution of the self-same mind; it is but an unintelligent counterpart of the intelligent intellect.

तदेवाकाशमात्रात्म तथाभूतं चिरं स्थितम्।
इदं प्रत्ययलब्धत्वान्मानसत्वं समुच्छ्रति॥८॥

Being thus a void in itself, it continues to remain forever as such in the infinite void; but by being considered as a solid substance by the ignorant, they have altogether forgotten its intellectual nature.

इदं स्थिरं सुकठिनं विततं भूमिमण्डलम्।
अस्तीति जायते बुद्धिर्व्योम्नीव चिरवेदनात्॥९॥

The knowledge that this glove of earth is stable, solid and extended, is as false as the general impression of blueness in the clear and vacuous firmament, and this is the effect of a deep rooted bias in the minds of men.

न्यायेनेदमिवानेन न स्थितं वसुधातलम्।
इदं चैवैकमेवाद्यसर्गस्याद्यमुपागतम्॥१०॥

It is clear from this argument, that there is no such thing as the stable earth; it is of the same ideal form as it was conceived in the mind, at the first creation of the world.

(The primary idea of creation is of its subtile and not gross form. "And the earth was without form and void).

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यथा स्वप्ने पुरत्वेन चिदेव व्योम्नि भासते।
तथा चिदेव सर्गादाविदं जगदिति स्थितम्।।११।।

As the city is situated in a dream, and the intellect resides in vacuity; so the Divine Intellect dwelt in the form of the creation in the very vacuum.

विद्धि चिद्रूपबालस्य मनोराज्यं जगत्त्रयम्।
महीतलादिकं दृश्यमिदं सर्वं च सर्वदा।।१२।।

Know the three worlds in their intellectual light, likening the aerial palace of puerile fancy and hobby; and know this earth and all visible appearances, to be the creatures of imagination.

चिद्रूपस्यात्मनो नान्यः संकल्पस्तन्मयं जगत्।
वस्तुतस्तु न सत्यात्म न पिण्डात्म न भासुरम्।।१३।।

The world is the ectype city or reproduction of the intellectual Spirit of god, and not a different kind of production of the Divine Will; it is in fact no real or positive existence at all, although it may appear as solid and substantial to the ignorant.

दृश्यमस्त्यपरिज्ञातं परिज्ञातं न विद्यते।
परिज्ञातं तदेवास्य शृणोषि यदिदं चिरम्।।१४।।

The unreal visible world is known only to the ignorant, who are unacquainted with its real intellectual nature, and it is he only that is acquainted with its true nature, who knows well what I have been preaching to you ere long.

सर्वं चिन्मात्रमाशान्तं प्रकचत्यात्मनात्मनि।
भूमण्डलात्म दृश्यात्म द्वैतैक्याभ्यां विवर्जितम्।।१५।।

All this is the intellection of the Divine Intellect, and manifestation of the supreme self in itself; the visible world which appears as some thing other than the supreme soul, is inherent in the very soul. (All this being self-same with the Divine spirit, it is exempt from the imputation of its duality or unity with it).

मणिर्यथा स्वभावेन शुक्लपीतादिकास्त्विषः।
अकुर्वन्नेव कुरुते चिदाकाशस्तथा जगत्।।१६।।

As a gemming stone exhibits of itself, the various hues of white, yellow and others, without their being infused therein; so the Divine Intellect shows this creation in all its various aspects within its vacuous sphere.

यतो न किंचित्कुरुते न च रूपं समुज्झति।
तस्मान्न मानसं नेदं किंचिदस्ति महीतलम्।।१७।।

Whereas the spirit neither does anything, nor changes its nature (on account of its immutability); therefore this earth is neither a mental nor material production of it; (but a phantasmagoria only).

महीतलमिवाभाति चिद्व्योमैव निरन्तरम्।
आत्मन्येवातलं व्योम यथामलतलं स्थितम्।।१८।।

The vacuous Intellect appears as the surface of the earth, but it is of itself without any depth or breadth, and transparent in its surface; (wherefore it is not the fathomable or opaque body of the earth).

स्वभावमात्रकचनं तत्तदेव यथास्थितम्।
भूमण्डलमिवात्यच्छं खमेव विशतान्तरम्।।१९।।

It is of its own nature, that it shows itself as anything wherever it is situated; and though it is as clear as the open air, yet it appears as the earth, by its universal inherence into and pervasion over all things.

इदं भूमण्डलं तच्च द्वयमेतन्महाचितेः।
स्वरूपमेव कचति तव स्वप्नपुरं यथा।।२०।।

This terraqueous orb, appearing as something other than the Great Intellect; appears in the very form as it pictured in the mind, like the shapes of things appearing in our dream; (agreeably to their forms preserved in our memory).

इदमाकाशमात्रात्म तदप्याकाशमात्रकम्।
अज्ञानात्मपरिज्ञानाज्ज्ञानान्नेदं न तत्क्वचित्।।२१।।

The world subsists in the vacuous spirit, and the Divine Spirit being vacuous also, there is no difference in them, it is the ignorant soul which makes the difference, but it vanishes at once before the intelligent soul.

त्रैलोक्यभूतजालानां कालत्रितयभाविनाम्।
संभ्रमः स्वप्नसंकल्पो मनोराज्यदशास्थितौ।।२२।।

All material beings, that have been or are to be in the three past, present and future times; are mere errors of vision, like the false appearances in our dreams, and the air built cities of imagination.

भूतान्यथ भविष्यन्ति वर्तमानानि यानि च।
भूमण्डलानि तान्यङ्ग सत्ता सामान्यतां गता।।२३।।

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The being that are existent at present, and such as are to come into existence in future; and the earth itself, are of the same nature of an universal fallacy, in lieu of the Divine spirit pervading the whole.

अहमेव समग्राणि तेषामन्तर्गतान्यपि।
तेन तान्यनुभूतानि तथा दृष्टानि चाखिलम्।।२४।।

I myself and all others that are included in this world, have the visible perceptions of all things as they are preserved in our reminiscence.

चिन्मात्रमेतदजरं परमात्मतत्त्वं
शूद्धात्मतामजहदङ्गगतं बिभर्ति।
सर्वं यथास्थितमिदं जगदात्तभेदं
बुद्धं सदङ्ग न बिभर्ति तु किंचनापि।।२५।।

Know Rāma the Divine Intellect only, as the supreme soul and undecaying essence of all existence; and this it is that sustains the whole in its person, without forsaking its spirituality. Knowing therefore the whole world as contained in yourself, which is not different from the supreme soul, you shall be exempt and liberated from all.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पा० दृश्यमनोमात्रत्वप्रतिपादनं नामैकोननवतितमः सर्गः।।८९।।

CHAPTER 90

DESCRIPTION OF THE WATERY CREATION

Argument. Description of the Waters and Islands on the surface of the Earth, and Watery things in all nature.

श्रीराम उवाच

अनन्तरं वद ब्रह्मञ्जगन्ति भवता तदा।
भूमण्डलानां हृदये कवचिद्दृष्टानि नैव वा।।१।।

Rāma said: Tell me sir, what other things (lit-worlds), you saw on the surface of the earth.

वसिष्ठ उवाच

परात्मजाग्रत्स्वप्नोर्वीमण्डलौघात्मना मया।
ततोऽनुभूतं हृदये दृष्टं च परया दृशा।।२।।

Vasiṣṭha replied: With my waking soul, I thought as it were in my sleep that I was assimilated to land, and saw many groups of lands scattered this earth: I saw them in my mysterious vision, and then reflected them in my mind.

यावत्तथैव सर्वत्र जगज्जालमवस्थितम्।
सर्वं दृश्यमयं शान्तमपि द्वैतमयात्मकम्।।३।।

As I beheld those groups of lands, lying every where before my intellectual vision; the outer world receded from my sight, all dualities were quite lost and hushed in my tranquil soul.

जगन्ति सन्ति सर्वत्र सर्वत्र ब्रह्म संस्थितम्।
सर्वं शून्यं परं शान्तं सर्वमारम्भमन्थरम्।।४।।

I saw those groups as so many spots, lying in the expanded spirit of Brahma; which was a perfect void, quite calm, and inert to all agitations.

सर्वत्रैवास्ति पृथ्व्यादि स्थूलं तच्च न किंचन।
चिद्व्योमैव यथा स्वप्नपुरं परमजातवत्।।५।।

I saw everywhere large tracts, as great and solid as the earth itself: but found them in reality to be nothing more, than the empty dreams appearing in the vacant mind.

नेह नानास्ति नो नाना न नास्तित्वं न चास्तिता।
अहमित्येव नैवास्ति यत्र तत्र कुतोऽस्ति किम्।।६।।

Here there was no diversity nor uniformity neither, nor was there any entity or nihility either; there was no sense of my egoism also, but all blinded in an indefinite void.

अनुभूतमपीदं सदहमित्यादिरूपकम्।
नास्त्येव यदि वाप्यस्ति तद्ब्रह्माजमनामयम्।।७।।

And though I conceived myself to be something in existence; yet I perceived it had no personality of its own, and its entity depended on that of one sole Brahma, who is increate and ever undecaying; (or never decays).

यत्स्वप्नपुरमेवेदं सर्गादावेव चिन्नभः।
अस्तितानास्तिते तत्र कीदृशे कव कुतः स्थिते।।८।।

Thus these sights being as appearances of dream, in the empty space of the intellect; it is not known how and in what form they were situated in the divine mind, before they were exhibited in creation.

यथाहं दृष्टवांस्तानि जगन्त्यवनिरूपधृक्।
तथा मया जलीभूय दृष्टं तादृशमेव तत्।।९।।

Now as I saw those tracts of land in the form of so many worlds, so I beheld large basins of water also (surrounding them on all sides).

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वारिधारणया वारि भूत्वा जडमिवाजडम्।
समुद्रमन्दिरेष्वन्तश्चिरं गुलगुलायितम्।।१०।।

Then my active spirit, became as the inert element of water in many a great (or reservoirs of water); and these are called as seas and oceans, in which lay and played with a gurgling noise.

तृणवृक्षलतागुल्मवल्लीनां स्तम्भनाडिषु।
मृद्वलक्षितमारूढं तवाङ्गेष्विव यूकया।।११।।

These waters are incessantly gliding on, bearing upon them loads of grass and straw, and bushes of plants and shrubs and trunks of trees; which float upon them, as the bugs and leeches crawl and creep on your body.

सर्वोत्थानोपमास्तम्भे तच्छेदे वलयोपमा।
मृद्व्या कर्णाहिगत्येव रचना प्रकृतोदरे।।१२।।

These are borne by the circling waters, like small insects and worms into the crevices of waves; and thence hurled into the womb of the whirlpools, whose depth is beyond all comparison.

वल्लीतमालतालादिपल्लवेषु फलेषु च।
विश्रम्य पुष्टया ऽऽकृत्या रेखाविरचनं कृतम्।।१३।।

The currents of the waters were gliding, with the leaves and fruits of trees in their mouths; while the floating creepers and branches, described the encircling necklaces about them.

मुखेनाविश्य हृदयमृतुवैधुर्यधारिणा।
हृता विधुरिता भुक्ता लूना देहेषु धातवः।।१४।।

Again the drinkable water being taken by the mouth, goes into the hearts of living beings; and produces different effects on the humours of animal bodies, according to their properties at different seasons.

सुप्तं पल्लवतल्पेषु प्रालेयकणरूपिणा।
तुल्यकालमशेषेषु दिक्षु सर्वास्वखेदिना।।१५।।

Again it is this water which descends in the form of dews, sleeps on leafy beds in the shape of icicles, and shines under the (moon-beams on all sides), all the time and without interruption.

नानाह्रदनदीगेहग्राहिणाऽविरताध्वना।
विश्रान्तं सेतुसुहृदः प्रसादेन क्वचित्क्वचित्।।१६।।

It runs with irresistible course to many a lake and brook as its home, it flows in the currents of rivers, unless it is stopped by some bridge or embankment.

विदाऽविदनुसंधानाज्जडेन तदनाश्रयात्।
जडाशयेषूल्लसितं जलेनावर्तवर्तिना।।१७।।

The waters of the sea like ignorant men on earth, ran up and down in search of the proper course; but failing to find the same, they tumbled and turned about in eddies and whirlpools (of doubts).

मया दुष्कृतिनेवोर्ध्वशिलास्वस्थेन भूभृताम्।
स्वावर्तवर्तिना श्वभ्रपातेषु शतधा गतम्।।१८।।

I saw the water on the mountain-top, which thought it rested on high, yet it fell owing to its restlessness in the form of a water-fall in the cataract, where it was dashed to a thousand splashes. (So I found myself to be hurled down by my sins, from my high position in heaven, to a thousand devious paths on earth).

धूमरूपेण निर्गत्य दारुभ्यो गगनार्णवे।
कणरत्नेन नीलक्ष्मण्यन्तर्वर्तिना स्थितम्।।१९।।

I saw the water rising from the earth in the form of vapour on high, and then mixing with the blue ocean of the azure sky, or appearing as blue sapphires among the twinkling stars of heaven.

विश्रान्तमभ्रपीठेषु विद्युद्वनितया सह।
भिन्नेन्द्रनीलनीलेन शेषाङ्गेष्विव शौरिणा।।२०।।

I saw the waters ascending and riding on the back of the clouds, and there joining with the lightning as their hidden consorts, shining as the cerulean god Viṣṇu, mounted on the back of the hoary serpent-*vāsuki*.

परमाणुमये सर्गे पिण्डरूपेष्वलक्षितम्।
स्थितमन्तःपदार्थेषु ब्रह्मणेवाखिलात्मना।।२१।।

I found this water both in the automatic and elementary creations, as well as in all gross bodies on earth, and I found it lying unperceived in the very grain of all things, as the omnipresent Brahma inheres in all substances.

प्राप्य जिह्वाणुभिः सङ्गमनुभूतिः कृतोत्तमा।
यामात्मनो न देहस्य मन्ये ज्ञानस्य केवलम्।।२२।।

This element resides in the tongue, which perceives the flavour of things from their particles, and conveys the sense to the mind.

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Hence I ween the feeling of taste relates to the soul and its perception, and not to the sensibility of the body. (The Divine Spirit is said to be flavour-*rasovaitat*, and it is the human soul only that perceives it).

न मया न च देहेन नान्येनास्वादितात्म यत्।
तदन्तर्विवृतं चेत्यमज्ञानाय तदप्यसत्।।२३।।

I did not taste this spiritual savour, by means of the body or any of its organs; it is felt in the inner soul only, and not by the perception of the mind, which are misleading and therefore false and unreal.

सर्वर्तुरसरूपेण नानामोदानि दिक्ष्वलम्।
भुक्तानि पुष्पजालानि प्रोच्छिष्टं ददतालये।।२४।।

There is this flavour scattered on all sides, in the sapidity of the season fruits and flowers; I have tasted them all and left the flowers to be sucked by the bees and butterflies.

चतुर्दशप्रकाराणां भूतानामङ्गसन्धिषु।
उषितं चेतनेनेव जडेनाप्यजडात्मना।।२५।।

Again the sentient soul abides in the form of this liquid, in the bodies and limbs of all the fourteen kinds of living bodies; (in some of which it appears in the form of red hot blood).

सीकरोत्कररूपेण रथमारुह्य मारुतम्।
आमोदेनेव विहितं विमलव्योमवीथिषु।।२६।।

It assumes the form of the showers of rain, and mounts on the back of the driving winds; and then it fills the whole atmosphere, with a sweet aromatic fragrance. (This sweet scent is called in Bengali which is a corruption of *svādu* or sweet).

राम तस्यामवस्थायां परमाणुकणं प्रति।
अनुभूतमशेषेण यथास्थितमिदं जगत्।।२७।।

Rāma! remaining in that state of my sublimated abstraction, I perceived the particulars of the world in each individual and particular particle.

अजडेन जडेनेव समया जालया तया।
अन्तःसर्वपदार्थानां ज्ञाताज्ञातेन संस्थितम्।।२८।।

Remaining unknown to and unseen by any body, I perceived the properties of all things, as I marked those of water, with this my sensible body, appearing as gross matter.

जगतां तत्र लक्षाणि नाशोत्पातशतानि च।
मया दृष्टानि रूढानि कदलीदलपीठवत्।।२९।।

Thus I saw thousands of worlds, and the repeated rising and falling, like the leaves of plantain trees: (or rather the barks of those trees, which grow upon and envelop one another).

एवं जगच्चाजगद्वा साकारं वा निराकृति।
चिन्मात्रगगनं सर्वमाकाशाधिकनिर्मलम्।।३०।।

Thus did this material world, appear to me in its immaterial form; as a creation of the Intellect, and presenting a pure and vacuous aspect.

न किंचन त्वं च न किंचनेदं
शुद्धः परो बोध इदं विभाति।
स चापि नो किंचन नापि शून्य-
माकाशमेवासि विकासमास्व।।३१।।

The phenomenal is nothing, and it is its mental perception only that we have all of this world; and this also vanishes into nothing, when we know this all to be a mere void.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उद पाषा० जलजगद्वर्णनं नाम नवतितमः सर्गः।।९०।।

CHAPTER 91

DESCRIPTION OF IGNEOUS, LUMINOUS AND BRILLIANT OBJECTS IN NATURE

Argument. Vasiṣṭha's Identity of his soul with light, and his observation of it in all light-some substances.

वसिष्ठ उवाच

ततोऽहमभवं तेजस्तेजोधारणयेद्धया।
चन्द्रार्कतारकाग्न्यादिविचित्रावयवान्वितम्।।१।।

Vasiṣṭha related: I then believed myself as identical with light, and beheld its various aspects in the luminous bodies of the sun and moon, in the planets and stars, and in fire and all shining objects.

नित्यं सत्त्वप्रधानत्वात्प्रकाशाकृतिराजगत्।
सर्वं दृश्यमृते सर्वचौरध्वान्तप्रतापयुक्।।२।।

This light has by its own excellence, and it becomes the light of the universe; it is as brilliant as the mighty monarch, before whose all

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surveying sight, the thievish darkness of night flies at a distance.

दीपादिभिः शनैः स्निग्धैर्दशाशतविहारिभिः।
प्रत्यक्षीकृतसर्वार्थं प्रतिगेहं सुराजवत्।।३।।

This light like a good prince, takes upon it the likeness of lamps, and reigns in the hearts of families and houses in a thousand shapes (of chandeliers &c), to drive off the thievish night, and restore the properties of all before their sight.

लोकालोके च हृषितैश्चन्द्रार्काद्यंशुरोमभिः।
परप्रकाशैकरतैर्दूरोत्क्षिप्ताम्बराम्बरम्।।४।।

Being glad to lighten all peoples (worlds), it enkindles the orbs of the sun, moon and stars; who with their rays and beams, dispel afar the shade of night from the face of the skies.

अन्धकारस्य दैन्यस्य समस्तगुणनाशिनः।
दृश्यं सद्दृश्यमनिशं सर्वस्य गुणशालिनः।।५।।

It impoverishes the darkness, that bereaves all beings from their view of the beauties of nature, and dispenses the useful light, which brings all to the sight of the visible.

तमस्तमालपरशुः परशुद्धिकरं पदम्।
सुवर्णमणिमाणिक्यमुक्तादिजनजीवितम्।।६।।

It employs the axe at the root of the nigrescent arbour of night, and adds a purity and price to all things; it is this that gives value to all metals minerals, and makes them so dear to mankind.

शुक्लकृष्णारुणादीनां नित्यं ज्योत्स्नाङ्गशायिनाम्।
पुत्राणामिव वर्णानां सर्वेषां देहदः पिता।।७।।

It shows to view all sorts of colours, as white, red, black and others. It is light that is the cause of colours as the parent is the cause of the progeny.

घनस्नेहरसं पृथ्व्या रक्षितानलवेधनम्।
गृहं प्रति घनानन्दैर्वृतदीपकपुत्रकम्।।८।।

This light is in great favour, with every one upon this earth; wherefore it is protected with great fondness in all houses, as they foster their children in them, by means of earthen walls (in order to preserve them from inclement winds).

दृष्टं पातालकेष्वीषत्तमोरूपेषु पावकम्।
अर्धदृष्टं रजोरूपे भूतले भूतमालिते।।९।।

I beheld a slight light, even in the darkness of the infernal region (*i.e.* the dismal hell fire); and I saw it partly in the particles of dust, which compose all bodies on the surface of the earth.

सत्त्वात्मसु महासत्त्वं नित्यत्वं देवसद्मसु।
जगज्जीर्णकुटीदीपः कूपोम्भस्तमसोर्महान्।।१०।।

I saw light, which is the first and best of the works of God, to be eternally present in the abodes of the celestial; and observed it as the lamp of the mansion of this world, which was the great deep of waters and darkness before. ("And darkness reigned over the face of the deep").

दिग्वधूविमलादर्शो निशानीहारमारुतः।
सत्त्वं चन्द्रार्कवह्नीनां कुङ्कुमालेपनं दिवः।।११।।

Light is the mirror of the celestial nymphs of all the quarters of heaven, (*i.e.* it shows and points out the face of the heavens to us); it scatters like the winds the dust of frost from before the face of night, it is the essence of the luminous bodies of the sun, moon and fire, and the cause of the red and bright hue of the face of heaven.

केदारं दिनसस्यानां तमोच्छूनामनुग्रहः।
नभःकाचबृहत्पात्रक्षालनाम्बु समुल्लसत्।।१२।।

It discloses the cornfields to day-light, and ripens their corn, by dispelling darkness from the face of the earth. It washes also the glassy bowl of heaven, and glitters in the dewy waters upon its face.

सत्ताप्रदतयार्थानां प्रकाशकतयापि च।
चिन्मात्रपरमार्थस्य सहोदर इवानुजः।।१३।।

It is by reason of its giving existence to, and bringing to view all things in the world, it is said to be the younger brother, of the transcendent light of divine Intellect. (The gross light is the reflexion of holy light).

क्रियाकमलिनीभानुर्भूतलोदरजीवितम्।
रूपालोकमनस्कारचमत्कारश्चितेर्यथा।।१४।।

It is the light of the sun, which is the reviver of the lotus bed of the actions of mortals; and which is the life of living beings on earth; it is the source of our sight of the forms of all things, as the intellect is that of all our thoughts and perceptions.

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नभस्तलगतासंख्यनक्षत्रमणिमालितः।
दिनर्तुवत्सराबृंह्यवाडवाग्न्यादिफेनिलः।।१५।।

Light decorates the face of the sky, with numberless gems of shining stars; and it is the solar light that makes the divisions of days, months, years and seasons in the course of time, and makes them appear as the passing waves in the ocean of eternity.

चन्द्रार्कादितरङ्गान्तरजडं पङ्किलो महान्।
बृहद्ब्रह्माण्डखातस्थो नित्यमेकार्णवोऽक्षयः।।१६।।

This immense universe bears the appearance of the boundless ocean, wherein the sun and moon are revolving as the rolling waves, over the scum of this muddy earth.

हेमादिषु सुवर्णत्वं नरादिषु पराक्रमः।
काचकच्यं च रत्नादौ वर्षादिष्ववभासनम्।।१७।।

Light is the brilliancy of gold, and the colour of all metals; it is the glitter of glass and gems, the flash of lightning, and the vigour of men in general.

ज्योत्स्नामुखेन्दुबिम्बेषु पक्ष्मलेक्षणलक्ष्मसु।
स्रवत्स्नेहामृतापूरो हाससौहार्दभासनम्।।१८।।

It is moon shine in the nocturnal orb, and the glittering of glancing eye-lids; it is the brightness of a smiling countenance, and the sweetness of tender and affectionate looks.

कपोलबाहुनेत्राक्षिभ्रूकरालकलासकः।
निजोऽजेयतया जातो विलासः कामिनीजने।।१९।।

It gives significancy to the gestures, of the face, arms, eyes and frowning of the eye-brows; and it adds a blush to maiden faces, from the sense of their invincibleness. (Laughter spring from pride).

तृणीकृतत्रिभुवनचपेटास्कोटितद्विषाम्।
शिरःसु वज्रीकरणं वीर्यं सिंहादिचेतसि।।२०।।

The heat of this light, makes the mighty to spurn the world as a straw, and break the head of the enemy with a slap; and strike the heart of the lion with awe.

कटुकङ्कटकुट्टाकखङ्गसंघट्टटांकृतैः।
पटुस्फुटाटोपरटि भटेष्वटनमुद्भटम्।।२१।।

It is this heat which makes the hardy and bold combatants, engage in mutual fighting with drawn and jangling swords; and clad in armours clanking on their bodies.

देवेषु दानवारित्वं सुरारित्वं सुरारिषु।
सर्वभूतेषु सोऽजस्त्वमुन्नामः स्थावरादिषु।।२२।।

It gives the gods their antagonism against the demons, and makes the demoniac races also antagonistic to the gods; it gives vigour to all beings, and causes the growth of the vegetable kingdom.

अथ ते मरुवद्भास्वांस्तत्राहमनुभूतवान्।
जगदाकाशकोशेषु तेषु तामरसेक्षण।।२३।।

All these appeared to me as the mirage in a desert, and I beheld them as phantasm in my mind; and this scene of the world was situated in the womb of vacuum, and I beheld these sceneries, O bright eyed Rāma, all these sceneries seem to resemble the appearances of a phantasmagoria to me.

दिगन्तदशनिस्तीर्णैः करजालैर्जगत्खगम्।
गृह्णद्व्यङ्गमर्कत्वं ग्रामवद्दृष्टभूतलम्।।२४।।

I then beheld the glorious sun above, stretching his golden rays to all the ten sides of the universe, and himself flying as the phoenix in the sky; and I saw also this speck of the earth, resembling a villa beset by the walls of its mountains.

कामोत्पले कोशचक्रं वाडवं तिमिरार्णवे।
ब्रह्माण्डसदने दीपं वृक्षं दिनफलावलेः।।२५।।

The sun turned about and lent his beams to the moon, and to the submarine fire beneath the dark blue ocean; and stood himself as the great lamp of the world on the stand of the meridian, to give the light of the day.

रसायनह्रदाकारमिन्दुत्वं वदनं दिवः।
निशानिशाचरीहासं विकासं रजनीविशाम्।।२६।।

I saw the moon rising as the face of the sky, with a lake of cooling and sweet nectar in it; the moonlight appearing as the soft and sweet smile of the sable goddess of night, and as the glow of the nightly stars.

जगल्लावण्यलक्ष्मीणां सर्वासामुपमास्पदम्।
रजनीरोहिणीनारीकैरवाणां परं प्रियम्।।२७।।

The moon is the comparison of all beautiful objects in the world, and is the most beloved

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object at night, of females, and of the blue lotus, and companion of the vesper or evening star.

नेत्रवृन्दस्य वक्रस्य द्युलतापुष्पजालकम्।
स्वर्गौघमशकव्यूहं तारकापटलं मृदु।।२८।।

I beheld the twinkling stars likening to the clusters of flowers in the arbour of the skies, and delighting the eyes and faces (of their spectator); and they appeared to me as flocks of butterflies, flying in the fair field of the firmament.

वणिङ्मात्रे वणिग्घस्ततुलातोलनदोलितम्।
रत्नत्वं जलकल्लोलहस्तान्दोलनमब्धिभिः।।२९।।

I saw many shining gems washed away by the waters, and tossed about by the waving arms of the ocean; *and I saw many jewels also in the hands of jewellers, and balanced by them in their scales.

(Full many a gem of brightest ray serene, the dark unfathomed caves of ocean bear. gray).

अब्धाऽब्धौ शफरावर्तमब्धा गोमञ्जरीगणः।
अब्दादौ दावदहनं वैद्युतं द्योतनं तनौ।।३०।।

I looked into the submarine fire lying latent in the sea, and the eddies whirling the silvery shrimps in the whirlpools, I saw the golden rays of the sun, shining as filaments of flowers upon the waters, and I saw also the lightning flashing in the midst of clouds. (There is a play upon the words *abdhi* and *abda* which mean the sea, the eddy, the marine fire, the cloud etc.).

दारुदारणदुर्वारदीप्तं ज्वलनमाततम्।
यज्ञाग्निदाहकल्याणं विस्फोटकठिनारवम्।।३१।।

I witnessed the auspicious sacrificial fire, blazing with ineffable light; and marked its burning flame, splitting and cracking the sacred wood, with a crackling and clattering noise.

कचत्काञ्चनमाणिक्यमुक्तामणिमयं महः।
तपस्तां नीतमाक्षिप्य पाण्डित्यमिव पामरैः।।३२।।

I saw the lustre of gold and other metals and minerals, and I found also how they are reduced to ashes by the act of calcination, like learned men overpowered by the clownish ignorant.

विश्रान्तं स्तनशृङ्गेषु मुक्ताहारतया तया।
असुरोरगगन्धर्वनरनायकयोषिताम्।।३३।।

I observed the brightness of pearls, which gave them a place on the breasts of women in the form of necklaces; as also on the necks and chests of men and giants, and of *Gandharvas* and chiefs of men.

पादाहतिं गतं मार्गे तिलकत्वं वधूमुखे।
खद्योतेन मया लब्धं पश्यावस्थासु चापलम्।।३४।।

I beheld the fire fly, with which the beauties adorn their foreheads with bright spots; but which are trod upon on the way by ignorant passers as worthless; hence the value of things depends on their situation and not real worth.

क्वचिद्विद्युत्तया तेषु शफर्या चार्णवेष्विव।
खस्थेषु विकृतं चारु वार्यावर्तविराविषु।।३५।।

I saw the flickering lightning in the unmoving cloud, and the fickle shrimps skimming upon the waters of the calm ocean; I heard also the hoarse noise of whirlpools in the quiet and unsounding main, and marked how restlessness consorted with restive and sedate.

क्वचिद्दीपतयानीय कलिकाकोमलाङ्गया।
अन्तःपुरेषु कान्तानां सुरतालोकनं कृतम्।।३६।।

Some times I saw the soft petals of flowers, were used as lamps to light the bridal beds in the inner apartments.

क्वचित्कज्जलजालस्य ज्वालाकनकदाकृते।
खेदिना घनकूर्माभं सङ्गेनैव स्वकोटरे।।३७।।

Being then exhausted as the extinguished lamp, I became as dark as colyriam; and slept silently in my own cell, like a tortoise with its contracted limbs.

कल्पान्तेषु क्वचित्सर्वजगद्भ्रमघनश्रमात्।
खे कज्जलासिते लीनं रुद्रेभ इव विद्युता।।३८।।

Being tired with any travel throughout the universe, at the *kalpānta* end of the world; I remained fixed amidst the dark clouds of heaven, as the elephant of Rudra abides there in company with (his lightning).

क्वचिदाकल्पमापीय वाडवाग्नितया जलम्।
जगत्सु गगनेष्वन्ते ननृते जलराशिषु।।३९।।

At the end when the worlds were dissolved, and the waters were absorbed by the submarine

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fires; I kept myself dancing in the ethereal space, which devoid of its waters.

क्वचिदुल्मुकदन्तेन मया ज्वालाभुजात्मना।
विलोलधूमावर्तोग्रकुन्तलेनाकुलौजसा।।४०।।

Sometimes I was borne on high by the burning fire, with its teeth of the sparks and its flaming arms, and its flying fumes resembling the dishevelled hairs on its head.

पुरपल्वलदाहेषु कवलीकृतजन्तुना।
कृताः कृताष्ट काष्ठादिपदार्थाः खादनोचिताः।।४१।।

The conflagration burnt down the straw-built houses before it, and fed upon the animal bodies on its way; and consumed the eight kinds of wood, that are ordained in sacrificial rites.

हतेन शस्त्रपाषाणैरयःपिण्डादिवासिना।
हन्तृदाहार्थमुद्गीर्णाः कणकोपलताः क्वचित्।।४२।।

I saw the sparks of fire, emitted by the strokes of hammer, from the red hot iron of blacksmiths, were rising and flying about like golden brickbats, to hit the hammerer.

क्वचिन्महाशिलाकोशे पाषाणमणिना मया।
समस्तभूतादृश्येन स्थितं युगशतान्यपि।।४३।।

In another place I saw the whole universe, lying invisible for ages in the womb of stony mundane egg.

श्रीराम उवाच

मुने तस्यामवस्थायामनुभूतं त्वया सुखम्।
उत दुःखमिति ब्रूहि बोधाय मम मानद।।४४।।

Rāma said: Tell me sir, how you felt yourself in that state of confinement in the stone; and whether it was a state of pleasure or pain, to you and the rest of beings.

वसिष्ठ उवाच

यथा याति नरः सुप्तो जडतां चेतनोऽपि सन्।
चिद्व्योम गच्छेद्दृश्यत्वं तथा जाड्यं प्रचेतति।।४५।।

Vasiṣṭha replied: As when a man falls into sleep with the dullness of his senses, and has yet his airy intellect fully awake in him; so was, that outward insensibility feel with intellectual sensibility. (So a man assimilating himself to Brahma, is full of his internal light and felicity).

आत्मानं चेतति ब्रह्म पृथ्व्यादीव यदा तदा।
सुप्तं जडमिवास्तेऽन्तः स्यादस्य न तदन्यथा।।४६।।

The great Brahma awakens the soul, when the body lies as insensible as the dull earth; so the sleeping man remaining in his torpid state, has his internal soul full with the divine spirit, (which fills it with true intellectual delight *sac-chidānanda*).

वस्तुतस्तस्य खोर्व्यादि नासद्रूपं न सन्मयम्।
द्रष्टृदृश्यमिवाभाति ब्रह्म चैतत्समं स्थितम्।।४७।।

Because the earthly or corporeal body of man, is verily as falsity and has no reality in it; it appears as visual phantom to the sight of the spectator, but in reality it is one with unchanged spirit of god.

एतत्सत्यपरिज्ञानं यस्योत्पन्नमखण्डितम्।
न तस्य पञ्चभूतानि न दृश्यद्रष्टृविभ्रमः।।४८।।

Knowing this certain truth, whosoever views these all as an undivided whole; sees the quintessence as one essence, and the subjective and the objective as the same. (Lit:— He does not fall into the blunder of the viewer and the view).

तदा मयैवं शुद्धेन तत्कृतं ब्रह्मरूपिणा।
ब्रह्मरूपादृते किंचिदेतत्कर्तुर्न युज्यते।।४९।।

I then having assimilated myself to the pure spirit of Brahma, viewed all things in and as Brahma, because there is none beside Brahma, that is or can be or do anything from naught.

यदा सर्वमिदं दृश्यं जातं ब्रह्म निरामयम्।
तदा ब्रह्मपदस्थेन मयात्मैवैवमीक्षितः।।५०।।

When I viewed all these visible as manifestation of the self-same Brahma, then I felt myself also situated in the state or divinity of Brahma himself.

यदा पुनरहं पञ्चभूतानीत्येव भासयन्।
भवामि जड एवाहं तदा चेतामि किं किल।।५१।।

When on the other hand, I reflected myself as combined with the pentuple material elements; I found myself reduced to my dull nature, and was incapable of my intellectual operation of excogitation, and the conception of my higher nature.

सुप्तोऽस्मीति दृढं भावं बुद्ध्वांश्चेतनोऽपि सन्।
नैद्रमेवत्यलं जाड्यं लसच्चेतति किंचन।।५२।।

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I thought myself as asleep, notwithstanding my power of intellection (which lay dormant in me); and being thus overtaken by the conception of my sleepy insensibility, how could I cogitate of anything otherwise; which is of a transcendental nature.

यस्तु ज्ञानप्रबुद्धात्मा देहस्तस्याधिभौतिकः।
शाम्यत्युदेति विमलो बोधात्मैवातिवाहिकः।।५३।।

He whose soul is awakened by knowledge, loses the sense of his corporeal body, and raises himself to his *ātivāhika* or spiritual form, by means of his purer understanding.

आतिवाहिकदेहेन तेन बोधात्मनाणुना।
बृहता वा यथाकामं निर्वाणात्मावतिष्ठते।।५४।।

A man having his sentient and spiritual body, either in the form of a minute particle or larger size as one may wish, remains perfectly liberated from the fetters of his body and his bondage in this world.

बोधदेहेन हृदयं शिलानामप्यभेदिनाम्।
प्रविश्याशु विनिर्याति याति पातालमम्बरम्।।५५।।

With his intelligent and spiritual body, a man is enabled to enter into the impenetrable heart of a hard stone, or to rise to heaven above or descend to the regions below.

तस्मान्मया पुरा राम बोधदेहेन तत्तदा।
तथा कृतमनन्तेन चिन्मयव्योमरूपिणा।।५६।।

Hence, O Rāma, I having then that intelligent and subtile body of mine, did all that I told you, with my essence of infinite understanding.

वज्रपाषाणपातालनभोम्बरगमागमान्।
कुर्वतस्तादृशस्याशु न विघ्न उपजायते।।५७।।

In my entrance into the hard stone, and my passages up and down the high heaven and the nether world, I experienced no difficulty from any side.

बोधमात्रशरीरेण यावदास्ते जडेष्वसौ।
पदार्थेषु तथाभूतस्तावत्तत्रावतिष्ठते।।५८।।

With my subtile and intelligent body, I passed every where, and felt everything as I used to do with material body.

स्वेच्छयैव चलित्वाथ ततोऽन्यत्र प्रयाति चेत्।
तत्तत्रैव स्थितिं याति तत्तथैवागतिर्यथा।।५९।।

One going of his own accord in one direction, and wishing to go in another, immediately finds himself even then and there, by means of his spiritual body.

बोधमात्रं विदुर्देहमातिवाहिकमव्ययम्।
इदानीं त्वं तमेवेह बुधोऽनुभवसि स्वयम्।।६०।।

Know this spiritual and subtile body, to be no other than your understanding only; and now you can well perceive yourself to be of that imperishable form, by means of your intelligence also.

चिन्मात्रव्योमरूपोऽस्मीत्यर्कादाविति बोधतः।
आत्मैवास्तमुपानीतः सन्नेवासन्निवात्मना।।६१।।

Thinking one's self as the vacuous Intellect, abiding in the sun and all visible objects; the spiritualist comes to know the existence of his self only, and all else that is beside himself as nothing.

स्थितं स्वप्नादिजगति तमसेवासतेव च।
आवृतेनेव वान्यासामालभ्येन सता दृशम्।।६२।।

But how is it possible to view the visible world as in-existent, to which it is answered that it appears as real as the unreal dream to the sleeping person, but vanishes into nothing upon his waking (scholium). Reliance in the in-existent world, is as the belief of the ignorant man in falsehoods; and this reliance is confirmed by habit, although it is not relied upon by others that know the truth.

तरङ्गलेखयाङ्गारसरितः स्वाङ्गलग्नया।
मनोराज्यश्रियेवाशुक् प्रोत्पन्नस्तद्वदेहया।।६३।।

But this reliance is as vain as the vanity of our desires, and the falsity of our aerial castle building, all which are as false as the marks of waves, left on the sea sands; or as the marking of anything with a charcoal, which is neither lasting nor perceptible to any body.

कज्जलालिकया वह्निविपिनं पुष्पशोभया।
फुल्लस्थलाम्बुजाकारं किंशुकाशोकरूपया।।६४।।

We see the woodlands, blooming with full blown flowers and blossoms; but these sights are as deluding, as the sparks of fire, presenting the appearance of a flower garden in fire works.

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वितारम्भयाप्युच्चैर्ज्वालाज्वलतयेद्धया।
उपोत्थायाङ्ग गलितं खललक्ष्म्येव लोलया।।६५।।

These pyrotechnical works, which are prepared with so much labour; burst on a sudden at the slight touch of fire, and then they are blown away as soon, as the prosperity of sharpers (which is transient).

तेजस्तयापि परमाणुकपोदरेऽपि
दृष्टेत्थमेवमिह राम मया जगच्छ्रीः।
अन्या च सा न च चिदम्बरतः परस्मा-
त्स्वप्ने पुराचलगणोऽत्र निदर्शनं वः।।६६।।

Rāma, I beheld the flourish of the world, to be as false and fleeting, as the appearance of light in the particles of dust; all these appearing as so many things of themselves, are in fact no other than the appearances of hills and cities, in the vacuity of the mind in our dreams at sleep.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाणप्रकरणे उ० पाषा० तैजसजगद्वर्णनं नामैकनवतितमः सर्गः।।९१।।

CHAPTER 92

DESCRIPTION OF THE CURRENT AIR, AS THE UNIVERSAL SPIRIT

Argument. Vasiṣṭha's assuming the form of Air, and his finding its pervasion all over the world as its vital spirit.

वसिष्ठ उवाच

अथ वातमयीं कृत्वा जगत्प्रेक्षणकौतुकात्।
धारणां धीरया वृत्त्या विततामहमागतः।।१।।

Vasiṣṭha continued: Now, in my curiosity to know the world, I thought myself as transformed to the form of the current air; and by degrees extended my essence, all over the infinite extent of the universe.

सपत्रोऽस्म्यनिलो वल्लीललनालोकलालकः।
कमलोत्पलकुन्दादिजालकामोदपालकः।।२।।

I became a breeze with a desire, to view the beauty of the lovely plants all about me; and to smell the sweetness of the fragrant blossoms of *kunda, Jassamine* as lotuses.

सीकरोत्करनीहारहेलाहरणतत्परः।
सुरतश्रान्तसर्वाङ्गसमाह्लादनतर्षुलः।।३।।

I bore about the coolness of the falling rains and snows and dew drops, with a view to restore freshness to the languid limbs of the tired and weary labourer.

तृणगुल्मलतावल्लीदलताण्डवपण्डितः।
लतौषधिफलोल्लासकुसुमामोदमण्डितः।।४।।

My spirit in the form of the current winds, bore about the essences of medicinal plants and the fragrance of flowers; and carried away the loads of grass, herbs, creepers and the leaves of plants all around.

मृदुर्मङ्गलकालेषु ललनालोकलालकः।
भीम उत्पातकालेषु पर्णवत्प्रौढपर्वतः।।५।।

My spirit travelled as the gentle zepher, in the auspicious hours of morn and eve; to awaken and lull to sleep the lovely maids; again it takes the tremendous shape of a tornado in tempest, to break down and bear away the rocks.

नन्दने कुन्दमन्दारमकरन्दरजोरुणः।
नरकेऽङ्गारसंभारभूरिनीहारभासुरः।।६।।

In paradise it is florid, with the reddish dust of *mandāra* flowers; in the mountains it is hoary with hoar frost and snows; and in hell it burns in the infernal fires.

सागरे सरलावर्तलेखानुमितसर्पणः।
दिवि वारिदसंचारमृष्टामृष्टेन्दुदर्पणः।।७।।

In the sea it has a curvilinear motion, with the curling waves and revolving whirlpools; and in heaven it bears aloft and moves the clouds, both to cover and uncover the mirror of moon hid under them.

नक्षत्रक्षत्रसैन्यस्य रथो रहोविबृंहितः।
त्रैलोक्यसिद्धसंचारविमानधरणे हितः।।८।।

In heaven it has the name of the *prabāha* air, to hold aloft the starry frame; and guide the course of the starry legions and the cars of their commanding generals-the post of Gods.

सहोदर इव क्षिप्रामित्वादस्य चेतसः।
अनङ्गोऽपि समस्ताङ्ग स्पन्दानन्दनचन्दनः।।९।।

It is accounted as the younger brother of thought, owing to its great velocity; it is formless but moves over all forms; and though intangible, yet its touch is as delight-some, as the cooling paste of sandal-wood.

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तुषारसीकरासारजरोरोमविजर्जरः।
आमोदयौवनोन्मादो मौनमार्दवशैशवः।।१०।।

It is hoary old with the hoar frost, it bears on its head; it is youthful with wafting the fragrance of vernal flowers, and it is young when it is quiet and still.

नन्दनामोदमधुरा मधुरोदारसंसृतिः।
चारुचैत्ररथोन्मुक्तो हृतकान्तारतश्रमः।।११।।

Here it roves at large, loaded with the fragrance of the garden of Eden; and there it moves freely bearing the perfumes of the grove of the *Gandharva Citraratha*, to tired persons and worn out lovers.

चिरं गङ्गातरङ्गाङ्गदोलान्दोलनसश्रमः।
श्रमस्वरूपाज्ञतया निवारिततश्रमः।।१२।।

Though fatigued with its toil, of raising and moving the incessant waves, of the cooling and purifying stream of Ganges; yet it is ever alert to lull the toil of others, being quite forgetful of its own weariness.

पुष्पभारानताः स्पर्शैर्वसन्तवनितालताः।
चिरं चपलयँल्लोलदलहस्तालिलोचनाः।।१३।।

It gently touches its brides of vernal plants, bending down under the load of their full blown flowers; which are ever shaking their leafy hands, and flitting eyes of fluttering bees, to resist its touch.

चिरं भुक्त्वेन्दुबिम्बाग्रं सुप्ता पूर्णाभ्रतल्पके।
विधूय कमलानीकमपनीतरतश्रमः।।१४।।

The fleeting air buried its weariness in its soft bed of clouds; after drinking dew drops exuding from the disc of the moon; and being fanned by the cooling breath of lotuses (growing in lakes of heaven).

समस्तरजसामेको व्योमगामी तुरंगमः।
आमोदमदमातङ्गसमुल्लासमहासुहृत्।।१५।।

Like the swiftest steed of Indra, he bears the farina of all flowers to him in heaven; and becomes a compeer with Indra's elephant, who is giddy with the fragrance of his ichor.

धीरेणाप्यतडिच्छृङ्गं पयोदपशुपालकः।
तन्तुः सीकरमुक्तानामरिधर्मा रजोरुजाम्।।१६।।

Then blew the winds, with the soft breath of the shepherd's horns; and drove away the clouds like cattle, and blasted the showering rain drops; that served to set down the dust of the earth.

आकाशकुसुमामोदः सर्वशब्दसहोदरः।
नाडीप्रणालीसलिलं भूताङ्गोपाङ्गवर्तकः।।१७।।

It is perfumed with the fragrance of flowers flying in the air, and is the uterine brother of all sounds which proceed from the womb of vacuum: (which is the common source of wind and sound. It runs in the blood and humours, within the veins and arteries of bodies; and is the mover of the limbs of persons.

मर्मकर्मकरैकात्मा हृद्गुहागेहकेसरी।
नित्यमेकान्तपथिकः सारविज्ज्ञातवेदसः।।१८।।

It dwells within the hearts of human bodies as their life, and is the soul and sole cause of all their vital functions. It is ever on its wind, and being ubiquitous throughout the world, it is acquainted with the secrets of all the works of Brahma.

आमोदरत्नलुण्टाको विमाननगरावनिः।
दाहान्धकारशीतांशुः शैत्येन्दुक्षीरसागरः।।१९।।

It is the plunderer of the rich treasure of odours; and the supporter of etherial cities; it is the destroyer of heat and darkness as the moon, and this air is the milky ocean, that produces the fair and cooling moon.

प्राणापानकलारज्ज्वा प्राणिनां यन्त्रवाहकः।
अरिर्मित्रं च द्वीपानां द्वीपसंचारणे रतः।।२०।।

It forms the islands (by undulation of waves and collection of sands); and is the preserver of the machine of animal bodies, by means of its conducting the vital airs.

पुरोगतोऽप्यदृश्यात्मा मनोराज्यपुरोपमः।
तालवृन्ततिलेतैलमालानं स्पन्ददन्तिनः।।२१।।

It is ever present before us, and yet invisible in itself, like an imaginary palace; or as oil in the pods of palm trees, or fetters on the legs of infuriate elephants.

एकक्षणलवेनैव चालिताखिलभूधरः।
वर्णावलितरङ्गाणां गङ्गावाह इवैककृत्।।२२।।

It blows away in a moment, all the mountains at the end of the world; it marks the waves with

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their curls, and collects the sands of rivers (to large beaches and coasts).

धूमाम्बुवाहरजसां महावर्तकृदम्भसाम्।
द्युनदीवाहवार्योघनभोनीलोत्पलालिकः।।२३।।

It is false in appearance, as water in a cloud of smoke, or a whirlpool in it; it is as invisible as the streams above the firmament, and the lotuses growing in the lakes of the blue etherial sky.

शरीरावेष्टितोन्मुक्तपुराणतृणचोपनः।
स्पन्दपद्मवनादित्यः शब्दवर्षैकवारिदः।।२४।।

It is covered with bits of rotten grass, in its form of the gusts of wind; it opens the lotus blossoms by its gentle breeze, and showers down the rains in its form of sounding blasts.

व्योमकाननमातङ्गः शरीरगृहगर्गटः।
धूलीकदम्बविपिनमालालिङ्गननायकः।।२५।।

Its body is as a wind instrument at home, and as an elephant in the forest of the sky; it is a friend to the dust of the earth, and a wooer of flowers in woods and gardens.

स्त्यानीकरणसंशोषधृतिस्पन्दनसौरभैः।
सशैत्यैः कर्मभिः षड्भिरलब्धक्षण आक्षयम्।।२६।।

It is ever busy in its several acts, of congealing and drying, of upholding and moving, and of cooling the body and carrying the perfumes; and is incessantly employed in these six fold functions to the end of the world.

रसाकर्षणसव्यग्रो नित्यं भ्रातेव तेजसः।
हरणादानकर्तृणामङ्गानां विनियोगकृत्।।२७।।

It is as fleet as light, and adroit in extracting juices as the absorbent heat; and is ever employed in the acts of contraction and distension of the limbs of bodies, at the will of everybody.

शरीरनगरे नाडीमार्गैर्गतिनिरर्गलः।
रसभाण्डे परावर्तादायुर्मणिमहावणिक्।।२८।।

It passes unobstracted through the avenues, of every part of the city of the body; and by its circulation in the heart, and distribution of the bile and chyle through blood vessels, it preserves the functions of life.

शरीरनगरीनाशनिर्माणैकपरायणः।
रसकिट्टकलाधातुपृथक्करणकोविदः।।२९।।

It is expert in repairing the losses, of the great citadel of the living body; by removing its excrements and replacing its gastric juices: (*i.e.* the six humours of the body), and the formation of its blood and fat, and the flesh, bones, and skin.

प्रतिसूक्ष्माणुकं देहे ततो दृष्टं मया जगत्।
तत्रेत्थं रूपवानस्मि स्फुटमाभोगि सुस्थिरम्।।३०।।

looked through every particle of the body, by means of the circulating air; as I viewed every part of the universe by means of the circumambient air; and it is by means of my vital airs, that I conduct this body of mine.

परमाणुप्रति त्वत्र प्रोह्यन्त इव सर्गकाः।
न च किंचित्किलोह्यन्ते खाकृते किमिवोह्यते।।३१।।

The winds bear innumerable particles on their back, as if they were so many worlds in the air, while in fact there is nothing borne by them, when there is naught but an utter negative vacuity everywhere.

सचन्द्रार्कानिलाग्नीन्द्रपद्मवैश्रवणेश्वराः।
सब्रह्महरिगन्धर्वा विद्याधरमहोरगाः।।३२।।

I viewed all bodies including those of the gods, as those of Hari and Brahma, and the *Gandharvas* and *Vidyādharas*; and I saw the bright sun and moon, of fire and Indra and others.

ससागरगिरिद्वीपदिगन्तरमहार्णवाः।
सलोकान्तरलोकेशक्रियाकालकलाक्रमाः।।३३।।

I saw the seas and oceans, the islands and mountains, stretching as far as the visible horizon; I beheld also the other worlds, and the natures and actions of their inhabitants.

सस्वर्गभूमिपातालततलोकान्तरान्तराः।
सभावाभाववैधुर्यजरामरणसंभ्रमाः।।३४।।

I saw the heaven and earth and the infernal regions also, and marked their peoples and their lives and deaths likewise.

एवं नाम तदा राम भूतपञ्चकरूपिणा।
मया प्रविहृतं तत्र त्रैलोक्यनलिनोदरे।।३५।।

So I beheld various kinds of beings, composed of the five elements; and traversed in the form of air, throughout all parts of the universe, as a bee enters the foliage of a lotus flower.

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रसः पीतोऽनुभूश्च क्ष्माजलानिलतेजसाम्।
मूलजालेन वृक्षाणां प्राणिनां वसता मया।।३६।।

In my aerial form, I passed through the bodies of all corporeal beings, which are composed of earth, water, air and fire; I sucked the juice of all animal bodies, and drank the moisture of trees drawn by their roots.

रसायनघनाङ्गेषु चन्दनद्रवशोभिषु।
लुठितं चन्द्रबिम्बेषु तुषारशयनेष्विव।।३७।।

I passed over all cold and solid bodies, and the liquid paste of sandal wood; I rested in the cool lunar disk, and lulled myself on beds of snows and ice.

सर्वर्तुवनजालेषु नानामोदानि दिक्ष्वलम्।
भुक्तानि पुष्पजालानि प्रोच्छिष्टं ददतालये।।३८।।

I have tasted the sweets of all season fruits and flowers in the arbours of every part of this earth; I have drunk my fill in the flower-cups of spring; and left the lees and leavings for the beverage of bees.

ततोऽन्नतासु मृद्वीषु स्वास्तीर्णास्वम्बराजिरे।
सुप्तं शुभ्राभ्रमालासु नवनीतस्थलीष्विव।।३९।।

Then I rolled on the high and soft beds of clouds, which are spread out in the wide fields of the firmament; and I slept on soft and downy wings of clouds, as in a place bedded by heaps of butter.

सुमनःपत्रमृदुषु नीललक्ष्मीविलासिषु।
सुरसिद्धाङ्गनाङ्गेषु दूरास्तस्मरवासनम्।।४०।।

I reposed on the petals of flowers, and on the green leaves of trees; and rested on the soft bodies of heavenly nymphs, without any concupiscence on my part.

कृतः कुमुदकह्लारकमले नलिनीवने।
कोमलः कलहंसीभिर्लीलाकलकलारवः।।४१।।

I played with the blossoms of lilies and lotuses, in their beds and bushes; and I joined with the cackling geese and swans in their pleasure lakes.

सरत्सरिच्छिरासारा मूलभूमण्डलान्विताः।
अङ्गैरूढाः स्फुरद्भूता लोमालय इवाद्रयः।।४२।।

I moved with the course of streams and with the rippling waters of lakes and rills; and I bore the orb of the earth on my back, and carried about me all her mountains, as hairs upon my body.

खाद्रयः प्रथिता दीर्घसरित्सूत्रैः समुद्रकैः।
आदर्शैरिव विश्रान्तमङ्गेषु प्रतिबिम्बभिः।।४३।।

The wide extending hills and mountains, the lengthening rills falling from them, together with all the seas and oceans, are all as pictures represented in the mirror of my body.

भूतसर्गेण विश्रान्तं सिद्धविद्याधरादिना।
मद्देहे चेतितेनेव मक्षिकायौकरूपिणा।।४४।।

All the terrestrials and celestial, that live and move at large upon my body; appear to be moving and flying about me as lice and flies.

मत्प्रसादेन मुदितैर्लब्धमर्कादिभिर्वपुः।
कृष्णरक्तसितापीतहरितैर्हरितैरिव।।४५।।

It is by my favour, that the sun receives the various colours with which he shines; and which he diffuses to the leaves of trees, in the sundry hues of red and black, of white, yellow and green.

समुद्रमुद्रया सप्तद्वीपसप्तात्मरूपया।
संस्थया स्थापिता भूमिः प्रकोष्ठे वलयोपमा।।४६।।

The earth is situated with the seven seas, surrounding the seven great islands (continents); as so many wrist-lets are encircled about the wrists of men.

विद्याधरपुरन्ध्रीणां परामृष्टाङ्गयष्टिना।
अदृष्टेनैव विहितः पुलकोल्लास आत्मना।।४७।।

I was delighted at the sight of the celestial nymphs, also as I see with gladness myself within.

सरिच्छिरामलस्फाररसानि सुषिराणि च।
जगन्त्येवास्थिजालानि ममासन्संस्थितानि च।।४८।।

The earth with its rivers of pure water and its solid hills and rocks, were as the veins and blood, and flesh and bones of my body.

असंख्यैर्व्योममातङ्गैश्चन्द्रार्कचलचामरैः।
उदुम्बरान्तर्मशकैरिव मद्धृदये स्थितम्।।४९।।

I beheld innumerable elephantine clouds, and countless suns and moons in the starry frame on the sky; as I see the flights of gnats and flies in the vacuum of my mind.

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सर्वपातालपादेन भूतलोदरधारिणा।
खमूर्ध्नापि तदा राम न त्यक्ताथ पराणुता।।५०।।

In my minute form of the intellect, I held, O Rāma, the earth with its footstools of the nether regions upon my head; (because the vacuous intellect is capable of containing and upholding all things).

दिक्षु सर्वासु सर्वत्र सर्वदा सर्वकारिणा।
सर्वात्माप्यसर्वेण शून्यरूपेण संस्थितम्।।५१।।

I remained in my sole vacuous and spiritual state, in all places and things at all times, and as the free agent of myself; and yet without my connection with anything whatsoever.

किंचित्त्वं सदकिंचित्त्वं साकृतित्वं निराकृति।
अनुभूतं सजाड्यं च चेतनत्वमलं मया।।५२।।

In this state of my spirituality, I had the knowledge of both the intellectual and material worlds; and of all finite and infinite, visible and invisible and formal as well as formless things.

मैनाकमुग्धपीनस्य सागरस्यावनिं प्रति।
सन्ति सर्गसहस्राणि स्थाणुभूतान्यथो मया।।५३।।

I beheld in my own spirit, a thousand worlds and mountains and seas; and they appeared as carved statues and engravings in the vacuous tablet of my mind.

जगन्त्यङ्गे मयोढानि गूढानि प्रकटान्यपि।
प्रतिबिम्बपुराणीव मुकुरेणाजडात्मना।।५४।।

I bore in my spiritual body, many occult and visible worlds; and they showed themselves as clearly to my inmost soul, as if they were the reflexions of real objects in a mirror.

एवं जलानिलाग्नित्वं भूमित्वं खात्मना मया।
कृतं चितेव स्वप्नेषु वत मायाविजृम्भितम्।।५५।।

So I perceived the four elemental bodies of earth and air, and of fire and water, in my vacuous soul; in same manner as we see the delusive objects of our dream in the vacuity of our intellect.

अपि तस्यामवस्थाया जगन्त्याकाशकोशके।
मया दृष्टान्यसंख्यानि परमाणुकणं प्रति।।५६।।

I saw also in that state of my hypnotism, innumerable worlds rising before me in each particle of matter; as it appeared to fly before me in the hollow space of vacuum.

परमाणुप्रतिव्योम परमाणुप्रतिस्थितम्।
सर्गवृन्दं यथा स्वप्ने स्वप्नान्तरयुतं पुरम्।।५७।।

I beheld a world in every atom, which was flying in empty air; just as we see the many creations of our dreams, and the many creatures in those dreams.

स्वमेवाहमभूवं भूमण्डलं द्वीपकुण्डलम्।
सर्वात्मनापि न व्याप्तं किंचनापि मया क्वचित्।।५८।।

I myself have become the orb of the earth, and the clusters of islands (as their pervading spirit (*adhyāsikātma*); though my spirit never comes in contact with anything at all).

समुत्पादयाताशेषं लतातरुतृणाङ्कुरम्।
भूतलेन रसाः कृष्टा मयार्थेनैव पुंभृताम्।।५९।।

With my earthly body, I suck the rain water and the waters of the seas; in order to supply the moisture of the moisture of trees, on account of their producing the juicy fruits, for the food of living beings.

अवदाततमे युद्धबोधकालमुपेयुषि।
जगल्लक्षाणि तिष्ठन्ति न तिष्ठन्ति च कानिचित्।।६०

At the time of my coming to pure understanding, and the clairvoyance of my intellectual sight; I find the millions of worlds and all worldly things, disappearing from my view and all uniting in One sole unity.

चिति यास्तु चमत्कारं चमत्कुर्वन्ति यत्स्वतः।
स्वचमत्कृतयोऽन्तस्थास्तदेताः सृष्टिदृष्टयः।।६१।।

This is a miracle of the intellect, and it strikes with wonder in ourselves; that the miracles of the inner mind, manifest themselves as external sights before our eyes. (*i.e.* The subjective appearing as the objective).

अनुभूतं कृतं कष्टं यावत्कचन किंचन।
परमार्थचमत्कारादृते नेहोपलभ्यते।।६२।।

I felt it painful to think of the existence of nothing any where; but I found out the truth, that their is nothing in reality except one spiritual substance, which displays all these wonders in itself.

प्रत्येकं विश्वरूपात्मा सर्वकर्ता निरामयः।
प्रबुद्धः शुद्धबोधात्मा सर्वं ब्रह्मात्मकं यतः।।६३।।

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There is but One universal soul, which is the ever undecaying cause of all; and produces and lives through out the whole.

(This is called the *viśvarūpa* hypostatize of god, as it is expressed by the poet "These as they change, are but the varied god", and the world is full of Him). And as my soul was awakened to knowledge, I saw this whole in the soul of Brahma.

सर्वः सर्वत्र सर्वात्मा सर्वगः सर्वसंश्रयः
एतत्प्रबुद्धविषयमप्रबुद्धं न वेद्व्यहम्।।६४।।

Being awakened to the knowledge of the universal soul, as the all and every where, ubiquitous and all supporting; I became insensible of all objects, and was myself lost in the all subjective unity.

आकाशकोशविशदात्मनि चित्स्वरूपे
येयं सदा कचति सर्गपरम्परेति।
सान्तस्तदेव किल ताप इवान्तरूष्मा
भेदोपलम्भ इति नास्ति सदस्त्यनन्तं।।६५।।

It is in the vacuous convexity of the pure divine spirit, that the continuous creations appear to rise in the intellect; but it is the extinction of these, which extinguishes the burning flame (of worldliness) in the mind, and exterminates the knowledge of all these ideal particulars, into that of One infinite and ever existent entity.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाण० उ० पा० परमार्थसर्गयोरैक्यप्रतिपादनं नाम द्विनवतितमः सर्गः।।९२।।

CHAPTER 93

THE ADVENT AND PSALMODY OF A SIDDHA IN THE AERIAL ABODE OF VASIṢṬHA

Argument. The appearance of the spirit of a Siddha in the aerial cell of Vasiṣṭha, and his heavenly canticle.

वसिष्ठ उवाच

अथैवंरूपसंवित्तेः परावृत्त्य प्रयत्नतः।
तमम्बरकुटीकोशदेशमागतवाहनम्।।१।।

Vasiṣṭha continued: As my mind was turned from the sight of phenomenal, and employed in the meditation of the only One; I found myself to be suddenly transported to my holy cell in the air.

यावत्तत्र न पश्यामि स्वदेहं क्वचन स्थितम्।
पश्यामि केवलं सिद्धं कमप्यन्यं पुरः स्थितम्।।२।।

There I lost the sight of my own body, and know not where I was seated; when all of a sudden the sacred person of a *siddha* or aerial saint, appeared in view, and to be seated before me.

उपविष्टं समाधाननिष्ठमिष्टं पदं गतम्।
सौम्योदयमिवादित्यं दग्धेन्धनमिवानलम्।।३।।

He sat in his mood of deep meditation, and was entranced in his thought of the supreme spirit; his appearance was as bright as the sun, and his person was as shining as the flaming fire.

बद्धपद्मासनं शान्तं समाधाननिरिङ्गनम्।
गुल्फद्वितयमध्यस्थवृषणं विषयातिगम्।।४।।

He sat quiet and steadily in his posture of *padmāsana* between his two knees and heels; and remained absorbed in meditation, having no motion of his body, nor any thought of anything in his mind.

मृष्टसौम्यसमाभोगस्कन्धबन्धुरकन्धरम्।
सुस्थिरोदारविश्रान्तस्फारकस्थिति सुन्दरम्।।५।।

His body was besmeared with ashes, and his head was borne erect upon his shoulders; he sat quiet and quite at ease, with his bright countenance and in his sedate posture.

नाभीनिकटगोत्तानपाणिद्वितयदीप्तिभिः।
हृदयाम्भोजतेजोभिर्बहिष्ठैरिव भासितम्।।६।।

The palms of both his hands were lifted up, and were set open below his navel; and their brightness caused his lotiform heart to be as full-blown, as the sun-beam expands the lotuses in lakes.

श्लिष्टपक्ष्मेक्षणं क्षीणसर्वेक्षं स्वच्छतां गतम्।
सरो निमीलिताम्भोजमिव सुप्तं दिनात्यये।।७।।

His eyelids were closed, and his eye-sight, was as weak, as to view all the visible in one light of whiteness, and they seemed to be as sleepy, as the closing petals of the lotus of the close of the day.

अविक्षुभितमाशान्तमन्तःकरणकोटरम्।
दधानं धीरया वृत्त्या शान्तोत्पातमिवाम्बरम्।।८।।

His mind was as calm in all its closets (*i.e.* thoughts), as the sides of the horizon in their

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stillness; and his soul was as unperturbed, as the serene sky freed from a tempest: (calm after storm).

अपश्यता निजं देहं तं मुनिं पश्यता पुरः।
इदं मया तदा तत्र चिन्तितं चारुचेतसा।।९।।

I who did not see my own person, could yet plainly perceive that of the saint thus placed before me; and then I reflected in my mind, with the perspicacity of my discernment.

अयं कश्चिन्महासिद्धः संप्राप्तोऽस्मिन्दिगन्तरे।
विचार्याहमिवैकान्तं विश्रामार्थी महाम्बरम्।।१०।।

I find this great and perfect *siddha* or saint in this solitary part of the firmament; and I believe him to be as absorbed in his meditation, as I am at my ease in this lonely spot.

समाधियोग्यमेकान्तं लभेयेतीह चिन्तया।
कुटी दृष्टेयमेतेन सत्यसंकल्पशालिना।।११।।

It is very likely that this saint, being earnest in his desire of deep meditation, and finding this retired cell of mine most favourable to it, has called here of his own accord.

मदागमनमेतेन ततोऽचिन्तयता चिरम्।
तं स्वदेहं शवीभूतमपास्येह कृता स्थितिः।।१२।।

He though I had cast off my mortal coil, and could not perceive by his deep attention that I had returned to it; so he threw away my dead body as he thought it, and made his residence in that cell of mine.

तदिहास्तमहं यामि स्वं लोकमिति निश्चयम्।
यावद्गन्तुं प्रवृत्तोस्मि तावत्संकल्पनक्षयात्।।१३।।

Seeing thus the loss of my body here, I thought of repairing to my own abode (in the constellation of pleiades सप्तर्षि मण्डलं and as I was attempting to proceed thereto, I resigned my attachment to my lone cell (which was now held by another).

सा निवृत्ता कुटी तत्र संपन्नं व्योम केवलम्।
स सिद्धोऽपि निराधारः पतितोथः समाधिमान्।।१४।।

This cell was dilapidated also in time, and there remained an empty void only in lieu of it; and the saint that had taken my place therein, lost his stay also for want of the cell, and fell downward in his meditative mood.

स्वप्नसंकल्पसंशान्तौ स्वप्नसंकल्पपत्तनम्।
यदा सा सुकुटी नष्टा मत्संकल्पोपशान्तितः।।१५।।

Thus that lonely cell was lost to me, together with the loss of my fond desire for it, just as a visionary and imaginary city, vanishes with the dream and desire, which presented it to our view.

स पपात ततो ध्यानी जलोत्पीड इवाम्बुदात्।
खादिवानिलनुन्नोऽब्द इन्दुबिम्बमिव क्षये।।१६।।

The meditative saint then fell down from it, as the rain falls down from the cloud; and as a spot of cloud is blown away to the winds in empty air, like the disc of the moon traversing in the sky.

वैमानिक इवापुण्यश्छिन्नमूल इव द्रुमः।
खात्त्यक्त इव पाषाणः स पपात ततोऽवनौ।।१७।।

He felt as a heavenly spirit falls to earth, after fruition of the reward of his meritorious acts; and as a tree falls head-long being uprooted from the ground, so he fell down upon the earth.

अहं यावदियं तावत्कुटिकास्त्विति कल्पने।
क्षीणे कुटीक्षये जाते स सिद्धः पतितः क्षणात्।।१८।।

So when wish for stability of our dwelling, with the continuance of our lives; we see on a sudden the termination of both, as it happened to the falling *Siddha*.

पतता तेन सिद्धेन ततः सौजन्यकौतुकः।
मनसैवाहमगमं नभसो वसुधातलम्।।१९।।

Seeing the falling *Siddha*, I felt a kind concern for him; and in the flight of my mind, came down from heaven in my spiritual form, to that spot on earth where he had fallen.

सोऽपतत्पवनस्कन्धवलनावर्तवृत्तिभिः।
सप्तद्वीपसमुद्रान्ते गीर्वाणरमणावनौ।।२०।।

He fell on the wings of the current air, which conveyed him whirling as in a whirlwind, beyond the limits of the seven continents and their seven fold oceans, to a place known as the land of gold and the paradise of the gods.

प्राणापानोर्ध्वगामित्वात्खाद्यथास्थितमेव सः।
सृष्टपूर्वोर्ध्वमूर्धोर्व्यां बद्धपद्मासनोऽपतत्।।२१।।

He fell down the sky in his very posture of *padmāsana*, as he had been sitting there before; and sat with his head and upper part of the body erect, owing to the ascension or upward motion

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of the *prāṇa* and *apāna* breaths that were inhaled by him. (The rising breath like the rope of a pitcher, keeps the body from sinking downward).

न प्रबुद्धो बभूवासौ विचरं तमचेतनः।
पाषाणदेर इव वा तूलात्मेवैव वा लघुः।।२२।।

Though hurled from such height, and carried to such distance; yet he did not wake from the torpor of his *samādhi*-meditation, (to which he sat fixed and intent); but fell down insensible as a stone, and as lightly as a bale of cotton.

मया तदवबोधार्थमथ यत्नवता तदा।
कृत्वा जलदतां व्योम्नि वृष्टं गर्जितमूर्जितम्।।२३।।

I was then much concerned for his sake, and from my great anxiety to waken him; I roared aloud like a cloud from my place in the sky, and shower a flood of rain-water also upon him.

करकाशनिपातेन तेन तस्मिन्दिगन्तरे।
मयूरं प्रावृषेवामुं बुद्ध्या बोधितवानसौ।।२४।।

I went on darting hail stones, and flashing as lightning in order to waken him; and I succeeded to bring him to sense, as the clouds rouse the peacock in the rainy season.

बभूवाभासिताङ्गश्रीर्विकासितविलोचनः।
धारानिकरफुल्लात्मा प्रावृषीवाम्बुजाकरः।।२५।।

His body flushed and his eyes opened, as a blooming blossom and full blown flowers; and the drizzling rains enlivened his soul, as the driving rain, gives the lotuses of lakes to bloom.

प्रबुद्धं संप्रशान्तायां दृष्टौ तमहमग्रतः।
अपृच्छं स्वच्छया वृत्त्या निवृत्तं परमार्थतः।।२६।।

Finding him awake, and seated in my presence, I cast my complacent look upon him; and asked him very politely, about the prosperity of his spring concerns.

क्व स्थितोऽसि करोषीदं किं च भो मुनिनायक।
कस्त्वं कस्मादलं दूरान्न भ्रंशमपि चेतसि।।२७।।

I said, tell me, o great sage, who you are, and where is your abode, and what to do; and how is that you are so insensible of your state, notwithstanding your fall from so great a distance.

(It is a pity that men are so insensible of the fall of their heavenly souls to this miserable earth).

इत्युक्तो मामसौ प्रेक्ष्य संस्मृत्य प्राक्तनीं गतिम्।
उवाच वचनं चारु चातको जलदं यथा।।२८।।

Being addressed by me in this manner, he looked steadfastly upon me, and then remembering his visit at mine, he replied to me in a voice, as sweet as that of the *cātaka*-swallow to the sonorous clouds.

सिद्ध उवाच

प्रतिपालय मे यावत्स्ववृत्तान्तं स्मराम्यहम्।
कथयिष्यामि ते पश्चात्पाश्चात्यं वृत्तमात्मनः।।२९।।

The sagely siddha said: You sir, shall have to wait awhile until I can recollect myself and my former state; and then I will relate to you the latter incidents of my life.

इत्युक्त्वा चिन्तयित्वाशु स यथावृत्तमक्षतम्।
स्मृतवान्सायमह्नीव समाचरितमात्मनः।।३०।।

So saying he fell to the recollection of his past incidents, and then having got them in his remembrance, he related the particulars to me without any reserve, and as if they were the occurrence of his present day.

मामथोवाच वचनं चारुचन्द्रांशुशीतलम्।
आह्लादनमनिन्द्यं च निरवद्यं सुखोदयम्।।३१।।

He then spoke to me in a voice, as soft and cooling as the sandal paste and moon-beams; and the words were as blameless and well spoken, as they were pleased to my ears and ravishing of my soul.

सिद्ध उवाच

अधुना त्वं मया ब्रह्मन्परिज्ञातोऽभिवादये।
अतिक्रमोऽयं क्षन्तव्यः स्वभावो हि सतां क्षमा।।३२।।

The siddha said: I now come to know you sir, and greet you with reverence; and beg you to pardon my intrusion upon you, as it is the nature of the good to forgive the faults of others. (Because to err is human to forgive divine).

मुने चिरमहं भ्रान्तो देवोपवनभूमिषु।
भोगामोदविमोहेषु षट्पदः पद्मिनीष्विव।।३३।।

Know me, O sage, to have long enjoyed (in one of my former births), the sweets of the garden of paradise in the form of butterfly; as a bee sucks the honey of lotus-flowers in the lake.

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दृश्यनद्यामथो चित्तचलकल्लोलहेलया।
चक्रावर्तोह्यमानेन मयोद्विग्नेन चिन्तितम्।।३४।।

I fluttered over a running stream, and found it swelling with sounding waves at pleasure; and then seeing it whirling with its horrid whirlpools, I began to reflect with sorrow in my mind (in the following manner).

संसारसागरे दृश्यकल्लोलैरहमाकुलः।
कालेनोद्वेगमायातश्चातकोऽवग्रहे यथा।।३५।।

Such is the sight of the troubles in this ocean of the world, which overwhelms me quite in sorrow and grief; and I have become like a parching and plaintive swallow, that wails aloud at a draught of rain water.

संविन्मात्रैकसारेषु रम्यं भोगेषु नाम किम्।
अवतिष्ठे गतोद्वेगसंविद्व्योम्न्येव केवलम्।।३६।।

I find my chief delight to consist in intelligence, and perceive no pleasure in worldly enjoyments, therefore I must rely only in my intellectual speculative, and abide without any anxiety, in the unclouded sphere of my spiritual felicity.

शब्दरूपपरसस्पर्शगन्धमात्रादृते परम्।
नेह किंचन नामास्ति किमेतावत्यहं रमे।।३७।।

I see there is no real pleasure here, but what is derived from our sensations of the sensible objects (of figure, sound, taste, touch and smell); I find no lasting delight in these, that I should depend on them.

चिन्मात्राकाशमेवैतत्सर्वं चिन्मात्रमेव वा।
तत्किमत्रासदाकारे रमे नष्टमतिर्यथा।।३८।।

All this is either the vacuity of the intellect, or representations of the intellect itself; when then should I be deluded with these false appearances, as a madman or one of a deluded mind is apt to do.

विषया विषवैषम्या वामाः कामविमोहदाः।
रसाः सरसवैरस्या लुठन्तेषु न को हतः।।३९।।

The sensible are causes of our insensibility as poison, and women are deluders of men and provokers of their passions; all sweets are but gall, and all pleasures are only a sort of pleasing pain.

जीर्णा जीवितजम्बालचरच्छफरिकामतिः।
कायं द्रुतगता दातुं जरेच्छति बृहद्बकी।।४०।।

And this body which is subject to sickness and decay, with its mind as fickle as a shrimp fish, is hourly watched upon by inexorable death, as the old crane lurks after the skimming fish for his prey.

कायोऽयमचिरापायो बुद्बुदोऽम्बुनिधाविव।
स्फुरन्नेव पुरोन्तर्द्धि याति दीपशिखा यथा।।४१।।

The frail body being subject to instant extinction, likens a bubble of water in the ocean of eternity; it resembles also the flame of lamp, which is put out in a moment, while it burns vividly before us.

विविधाकुलकल्लोला चक्रावर्तविधायिनी।
मृतिजन्मबृहत्कूला सुखदुःखतरङ्गिणी।।४२।।

What is the life any more than a stream of water, running between its two shores of birth and death; flowing on with the currents of passing joys and griefs, swelling with the waves of incidents, and whirling with the whirlpools of dangers and difficulties?

यौवनोल्लासकलिला जराधवलफेनिला।
काकतालीययोगेन संपन्नसुखबुद्बुदा।।४३।।

It is muddied with the pleasures of youth, and blanched with the hoary froths of old age; and emits but casually a few bursting bubbles of glee and gladness, which are afloat for and flitting in a moment.

व्यवहारमहावाहरेखाजडरवाकुला।
रागद्वेषघनोल्लासा भूतलालोलदेहिका।।४४।।

It runs with the rapid torrent of custom, sounding with the hoarse noise of current opinions; it is overcast by the roaring clouds of envy and anger, and overflows the earth in its liquid form (of evanescent bodies).

लोभमोहमहावर्ता पातोत्पातविवर्तनी।
हा तप्ता जीविताख्येयं नदी नदनशीतला।।४५।।

The word stream of life, is as pleasing to hear and pleasant to the ear, as the term stream of water is soothing to the soul; but its waters are ever boiling with heat of *tritāpa*, and abounding with whirlpools of illusion and avarice, that carry us up and down forever more.

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अपूर्वाण्युपगच्छन्ति तथा पूर्वाणि यान्त्यलम्।
संसारसरिदम्बूनि संगतानि धनानि च।।४६।।

The course of the world is as that of the waters of a river, which bears away the present things on its back, and brings with its current, what was unforeseen and unexpected before. It is thus full with these events.

प्रवृत्ता ये निवर्तन्ते तैरलं हतभावकैः।
अपूर्वा ये प्रवर्तन्ते तेष्वथास्थेह कीदृशी।।४७।।

All that was present before us, is lost to and borne away from us, and it is in vain to repine at their loss; and whatever was never thought of before, come to pass upon us, but what reliance can there be in any one of them.

सर्वस्याः सरितो वारि प्रयात्यायाति चाकरात्।
देहनद्याः पयस्त्वायुर्यात्येवायाति नो पुनः।।४८।।

All the rivers on earth, have their waters continually passing away, and filling them by turns from their sources; but life which the water of the river of the body, being once gone, is never supplied to it from any source.

शतशः परिवर्तन्ते प्रतिपिण्डं क्षणं प्रति।
कुलालचक्रकाभावा इव भावा भवाम्बुधौ।।४९।।

The vicissitudes of fortune, are incessantly turning like a potter's wheel, over the destinies of people, and are entailing some person or other every moment, in this ocean of the world.

चरन्ति चतुराश्चौरा विषमा विषयारयः।
हरन्ति भावसर्वस्वं जागर्मि स्वपिमीह किम्।।५०।।

A thousand thieves and enemies of our estate, are constantly wandering about to rob us of our properties, and nothing avails whether we sleep or wake to ward them off.

आयुषः खण्डखण्डाश्च निपतन्तः पुनःपुनः।
न कश्चिद्वेत्ति कालेन क्षतानि दिवसान्यहो।।५१।।

The particles of our lives, are wasting and falling off every moment; and yet it is a wonder that, nobody is aware of the loss of the days of his life, as long as he has but a little while to live.

इदमद्य तथेदं च तथेदमिदमस्य मे।
एवं कलनया लोको गतं प्राप्तं न वेत्त्यहो।।५२।।

The present day is reckoned as ours, but it is as soon passed as the past ones; and thus ignorant of the flight of days, nobody knows the loss of the duration of his life, until he comes to meet with his death.

भुक्तं पीतमनन्तासु भ्रान्तं च वनभूमिषु।
दृष्टानि सुखदुःखानि किमन्यदिह साध्यते।।५३।।

We have lived long to eat and drink, and to move about from place to place, and to rove in foreign lands and woods; we have felt and seen all sorts of weal and woe; say what more is there that we can expect to have for our share.

सुखदुःखानुभवनाद्भूयोभूयो विवर्तनात्।
अनित्यावाच्च भावानां स्थिता निष्कौतुका वयम्।।५४

Having, well known the pain and pleasure of grief and joy and experienced their changes and the reverses of fortune, I am fully impress with the idea of the transitoriness of all things, and therefore kept afar from seeking anything.

भुक्तानि भोगवृन्दानि दृष्टा चानित्यता भृशम्।
नोपलभ्यत एवाति विश्रान्तिरिह कुत्रचित्।।५५।।

I have enjoyed all enjoyments, and seen their transitoriness every where; and yet I found no satisfaction with or distaste to anything, nor felt my cool inappetency for them anywhere.

भ्रान्तमुत्तुङ्गशृङ्गासु मेरूपवनभूमिषु।
लोकपालपुरीषूच्चैः संप्राप्तं किमकृत्रिमम्।।५६।।

I wandered on the tops of the high hills, and roved in the airy regions on the summits of the Meru mountains; I travelled to the cities of many a ruler of men, but met with nothing of any real good to me anywhere.

सर्वत्र दारुभिर्वृक्षा मांसैर्भूतानि भूर्मृदा।
दुःखान्यनित्यता चेति कथमाश्वास्यते वद।।५७।।

I saw the same woody trees, the same kind of earthly cities, and the same sort of fleshy animal bodies every where; I found them all frail and transitory, and full of pain and misery as never to be liked.

न धनानि न मित्राणि न सुखानि न बान्धवाः।
शक्नुवन्ति परित्रातुं कालेनाकलितं जनम्।।५८।।

I saw no riches nor friends, no relatives nor enjoyments of life, were able to preserve any one from the clutches of death.

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जनो जीमूतजठरजलवद्गिरिकुक्षिषु।
यात्यन्तः शून्य एवास्तं पांसूपचयपेलवः।।५९।।

Man passes away as soon, as the rain-water glides down the mountain glades; and is carried away by the hand of death as quickly, as a heap of hollow ashes is blown away by the wind.

न मे मनोरमाः कामा न च रम्या विभूतयः
इदं मत्ताङ्गनापाङ्गभङ्गलोलं च जीवितम्।।६०।।

No enjoyment is desirable to me, nor has the gaudiness of prosperity any charm for me; when I find my life to be as transient, as the transitory glance from the side long look of an amorous woman.

क्वेव कस्य कथं नाम कुत आश्वासना मुने।
अद्य श्वो वाऽऽपदं पापो मृत्युर्मूर्ध्नि नियच्छति।।६१।।

How and where and whose help shall we seek, when O sage; we see a hundred evils and imminent death hanging every day over our heads. (*i.e.* Naught can save us from death and distress).

शरीरं पर्णवद्भ्रंशि जीवितं जीर्णसंस्थिति।
धीर धीरतया ग्रस्ता नीरसतां गताः।।६२।।

Our lives are as frail and falling leaves, upon the withered woods of our bodies; and the moisture which they used to derive from them, is soon dried up and exhausted at the end.

नीतं मनोरथैरेव नीरसैर्वाऽऽयुराततम्।
न मम स्वं चमत्कारकारि किंचिदपीहितम्।।६३।।

I passed my life in vain desires and expectations, and derived nothing therefrom, that is of any intrinsic good or profit to me.

मोहोऽद्य मान्द्यमायातो देहो नेहोपयुज्यते।
अनास्थैवोत्तमावस्था स्थानास्थैवाधमा स्थितिः।।६४।।

My delusion is at last removed from me, and I see it useless to hear the burthen of my body here any longer; I find it better to place no reliance in it, than be mean ourselves by our dependence to it.

आपदापतितैवयेमहो मोहविधायिनी।
नित्यमित्येव मन्तव्यं सक्तव्यं नेह संसृतौ।।६५।।

All prosperity is but adversity, owing to its transitory and illusive nature; therefore the wise accounting it as such, place no reliance on the vanities of this world.

विधिभिः प्रतिषेधैश्च शाश्वतैरप्यशाश्वतैः।
यथेष्टं नीयते लोके जलं निम्नोन्नतैरिव।।६६।।

Men are sometimes led by the directions of the śāstras, and at other by their prohibitions also; as the movable are carried up and by the rising and falling waters: (*i.e.* running in right or wrong directions).

विवेकामोदसर्वस्वं चेतः कुसुमकोशतः।
हत्वा मूर्च्छां प्रयच्छन्ति विषया विषवायवः।।६७।।

The poisonous air of worldliness, contaminates the sweet odour of reason in the mind of man; and makes it noxious to the person, as the canker in the bosom of the bud, corrodes the future flowers.

असदेव तथा नाम दृष्टं सत्तामुपागतम्।
यथा सदेव सद्रूपं संपन्नमसदेव सत्।।६८।।

The vanities of the world, are as usually taken for realities, as all other unrealities in nature are commonly taken for actualities. (The world is unreal, and all seeming realities are unreal also).

दोलायन्त्योऽवनौ देहं सागरान्सागराङ्गनाः।
यथा धावन्ति धावन्ति जनता विषयांस्तथा।।६९।।

Men are moving about with their bodies upon earth, with as much haste as the rivers are running to the seas; thus the great mass of mankind here, are seen to be in pursuit of the sensible objects of their desire.

धावन्ति विषयाँल्लक्ष्यमुन्मुक्ताश्चित्तसायकाः।
स्पृशन्ति न गुणान्भूयः कृतघ्नाः सौहृदं यथा।।७०।।

The desires of our hearts run to their objects, with as much speed as the arrow's fly from the archer's bow; but they never return to their seat in the heart or bow string, as our ungrateful friends that forsake us in our adversity.

उत्पातवायुरेवायुर्मित्राण्येवातिशत्रवः।
बन्धवो बन्धनान्येव धनान्येवाति नैधनम्।।७१।।

Our friends are our enemies, as the blasts of wind that blow us away with their breath; all our relations are our bonds and fetters, and our riches are but causes of our poverty.

सुखान्येवातिदुःखानि संपदः परमापदः।
भोगा भवमहारोगा रतिरेव परारतिः।।७२।।

Our pleasures are (causes of) our pains, and prosperity the source of adversity; all

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enjoyments are sufferings (as leading to maladies), and all fondness tends at last to distaste and dislike.

आपदः संपदः सर्वाः सुखं दुःखाय केवलम्।
जीवितं मरणायैव वत मायाविजृम्भितम्।।७३।।

All prosperity and adversity, tend only to our temporary joy and misery; and our life is but a prologue or prelude to our extinction or *quietus* (nirvāṇa). All these are the display of our unavoidable delusion.

बहून्कालपरावर्तानिष्टानिष्टान्सुखं मनाक्।
पश्यन्प्रियवियोगांश्च याति जर्जरतां जनः।।७४।।

As time glides along on any man, sewing him the various sights of joy and misery; the poor creature lives only to see the loss of his friends, and to repine at his hapless and helpless longevity.

भोगा विषयसंभोगा भोगा एव फणावताम्।
दशन्त्येव मनाक् स्पृष्टा दृष्टा नष्टाः प्रतिक्षणम्।।७५।।

The enjoyment of pleasures, is as playing with the fangs of a deadly serpent; they kill you no sooner you touch them, and they disappear from your sight, whenever you look after them.

आयुर्याति निरायासपदप्राप्तिविवर्जितैः।
उदर्कभङ्गुराकारैः करालैः कष्टचेष्टितैः।।७६।।

The life is spent without any attempt, to attain that perfect state, which is obtained without any pain or toil; while it is employed every day in hardships of acquiring perishable trifling.

भोगाशाबद्धतृष्णानामपमानः पदेपदे।
आलानमवलीनानां वन्यानामिव दन्तिनाम्।।७७।।

Men who are bound to their desire of carnal enjoyment, are exposed to shame and the contumely of the rich every moment; and are as wild elephants, tied with strong fetters at their feet.

संपदः प्रमदाश्चैव तरङ्गोत्सङ्गभङ्गुराः।
कस्तास्वहिफणाच्छत्रच्छायासु रमते बुधः।।७८।।

Our fortunes and favourities, are not only as frail and fickle, as the transitory waves and bubbles; but they are as pernicious as the fangs of a snake; and, who is there so silly enough, as to take his rest under the shadow of the hood of enraged serpent.

सत्यं मनोरमाः कामाः सत्यं रम्या विभूतयः।
किंतु मत्ताङ्गनापाङ्गभङ्गलोलं हि जीवितम्।।७९।।

Granting the objects of desire to be pleasing, and the gifts of prosperity to be very charming; still what are they and this life also any more, than the fickle glances of a mistress' eyes.

आपातरमणीयेषु रमन्ते विषयेषु ये।
अत्यन्तविरसान्तेषु पतन्ति निरयेषु ते।।८०।।

Those who enjoy the pleasures of the present time with so much zest; must come to feel them quite insipid at the end, and fall into the hell-pit at last.

द्वन्द्वदोषोपरुद्धानि दुःसाध्यान्यस्थिराणि च।
धनान्यभव्यसेव्यानि मम जातु न तुष्टये।।८१।।

I take no delight in riches, which are worshipped by the vulgar only, which are ever subject to disputes, earned with labour, kept with great care, and are yet as unstable as the winged winds in air.

आपातमात्रमधुरा दुःखपर्यवसायिनी।
मोहनायैव लोकस्य लक्ष्मीः क्षणविलासिनी।।८२।।

Fortune which is so favorable for a while, turns to misfortune in a trice; she is very charming to her possessor, but is as fickle in her nature, as the fleeting flash of lightning.

आपातरमणीयानि विमर्दविसराण्यति।
दुःखान्यापत्प्रदातृणि संगतानि खलैरिव।।८३।।

Riches like flatters, are very flattering at first and as long as they last; but they are as fleeting as those deceitful sheaths, who mock at us upon their loss.

शरदम्बुधरच्छायागत्वर्यो यौवनश्रियः।
आपातरम्या विषयाः पर्यन्तपरितापिनः।।८४।।

The blessings of health, wealth and youth, are as evanescent as the fleeting shadow of autumnal clouds; and the enjoyments of sensual pleasures, are pernicious at the end.

अन्तकः पर्यवस्थाता जीविते महतामपि।
जलन्त्यायूंषि शाखाग्रलम्बाम्बूनीव देहिनाम्।।८५।।

Say who has remained the same even among the great, to the end of his journey in this world, the lives of men are as fleeting, as the trickling dew drops at the end of the leaves of trees.

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जीर्यन्ते जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः।
क्षीयते जीर्यते सर्वं तृष्णैवैका न जीर्यते।।८६।।

Our bodies are decaying in time, and our hairs are turning gray with age, and the teeth are falling off; thus all things are worn out in the world, except our desires, which know no decrease or decay.

भोगाभोगातिमगहने सर्वस्मिन्कायकानने।
परमुल्लासमायाति तृष्णैका विषमञ्जरी।।८७।।

The carnal enjoyments like wild beasts, come to decay in the forest of the body; but the poison plant of our desire which grows in it, is ever on its increase.

बाल्यं यौवनवद्याति यौवनं याति बाल्यवत्।
उपमानोपमेयत्वं भङ्गुरत्वं मिथोऽनयोः।।८८।।

Our boyhood passes as quickly as our infancy, and our youth passes as soon as our boyish days; and here there is an equal transience, to be seen in both the comparison and the object compared with.

जीवितं गलति क्षिप्रं जलमञ्जलिना यथा।
प्रवाह इव वाहिन्या गतं न विनिवर्तते।।८९।।

Life melts away as quickly, as the water oozes out of the hold of our palms; and like the current of a river, it never returns to its receptacle.

झटित्येवागतो देहः कुतोऽप्यर्जुनवातवत्।
याति पश्यत एवास्तं तरङ्गाम्बुददीपवत्।।९०।।

The body also passes away as hurrily, as a hurricane sweeps in the air; and it vanishes even before our sight of it, like a wave or cloud, or as fast as the flame of a lamp.

रम्येष्वरम्यता दृष्टा स्थिरेष्वस्थिरतापि च।
सत्येष्वसत्यतार्थेषु तेनेह विरसा वयम्।।९१।।

I have found unpleasantness in what I thought to be very pleasant, and found the unsteadiness of what I believed to be steady; I have known the unreality of what I took to be real, and hence have I become distrustful and disgustful of the world.

सुखं यदात्मविश्रान्तौ गते मनसि सत्त्वताम्।
पाताले भूतले स्वर्गे तन्न भोगेषु केषुचित्।।९२।।

The ease and rest that attend on the soul, upon the cool indifference of the mind; are never to be obtained in any enjoyment, that the upper or nether worlds, can ever afford to anybody.

अपि संपूर्णहृद्यार्थाः पञ्चापीन्द्रियवृत्तयः।
तावज्जयन्ति मामेता भृङ्गं चित्रलता इव।।९३।।

I find the pleasurable objects of my senses, are still alluring me to their trap, as a fruit and flower entices the foolish bee to fall upon them.

अद्य दीर्घेण कालेन निरहंकृतिना मया।
स्वर्गापवर्गवैतृष्ण्यमिदमासादितं धिया।।९४।।

Now after the lapse of a long time, I am quite released from my selfish egoism; and my mind has become indifferent to the desire of future rewards and heavenly felicity.

चिरमेकान्तविश्रान्त्यै तेनैतन्नभसः पदम्।
त्वमिवागतवानत्र दृष्टवानस्मि तां कुटीम्।।९५।।

I have long found my rest in my solitary bliss of vacuity, and have come here as yourself, and met with this ethereal cell. (The aerial cell is a creation of the saint's imagination).

अद्यैतत्संपरिज्ञातं यदेषा भवतः कुटी।
आगन्ता त्वं पुनश्चेति मया तन्न विचारितम्।।९६।।

I came to learn afterwards that this cell belonged to you; but I never thought that you shall ever return to it.

तदा त्वत्र मया ज्ञातं कश्चित्सिद्धोऽयमात्मना।
देहं त्यक्त्वेह निर्वाणं गत इत्यनुमानतः।।९७।।

I saw there a lifeless body, and thought it to be the frame of a *siddha* or holy saint, who having quitted his mortal coil, has become extinct in his nirvāṇa.

एतन्मे भगवन्वृत्तमेषोऽस्मीति यथास्थितम्।
मया ते कथितं सर्वं यथा जानासि तत्कुरु।।९८।।

This sir, is my narrative as I have related to you; and am seated as I am, and you can do unto me as you may like.

सिद्धैर्न यावदवधानपरैर्विचार्य
निर्णीतमुत्तमधियान्तरशेषवस्तु।
तावत्त्रिकालकलनं न विदन्ति किंचि-
दित्यञ्जनादिमनसोऽपि मुने स्वभावः।।९९।।

Until a *siddha* sees all things in his mind, and considers them well in his clear judgement, he is incapable of seeing the past, present and future

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in his clairvoyance, even though he be as perfect as the nature of the lotus-born Brahma himself.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० पा० आकाशमण्डपसिद्धसमागमगाथावर्णनं नाम त्रिनवतितमः सर्गः॥९३॥

CHAPTER 94

DESCRIPTION OF A PIŚĀCA, AND THE UNITY OF THE WORLD WITH BRAHMĀ

Argument. Advent of Vasiṣṭha and the saint to the region of Siddha and description of the people thereof.

श्रीवसिष्ठ उवाच

अथ हेममयाकाशविस्तीर्णायां महाभुवि।
सौहार्ददेव सिद्धस्य तस्येदमहमुक्तवान्॥१॥

Vasiṣṭha continued: Now as we were at a spot of great extent, (beyond the limit of the terraqueous); and as bright as the golden sphere of heaven, I spoke to the Siddha by way of friendship.

त्वया न केवलं तावन्मयापि न विचारितम्।
आव्याप्तिरहिता नाम न संभवति देहिनाम्॥२॥

I said, it is true sir, what you said, that it is the want of due attention; which prevents our comprehensive knowledge of the present, past and future; but it is a defect not only of yours and mine, but of the minds of all mankind in general.

कस्मान्मया तवोदन्तं विचार्यासौ स्थिरीकृता।
न कुटी व्योम्नि तेन त्वमभिवष्यः स्थिरस्थितिः॥३॥

I say so from my right knowledge of the defects and fallibility of human nature, or else sir, you would not have to fall from your aerial seat. But pardon me, I am equally fallible also.

उत्तिष्ठ सिद्धलोकेषु निवसावो यथास्थितम्।
स्वास्पदस्थितयः सौम्याः स्वात्मसिद्धौ सुमाधनम्॥४॥

Rise therefore from this place, and let us repair to aerial abode of the Siddhas, where we were seated before; because one's own seat in the most genial to man, and self-perfection is the best of all perfections.

इति निर्णीय तावुच्चैरुत्सृतौ तारकोपमौ।
सममेकपुटोड्डीनौ व्योमयन्त्रोपलाविव॥५॥

So saying they both got up, and rose as high as the stars of heaven; and both directed their course in the same way, as an aeronaut, or a stone flung into the air.

प्रणामपूर्वमन्योन्यमथ कृत्वा विसर्जनम्।
गतः सोऽभिमतं देशमहं चाभिमतं गतः॥६॥

We then took leave of each other with mutual salutations; and each went to the respective place which was desirable to either of us.

इति वृत्तान्तमखिलमुक्तवानस्मि राघव।
तवाश्चर्यमयीं पश्य संसृतीनां विचित्रताम्॥७॥

I have now related to you fully the whole of this story, whereby you may know, O Rāma, the wonderful occurrences that betide us in this ever-changeful world.

श्रीराम उवाच

भगवंस्तव देहोऽसौ पृथिव्यामणुतां गतः।
भ्रान्तः केन शरीरेण सिद्धलोकांस्ततो भवान्॥८॥

Rāma said: Tell me sir, how and with what form of body, you did rove about the regions of the Siddhas, when your mortal frame was reduced to dust.

श्रीवसिष्ठ उवाच

आ स्मृतं शृणु वृत्तान्तं ततो मम जगद्गृहे।
भ्रमतः सिद्धसेनासु लोकपालपुरीषु च॥९॥

Vasiṣṭha replied: Ah! I remember it, and will tell you the particulars, how I wandered throughout this worldly abodes, until I arrived at the city of the *Loka-pāla* deities, and joined with the hosts of Siddhas, traversing in the regions of midway sky.

अहमिन्द्रपुरं प्राप्तो न कश्चित्तत्र दृष्टवान्।
मामिमं देहरहितमातिवाहिकदेहिनम्॥१०॥

I travelled in the regions of Indra or open firmament, without being seen by any body there; because I was then passing in my spiritual body, ever since I had lost my material frame-work.

अहं किल तदा राम संपन्नो गगनाकृतिः।
न चाधारो नचाधेयश्चिदाकाशमयात्मकः॥११॥

I had then become, O Rāma, of an aerial form, in which there was neither a receptacle nor recipient, beside the nature of vacuous and intellectual soul.

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न ग्रहीता न च ग्राह्यस्त्वादृशार्थावबोधिनाम्।
न चैव देशकालानां क्वचिदावृत्तिकारकः।।१२।।

I was then neither the subject or object of perception of persons like yourself, who dwell on sensible objects alone; nor did I make any reckoning of the distance of space or succession of time.

(The spiritual *yogī* has no cognizance of gross material things; nor of the divisions of space and time, which are objects of sensation only).

मनोमननमात्रात्मा पृथ्व्यादिपरिवर्जितः।
संकल्पपुरुषाकारः पदार्थानामरोधकः।।१३।।

The soul is busy with the thinking principle of the mind, apart from all material objects composed of earth etc.; and is as the meditative mind or ideal man, that meddles with no material substance.

अरूद्धश्च पदार्थौघैः स्वयं स्वानुभवोन्मुखः।
व्यवहर्ता तथाभूतैरेवं पुंभिर्मनोमयैः।।१४।।

It is not pressed nor confined by material things, but is always busy with its cognition; and it deals with beings in the same manner, as men in sleep do with the objects of their dream; (and others with their air-built cities).

स्वप्नानुभूतयो राम दृष्टान्तोऽत्रा विखण्डितः।
अनुभूत्यपलापं तु यः कुर्यात्तेन तेऽस्त्वलम्।।१५।।

Know Rāma, this doctrine of intellection by the simile of dreaming, to be quite irrefutable, although it is confute by others (*i.e.* the Nyāya philosophers who deny the mental conceptions without previous perceptions); but they are not to be regarded as right.

(Since the Vedas says, the spirit of God created all from his mind, and not from its past perceptions).

यथा स्वप्नचरो गेहे व्यवहर्ता न दृश्यते।
तथा तदा न दृष्टोस्मि पुरस्थोऽपि नभोगतैः।।१६।।

As the sleeping man thinks himself to be walking and acting in his dream, without such actions of his being perceived by others (in the same room); so me thought I walked before and beheld the aerials without their seeing me.

अहमन्यान्प्रपश्यामि पार्थिवाकारभासुरान्।
मामातिवाहिकात्मानं न कश्चिदपि पश्यति।।१७।।

I beheld all other terrestrial bodies lying manifest before me, but nobody could observe me that was hid from their sight in my spiritual form.

श्रीराम उवाच

न दृश्यते विदेहत्वाद्भवान्व्योमवपुर्यदि।
तत्कथं तेन सिद्धेन दृष्टोऽसि कनकावनौ।।१८।।

Rāma asked: Sir, if you were invisible to the Gods, owing to your bodiless or vacuous form; how then could you be seen by the Siddha in the *Kanaka* land, or see others without having eyes of your own?

श्रीवसिष्ठ उवाच

अस्मदादिर्जनो नाम यथा संकल्पकल्पितान्।
नासंकल्पितमाप्नोति सत्यकामवपुर्यतः।।१९।।

Vasiṣṭha replied: We spiritual beings view all things by means of our inner knowledge of them; as other people behold the things they are desirous to see, and naught what they had not any desire for. (This desire is said to be *satya-saṅkalpa* or a firm pre- possession of any idea in the mind).

व्यवहारेषु मग्नेन लौकिकेष्वमलात्मना।
क्षणाद्विस्मर्यते पुंसा आतिवाहिकमात्मनः।।२०।।

All men though posses of pure souls, do yet forget their spiritual nature, by their being too deeply engaged in worldly affairs and unspiritual matters.

मया पश्यतु मामेष इति संकल्पितं तदा।
तेन मां दृष्टवानेष स्वसंकल्पार्थभाजनम्।।२१।।

As I had then wished that this person the Siddha, could have a sight of me; so it was according to the wish of mine, that I was observed by him; because every man obtains what he earnestly desires.

जनो जरठभेदत्वान्न संकल्पार्थभाजनम्।
स एष जीर्णभेदत्वात्सत्यकामत्वभाजनम्।।२२।।

Men being slack in their purposes, become unsuccessful in their desires; but this person being staunch to his purpose, and never swerving from his pursuit, succeeded in gaining his desired object.

द्वयोस्तु सिद्धयोः सिद्धविरुद्धेप्सितयोर्मिथः।
अधिकैकावदातात्मा जयी पुरुषयत्नवान्।।२३।।

But when two persons are engaged in the

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same pursuit, or one of them is opposed to the views of the other; the attempt of the more arduous is crowned with success, and that of the weaker meets with its failure.

भ्रमतः सिद्धसेनासु लोकपालपुरीषु मे।
विस्मृता व्यवहारौघैः सातिवाहिकतात्मनः।।२४।।

Then I travelled through aerial regions of the *Lokapāla* regents of the sky, and passing by the celestial city of the Siddhas in my spiritual body; I beheld these people with manners quite different from my former habits.

यदा तदाहमपरैर्व्यवहर्तुं महाम्बरे।
प्रवृत्तो न च मां कश्चित्तत्र पश्यति चञ्चलम्।।२५।।

I then began to observe their strange manners in the ethereal space, and being unseen myself by any one there, I saw distinctly every body there, and their mode of life and dealings with amazement.

अत्यन्तमप्यारटतः शब्दो न श्रूयते मम।
केनचित्सुरलोकेषु स्वप्नपुंस इवानघ।।२६।।

I called them aloud, but they neither heard nor gave heed to my voice; and they appeared to me as empty phantoms as the images of our dreams and visions.

अवष्टब्धुं प्रवृत्तस्य नान्यावष्टब्धये मम।
संपद्यते किंचिदपि मनोमननदेहिनः।।२७।।

I tried to lay hold on some of them, but no one could be grasped by my hands; and they evaded my touch, as the ideal images of the human mind.

एवं व्योमपिशाचोऽहं संपन्नो रघुनन्दन।
मयानुभूता काप्येषा देवागारपिशाचता।।२८।।

Thus Rāma, I remained as a demoniac *piśāca*, in the abode of the holy Gods; and thought myself to be transformed to a *piśāca* spirit in the open air.

श्रीराम उवाच

पिशाचाः सन्ति लोकेस्मिन्किमाकाराः किमास्पदाः।
किंजातीयाः किमाचाराः कीदृशाः कीदृशाशयाः।।२९।।

Rāma said: Tell me sir, what kind of beings are *piśācas* in this world, and what are their natures and forms, and what are their states and occupations also.

श्रीवसिष्ठ उवाच

पिशाचाः सन्ति लोकेऽस्मिन्यादृशास्तादृशान्शृणु।
न सभ्योऽसौ न यो वक्ति प्रसङ्गापतितं वचः।।३०।।

Vasiṣṭha replied: I well tell you, Rāma, what sort of beings the pisācas are in this world; because it is unmannerly on the part of a preacher, not to answer to the interlocutory queries of the audience; (though it be a digress from subject).

पिशाचाः केचिदाकाशसदृशाः सूक्ष्मदेहकाः।
हस्तपादादिसंयुक्ताः पश्यन्ति त्वमिवाकृतिम्।।३१।।

The *Piśācas* are a sort of aerial beings, with subtile bodies of theirs (as we see the empty form of persons in our dreams); they have their hands and feet and other members of the body as yours, and see all things as you do.

छायया भयदायिन्या त्वन्यत्र भ्रमरूपया।
ते चित्ताक्रमणं कृत्वा बोधयन्ति नराशयम्।।३२।।

They sometimes assume the form of a shadow to terrify people, and at others enter into their minds in an aerial form, inorder to mislead them to error and wicked purposes. (They like devils way lay unwary men, and tempt them to evil).

घ्नन्त्यदन्ति पिबन्त्याशु लघुसत्त्वबलं जनम्।
बलं सत्त्वमथो जीवान्हिंसन्त्याक्रम्य चित्तकम्।।३३।।

They kill persons, eat their marrow, and suck up the blood of weak bodied peopled; they lay a seige about the mind, and destroy the vitals and viscera and the strength and lives of men.

आकाशसदृशाः केचित्केचिन्नीहारसंनिभाः।
केचित्स्वप्ननराकाराः साकारा अपि स्वात्मकाः।।३४।।

Some of them are of aerial forms, and some of the form of frost, others as visionary men, as seen in our dreams with airy forms of their bodies. (And they are at liberty to take upon themselves whatever forms they please).

केचिदभ्रदलप्रख्याः केचित्पवनदेहकाः।
केचिद्भ्रमात्मका एव सर्वे बुद्धिमनोमयाः।।३५।।

Some of them are of the forms of clouds, and others of the nature of winds, some bear illusory bodies, but all of them are possessed of the mind and understanding.

ग्रहीतुं नैव युज्यन्ते ग्रहीतुं शक्नुवन्ति नो।
आकाशशून्यवपुषः पश्यन्त्याकृतिमात्मनः।।३६।।

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They are not of tangible forms to be laid hold by us, or to lay hold on any one else; they are mere empty airy bodies, yet conscious of their own existence.

शीतातपादिविहितं सुखं दुःखं विदन्ति च।
पातुमत्तुमवष्टब्धुमीहितुं शक्नुवन्ति नो।।३७।।

They are susceptible of feeling the pain and pleasure, occasioned by heat and cold; but they are incapable of the actions of eating, drinking, holding and supporting anything with their spiritual bodies.

इच्छाद्वेषभयक्रोधलोभमोहसमन्विताः।
मन्त्रौषधतपोदानधैर्यधर्मवशीकृताः।।३८।।

They are possessed of desire, envy, fear, anger and avarice, and are liable to delusion and illusion also; and are capable of subjection by means of the spell of *mantras*, charm of drugs and of other rites and practices.

सत्त्वावष्टम्भयन्त्रेण मन्त्रेणाराधितेन वा।
दृश्यन्तेऽपि च गृह्यन्ते कदाचित्केनचित्क्वचित्।।३९।।

It is likewise possible for one at some time or other, to see and secure some one of them by means of incantation, captivating exorcisms and amulets and spirit in chanting invocations.

देवयोनिर्हि सा तेन केचिद्देवोपमादयः।
केचिन्नरसमश्रीकाः केचिन्नागसमन्वयाः।।४०।।

They are all the progeny of the fallen gods, and therefore some of them bear the forms of gods also; while some are of human forms, and others are as serpents and snakes in their appearance.

श्वशृगालोपमाः केचिद्ग्रामजङ्गलवासिनः।
कुल्यावकररथ्यासु वसन्ति निरयेषु च।।४१।।

Some are likened to the forms of dogs and jackals, and some are found to inhabit in villages and woods; and there are many that reside in rivers, mud and mire and hell pits.

एतदास्पदमेतेषामित्याकाराः प्रकीर्तिताः।
पिशाचा एवमाचारा जन्मैषां श्रूयतामिदम्।।४२।।

I have thus told you, all about the forms and residences and doings of *piśācas*; hear me now relate to you concerning the origin and birth of these beings.

अचेत्यचिन्मयं ब्रह्म सर्वशक्तिस्वभावतः।
यत्स्थितं बुद्धमेवान्तश्चेत्यं संकल्पयन्निव।।४३।।

Know that there exists forever, an omnipotent power of its own nature; which is the unintelligible Intelligence itself, and known as Brahma the great.

तं जीवं विद्धि स प्रौढस्त्वहंकार इति स्मृतः।
सोऽहंकारः स्मृतः पुष्टो मन इत्युदितात्मभिः।।४४।।

Known this as the living soul, which is being condensed becomes ego, and it is the condensation of egoism which makes the mind.

स एव कथ्यते ब्रह्मा संकल्पाकाशरूपवान्।
असदेवासतो बीजं जगतो विगताकृतिः।।४५।।

This divine Mind is styled Brahma, which the vacuous form of the divine will; which is unsubstantial origin of this unreal world, which is as formless as the hollow mind.

एवं मनःस्थितो ब्रह्मा सदेहोऽप्यमलं नभः।
तत्स्वप्नपुरुषाकारः सन्नेवासद्वपुः सदा।।४६।।

So the mind exists as Brahma, whose form is that of the formless vacuum; it is the form of a person seen in our dream, which is an entity without its reality or formal body.

पृथ्व्यादिमूर्तिरहितस्त्वातिवाहिकदेहवान्।
पृथ्व्यादयः किल कुतः संकल्पपुरुषस्य खे।।४७।।

It was devoid of any earthly material or elemental form, and existed in an immaterial and spiritual form only; for how is it possible for the volitive principle, to have a material body subsisting in empty air?

भवन्मनो यथाकाशपुरं पश्यति कल्पितम्।
तथा मनोविरञ्चित्वं पश्यत्यात्मनि कल्पितम्।।४८।।

Rāma, as you see the aerial city of your imagination in your mind, so does the mind of Brahma imagine itself as the *Viriñci* (*vir* incipience) or creator of the world.

यद्वेत्ति कल्पितं तत्सत्पश्यत्यनुभवत्यपि।
यो यावन्मात्रकस्तत्स कस्मात्किल न पश्यति।।४९।।

Whatever one sees in his imagination, he considers it as true for the time; and whatever is the nature and capacity of any being, he knows all others to be of the same sort with himself?

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स यत्पश्यति तत्तादृक् शून्यात्मा शून्यमम्बरे।
ब्रह्म ब्रह्मणि वा ब्रह्मा तदिदं जगदुच्यते।।५०।।

Whatever the vacuous soul sees in its empty sphere, the same it knows as true, as the spirit of Brahma and the mind of Brahma, exhibit this ideal world for reality.

तथा संप्रति भासोऽस्य चिरकालैकभावनात्।
घनीभूतः स्थितः पुष्टः सुदीर्घस्वप्नसुन्दरः।।५१।।

Thus the contemplation of the present pageant of the world, as ever existent of itself at all times; strengthens the belief of its reality, as that protracted and romantic dream.

आतिवाहिकदेहस्य तस्य तच्चिरभावनात्।
सर्गानुभवनं भूरि ब्रह्मणो ब्रह्मरूप्यपि।।५२।।

So the long meditation of Brahma, in his spiritual form of the creative power; presented to him the notions of multitudes of worlds, and varieties of creations, of which he became the creator. (So the original thought occurring in the mind of any one, confers on him the title of the originator of the same. So says Manu. "Brahma after long meditation, produced the world from his intellect").

गतं प्रकटतोत्कर्षादाधिभौतिकदेहताम्।
तेनैव सर्ग इत्युक्तो भेदसंततिभासुरः।।५३।।

The ideal then being perfected grew compact, and took a tangible from; which was afterwards called the world, with all the many varieties of which it is composed.

स ब्रह्मा ब्रह्ममात्रात्मा ब्रह्ममात्रात्मनोस्तयोः।
अजातयोरेव सदा तदात्मजगतोर्द्वयोः।।५४।।

This Brahma-the creative mind, was self-same with Brahma the supreme soul; and these two are ever identic with the uncreated soul and body of the universe.

अभिन्नयोरेव भृशं शून्यत्वाम्बरयोरिव।
एकात्म्येनैव वसतोः पवनस्पन्दयोरिव।।५५।।

These two (*i.e.* the great Brahma and Brahma or the Divine spirit and mind), are always one and the same being, as the sky and its vacuity; and they ever abide together in unity, as the wind and its vacillation.

वेत्ति भूतमयत्वं तन्मिथ्यैव न तु वास्तवम्।
तथा यथा त्वं संकल्पपुरुषस्य सतोऽसतः।।५६।।

The Divine spirit views the phenomenal world, as a phantom and nothing real; just as you see the unreality of a figure of your imagination as real and substantial.

ततः शरीरधातूनां तेन पृथ्व्यादिकाः कृताः।
अभिधाः पञ्च चित्पुष्टा जगदित्येव ताः स्थिताः।।५७।।

This Brahma then displayed himself (under the name of *virāj*), in the form of a material body, consisting of the quintuple elements of earth, water etc., as the five solid and liquid parts of his person. (This is the Hindu Trinity, composed of the soul, mind and material frame, as Pope the poet has expressed it in the words. "Whose body nature is, and God the soul").

यथा त्वसत्य एवायं संकल्पः सत्य एव ते।
तथासावात्मसंकल्पं सत्यमेवानुभूतवान्।।५८।।

As this triple nature of the Deity, is no more than the variation of his will, so it represented itself as the one or other in its thought only, and not in reality: (the substance being but a conception of the mind).

स स्वयं चिन्मयाकाशः स संकल्पश्चितदम्बरम्।
अतः स्वप्नो जगत्सर्वं कृतौ नाशोद्भवौ स्थितौ।।५९।।

Brahma himself is vacuous intellect, and his will consists in the vacuity of the same; therefore the production and destruction of the world, resemble the rise and fall of figures in the dreaming state of the human mind.

यथैवैतन्मनः सत्यं तदंशाः सत्यमेव ते।
तथैव तत्कृताश्चन्द्ररुद्रार्केन्दुमरीचयः।।६०।।

As the divine mind of Brahma is a reality; so its parts or contents are real also; and its acts or productions of the sun, moon and stars, as well as their rays-the *Marīcis* are real also.

एवं स्थिते जगज्जालं तन्मनोराज्यमुच्यते।
तच्च शून्यं निरालम्बमाकाशकचनं चिति।।६१।।

Thus the existence of the world and all its contents, is called the dominion of the mind; which is only an unsupported vacuum, like the vacuity of the supportless sky on high.

यथा स्वप्नपुरं व्योम संकल्पाद्रिर्यथा नभः।
तथा ब्रह्मजगच्चैव खमेवाच्छमनाकृति।।६२।।

As a city seen in dream is inane, and a hill formed in imagination a mere void; so both

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Brahma and his world are as the transparent firmament, and having no shape or substance of them.

एवमाभासमात्रस्य कचतोऽनिशमव्ययम्।
सर्गादिमध्यान्तदृशो मुधैवात्रोदिताः स्थिताः।।६३।।

So the world is, but a reflexion of the divine intellect; it is ever existent and undecaying, and the belief of the beginning, middle and end of creation, is as false, as the false, as the sight of the ends and mid-spot of skies.

किंचिदाकाशकोशस्य तव वा मम वानघ।
जगतो वापि जायते किं वा नश्यति मे वद।।६४।।

Say Rāma, whether you find any gross substance, to grow in the inane space of the mind of yours or mine or any other person; and if you find no such thing there, how can you suppose it to exist in the inanity the Divine Intellect, and in the vacuity of the universe?

तत्किमर्थमनर्थाय निरर्थकमपार्थकाः।
कस्मादभ्युदिता ब्रूहि रागद्वेषभयादयः।।६५।।

Then tell me why and whence the feelings and passions, such as anger and affection, hate and fear, take their rise; all which are of no good to any body, but rather pernicious to many.

वस्तुतोऽङ्ग न सर्गादिर्न सर्गो नाप्यसर्गता।
विद्यते सकृदाभातभिदमित्थं सदैव तत्।।६६।।

In truth I tell you that these are not created things, and yet they seem to rise and fall of themselves, like our wrong notions of the production and destruction of the world. These are but eternal ideas, and co-eternal with the eternal mind of God.

आशून्ये विपुलाभोगे स्वच्छचिज्जलपूरिते।
कलनापङ्ककलिले भविष्यति चिदम्बरे।।६७।।

The vast extent of infinite void, is full with the translucent water of Divine Intellect; but this being soiled by our imaginary conceits, produces the dirt of false realities.

अन्तरिक्षाक्षयक्षेत्रे स्वात्मनो गगनात्मिका।
तस्माद्बीजादियं जाता भूरिभूतशिलावलिः।।६८।।

The boundless space of the Divine Intellect, is replete with the vacuous spirit of God; which being the primary productive seed of all, have produced these multitudes of worlds, scattered about and rolling as stones in the air.

नास्ति किंचिदिह क्षेत्रं व्युप्तं नाम न किंचन।
न बीजमस्ति नो जातं किंचित्सर्वं च संस्थितम्।।६९।।

There is really no field nor any seed, which is sown there in reality; nor is there any thing which is ever grown or production therein, but whatever there is, existent forever the same; (and the rest is but fiction).

याः शिलावलयस्तत्र पुष्टास्ता विबुधादयः।
यास्तु वर्णोज्ज्वला एताः स्वास्थिता बुद्धबुद्धयः।।७०।।

Now among the scattered seeds of souls, there were some that grew mature, and put forth in the form of gods; and those that were of a bright appearance, became as intelligences and saints.

यास्त्वर्धक्वास्ता एता नरनागादिजातयः।
यास्त्वाश्याना रजोनष्टास्ताः कृमिस्थावरादयः।।७१।।

Those that were half mature, became as human beings, and *Nāga* races; and such as were put forth themselves in the form of insects, worms and vegetables.

यास्तु गुर्व्यः फलैर्हीनाः शून्याकाराः क्षयक्षताः।
अशरीराः शरीरिण्यस्ताः पिशाचदिकाः स्मृताः।।७२।।

Those seeds which are bloated and choked, and become fruitless at the end; these produces the wicked *Piśācas*, which are bodiless bodies of empty and aerial forms.

न हि संकल्पितुः स्वेच्छा क्वचित्पर्यनुयुज्यते।
तास्तथेच्छा विरिञ्चस्य तथा नाम तथोदिताः।।७३।।

It is not that *Viriñci* (*vir* incipience) or Brahma, made them so of his own accord or will; but they became so according to the desire which they fostered in themselves in their prior existence, (which caused their transformations or metamorphoses in the latter ones). (Because the lord is impartial, and makes one more or less than another).

सर्वा एव चिदाकाशरूपिण्यो भूतजातयः।
आतिवाहिकदेहिन्यः पृथ्व्यादिरहितात्मिकाः।।७४।।

All existent beings are as inane, as the inanity of the Intellect in which they exist; and they have all their spiritual bodies, which are quite apart from the material forms in which you behold them.

ताश्चिराभ्यासवशतस्त्वाधिभौतिकसंविदम्।
प्राप्ता दीर्घानुभवनात्स्वप्नजाग्रद्दशामिव।।७५।।

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It is by your long habit, that you have contracted the knowledge of their materiality; as it has become habitual with us to think ourselves as waking in our dreaming state.

पिशाचाद्यास्तथा एते तथा भूताधिभौतिकाः।
तिष्ठन्ति तुष्टमनसः स्वसंसारविहारिणः।।७६।।

It is in the same manner that all living bodies, are accustomed to think of their corporeality; and to live content with their frail and base earthly forms, as the *Piśācas* are habituated to pass gladly in their ugly forms.

पश्यन्ति काश्चिदन्योन्यं ग्राम्या ग्राम्येयकानिव।
स्वप्नैकलोकवास्तव्या इवैता भूतजातयः।।७७।।

Some men look upon others and know them, as the village people know and deal with their fellow villagers as with themselves; but hey resemble the people abiding together as seen in a dream.

काश्चिद्बहुनरप्राप्तस्वप्ननिर्माणलोकवत्।
नान्योन्यमपि पश्यन्ति नानासंस्थानसंस्थिताः।।७८।।

Again some meet with many men, as in a city constructed in dream (or imagination); but are quite unacquainted with one another, owing to their distant abodes and different nationalities. (So are we unacquainted with the *Piśāca* race, in this crowded city of the world).

स्थिता यथैता जगति पिशाचाद्याः कुजातयः।
प्रायस्तथैताः कुम्भाण्डयक्षप्रेतादयः स्थिताः।।७९।।

In this manner, there are many races of object beings of whom we are utterly ignorant; and such are the *Piśācas*, *Kumbhāṇdas*, *Pretas*, *Yakṣ as* and others.

यथा तत्रेह वै निम्ना जलं तत्रावतिष्ठते।
तथा यत्र पिशाचाद्यास्तमस्तत्रावतिष्ठते।।८०।।

As the waters upon earth, are collected in lowlands only; so do the *Piśācas* and goblins dwell in dark places alone.

मध्याह्नेपि पिशाचश्चेदजिरे तिष्ठति स्वयम्।
तत्तस्यान्धं तमस्तत्र संनिधानं करोत्यलम्।।८१।।

Should a dark *Piśāca* dwell at bright midday light, upon a sunny shore or open space; it darkens that spot with the gloominess of its appearance.

न निहन्ति च तद्भानुर्न चान्यस्तत्प्रपश्यति।
स एव चानुभवति पश्य मायाविजृम्भितम्।।८२।।

The sun even is not able, to dispel that darkness, nor can any one find out the place, where the dark demon makes his abode; on account of its delusiveness to evade human sight.

अग्नेरादित्यचन्द्रादेस्तैजसं मण्डलं यथा।
पिशाचादेरजन्यात्म तामसं मण्डलं तथा।।८३।।

As the orbs of the sun and moon, and the furnace of burning fire, appear bright before our eyes; so on the contrary the abode of the *Piśācas*, is ever obscured by impenetrable darkness, which no light can pierce.

याति तेजस्यनोजस्त्वं तमस्योजः प्रधानताम्।
उलूकवत्पिशाचाद्या आश्चर्यं तत्स्वभावतः।।८४।।

The *piśācas* are naturally of a wonderful nature, that vanish like sparks of fire in daylight; and become enkindled in the dark. (The *piśācas* bear analogy to the sons of darkness or fallen angels in the black tartarina regions).

एषा पिशाचा जनितस्य जातिः
प्रोक्ता मया ते समयानपेता।
पिशाचतुल्यः सुरलोकपाल-
लोकेषु जातोऽहमिति प्रसङ्गात्।।८५।।

Now Rāma, I have fully related to you about the origin and nature of the *piśāca* race in the course of this discourse; and then as I had become as one of them, in the regions of the regents of the celestial.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वा० उ० पाषा० पिशाचवर्णनप्रसङ्गेन जगद्ब्रह्मणोरैक्य-प्रतिपादनं नाम चतुर्नवतितमः सर्गः।।९४।।

CHAPTER 95

DESCRIPTION OF THE PERSON OF VASIṢṬHA

Argument. The conduct of men that are firm *in the resolution* and the behaviour of Vasiṣṭha in the ethereal regions.

वसिष्ठ उवाच

ततश्चिदाकाशवपुर्भूतपञ्चकवर्जितः।
विहरन्नहमाकाशे पिशाच इव संस्थितः।।१।।

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Vasiṣṭha continued: I then having my inane intellectual body, which was quite free from the composition of the five elements; roved about in the air in the manner of a *piśāca* ghost; (seeing all and seen by none).

न मां पश्यन्ति चन्द्रार्कशक्रा हरिहरादयः
न देवसिद्धगन्धर्वकिंनरा नाप्सरोगणाः।।२।।

I was not perceived by the sun and moon, nor by the gods Hari, Hara, Indra an others; and was quite invisible to the Siddhas, *Gandharvas*, *Kinnaras*, and Apsaras of heaven.

नाक्रामन्ति मयाक्रान्ता न च शृण्वन्ति मद्वचः।
इत्यहं मोहमापन्नो विक्रीत इव सज्जनः।।३।।

I was astonished to think as any honest person, who is a stranger at the house of another; why the residents of the place did not perceive me, though I advanced towards them and called them to me.

अथ चिन्तितवानस्मि सत्यकामा इमे वयम्।
पश्यन्तु मां सुरगणास्तेन तस्मिन्सुरालये।।४।।

I then thought in myself that, as these ethereal beings are seekers of truth like ourselves; it is right they should observe me among them in their ethereal abode.

द्रष्टुं प्रवृत्ता मामग्रे वास्तव्याः सर्व एव ते।
झटित्येव पुरं प्राप्तमिन्द्राजालद्रुमं यथा।।५।।

They then began to look upon me standing before them, and felt astonished at my unthought appearance, as the spectators are startled at the sudden sight of a juggler's trick or some magic show.

अथ गीर्वाणगेहेषु संपन्नो व्यवहार्यहम्।
यथास्थितसमाचारः स्थितो निःशङ्कचेष्टितः।।६।।

Then I managed myself as I ought in the house of the gods, I sat quite in their presence, and addressed and accosted them without any fear.

यैरविज्ञातवृत्तान्तैर्दृष्टोऽहमजिरोत्थितः।
वसिष्ठः पार्थिव इति लोकेषु प्रथितोऽस्मि तैः।।७।।

Those who beheld me standing at the compound at first, and were unacquainted with the particulars (of my sagely character), thought me a mere earthly being, and known as Vasiṣṭha by name.

व्योमन्यादित्यरश्मिभ्यो दृष्टोऽहं यैर्नभोगतैः।
वसिष्ठस्तैजस इति लोकेषु प्रथितोऽस्मि तैः।।८।।

When I was in sun light by the celestial in heaven, they took me for the enlightened Vasiṣṭha, who is well known in the world.

वातात्समुदितो दृष्टो यैरहं गगनास्पदैः।
सिद्धैर्वातवसिष्ठाख्यस्तैरहं समुदाहृतः।।९।।

As I was seen afloat in the air by the aerial *siddhas*, they called me by the name of the aerial Vasiṣṭha.

यैरहं सलिलद्दृष्टः प्रोत्थितस्तैर्मुनीश्वरैः।
उक्तो वारिवसिष्ठोऽहमिति मे जन्मसंततिः।।१०।।

And as I was observed by the holy sages to rise from amidst the waters of the deep; they called me the watery Vasiṣṭha, from my birth in the water.

ततःप्रभृति लोकेऽहं पार्थिवः प्रथितः क्वचित्।
अम्मयः क्वचिदन्येषां तैजसो मारुतः क्वचित्।।११।।

Henceforth I came to be renowned under different appellation, by all these sets of beings; some calling me the earthly Vasiṣṭha, and others naming me the luminous, the aerial and so forth according to their own kind.

अथ कालेन मे तत्र तस्मिन्नेवातिवाहिके।
आधिभौतिकता देहे रूढारूढान्तरेरिता।।१२।।

Then in course of time, my spiritual body assumed a material form, which sprang from within me and of my own will.

यदेतदातिवाहिकत्वमाधिभौतिकता च खम्।
द्वयमप्येकदेहात्म ततः कचति मे चितिः।।१३।।

That spiritual body and this material form of mine, were equally aerial and invisible; because it was in my intellectual mind only, that I perceived the one as well as the other.

एवमात्म क्वचिद्व्योम कचनात्माप्यहं नभः।
परमेव निराकारं युष्मास्वाकारवानपि।।१४।।

Thus is my soul the pure intellect, appearing sometimes as vacuum, and at others shining as the clear sky; it is transcendent spirit and without any form, and takes this form for your admonition.

(The incorporeal soul enters into the corporeal body for its dealing with others).

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जीवन्मुक्तो व्यवहरंस्तथास्ते ब्रह्मखात्मकः।
तथैवादेहमुक्तोऽपि तिष्ठति ब्रह्ममात्रकः।।१५।।

The liberated living soul is as free as vacuous spirit of Brahma, although it may deal with others in its corporeal body; so also the liberated bodiless soul, remains as free as the great Brahma himself.

मम न ब्रह्मतापेता तादृग्व्यवहृतेरपि।
असंभवादन्यदृशो युष्मदादिष्वहं त्वहम्।।१६।।

As for myself I could not attain to Brahmahood, though I practised the rules for obtaining my liberation; and being unable to attain a better state, I have become the sage Vasiṣṭha as you see before you.

यथाऽज्ञस्य स्वप्ननरे निर्जन्मनि निराकृतौ।
आधिभौतिकताबुद्धिस्तथा मे जगतोपि च।।१७।।

Yet I look upon this world in the same light of immateriality, as the sage sees the figure of person in his dream, when it appears to him to have a material form, though it is a formless non-entity in reality.

एवमेवावभासन्ते सर्व एव स्वयंभुवः।
सर्गाश्च नतु जायन्ते प्रयाता इव चोदिताः।।१८।।

In this manner do the self born god Brahma and others, and the whole creation at large, present themselves as visions to my view, without their having any entity in reality.

एष सोहमिहाकाशवसिष्ठः पुष्टतामिव।
गतोद्य स्वात्मनाभ्यासाद्भवतां वा भवत्स्थितिः।।१९।।

Here I am the self-same vacuous and aerial Vasiṣṭha, and appearing as a visionary shape before you, I am though habituated to believe myself over grown, as you are accustomed to think of the density of the world.

आकाशात्मान एवैते सर्व एव स्वयंभुवः।
यथात्वे तन्मनोमात्रमिमे सर्गास्तथैव हि।।२०।।

All these are but vacuous essences of the self-born Brahma, and as that deity is no other than the Divine Mind, so is this world is no more than a production of that Mind.

अहमादिरयं सर्गस्त्वपरिज्ञानदोषतः।
वेताल इव बालानां गतो वो वज्रसारताम्।।२१।।

The appearances of myself, yourself and others, together with that of the whole world, proceeding from our ignorance; is like the apparitions of empty ghosts before deluded boys, and appearing as solid realities to your sight.

परिज्ञातस्तु कालेन स्वल्पेनैवोपशाम्यति।
वासनातानवातस्नेहो बन्धौ दूरगते यथा।।२२।।

Being aware of this truth, it is possible for you to grow wise in course of time; and then this delusion of yours is sure to disappear, as our worldly bonds are cut off with the relinquishment of our desires and affections.

घनत्वमहमासाद्य तथा सर्गस्य शाम्यति।
परिज्ञाता यथा स्वप्ननिधेरादेयभावना।।२३।।

Our knowledge of the density and intensity of the world, is dissipated by true wisdom; in the same manner as our desire of a dream of gem, is dispelled upon our waking.

शाम्यन्ति संपरिज्ञाताः सकला दृश्यदृष्टयः।
यथा मरुनदीवेगवारिग्रहणबुद्धयः।।२४।।

The sight of the phenomenal vanishes at once from our view, as we arrive to the knowledge of noumenal in time; as our desire of deriving water from a river in the mirage, subsides in our knowledge of the falsity of the view.

महारामायणप्रायशास्त्रप्रेक्षणमात्रतः।
एतदासाद्यते नित्यं किमेतावति दुष्करम्।।२५।।

The perusal of this work of the great Rāmāyaṇa, is sure to produce the knowledge of self- liberations in its reader, even during his life time in this world.

संसारवासनाभावरूपे सक्ता नु यस्य धीः।
मन्दो मोक्षे निराकाङ्क्षी स श्वा कीटोऽथवा जनः।।२६

The man whose mind is addicted to worldly desires, and who thinks its vanities as his real good, leads a life to misery only like those of insects and worms, and is unfit to be born as a human being, notwithstanding all his knowledge of this world and all his holy devotion.

भोगाभोगः किलायं यः स जीवन्मुक्तबुद्धिना।
कीदृशो भुज्यमानः स्यात्कीदृक्स्यान्मौर्ख्यसेविना।।२७

The liberated man while he lives, deems the enjoyments of his life, to be no enjoyment at all; but the ignorant person values his temporary

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enjoyments only, in lieu of his everlasting felicity.

महारामायणप्रायशास्त्रप्रेक्षणमात्रतः।
अन्तःशीतलतोदेति परार्थेषु हिमोपमा।।२८।।

By perusal of this Mahā-Rāmāyaṇa, there arises in the mind a coldness, resembling a frost falling on spiritual knowledge.

मोक्षः शीतलचित्तत्वं बन्धः संतप्तचित्तता।
एतस्मिन्नपि नार्थित्वमहो लोकस्य मूढता।।२९।।

Liberation is the cold indifference of the mind, and our confinement consists in the passionateness of our minds and hearts; yet the human race is quite averse to the former, and sedulously employed in the acquisition of their temporal welfare only in their foolishness, and to the astonishment of the wise.

अयं प्रकृत्या विषयैर्वशीकृतः
परस्परं स्त्रीधनलोलुपो जनः।
यथार्थसंदर्शनतः सुखी भवे-
न्मुमुक्षुशास्त्रार्थविचारणादितः।।३०।।

Here all men are subject to their sense, and addicted to the increase of wealth and family (lit-wives), to the injury of one another; yet it is possible for them to be happy and wise, if they will but ponders well into the true sense of spiritual śāstras.

श्रीवाल्मीकिरुवाच

इत्युक्तवत्यथ मुनौ दिवसो जगाम
सायंतनाय विधयेऽस्तमिनो जगाम्।
स्नातुं सभा कृतनमस्करणा जगाम
श्यामाक्षये रविकरैश्च सहाजगाम्।।३१।।

Vālmīki says: After the sage had said these words, the assembly broke with the setting sun and mutual salutations, to perform their evening devotion. They made their ablutions as the sun sank down into the deep, and again repaired to the court with the rising sun at the end of the night.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उ० पाषा० वसिष्ठशरीरवर्णनं नाम पञ्चनवतितमः सर्गः।।९५।।

CHAPTER 96

ESTABLISHMENT OF IMMORTALITY

Argument. Proof of the Erroneous conception of the *World, and the Truth* of the Intellectual and Immortal soul.

वसिष्ठ उवाच

पाषाणाख्यानमेतत्ते कथितं कार्यकोविद।
अनयेमाः स्फुरद्दृष्टया सृष्टयो नभसि स्थिताः।।१।।

Vasiṣṭha resumed: O Intelligent Rāma! I have now related to you at length the narrative of the stone, which shows you plainly all these created things, are situated in the vacuity of the Divine Intellect.

न च स्थितं किंचनापि क्वचनापि कदाचन।
स्थितं ब्रह्मघने ब्रह्म यथास्थितमखण्डितम्।।२।।

And that there exists nothing whatever, at any time or place or in the air; except the One undivided intellect of God, which is situated in itself, as the salt and water are mixed up together (or as One is self-same with the other).

ब्रह्म चिन्मात्रकं विद्धि तद्यथा स्वप्नदृष्टिषु।
पुरं भवन्निजादूपान्न कदाचन भिद्यते।।३।।

Know Brahma as the Intellect itself, which presents many sight shows of itself in the dream, which are inseparable from itself. (The manifestation of the unchangeable nature of the Divine Mind as the creation, is no more than its *vivarta-rūpa* or expansion of itself, as that of our minds in the various imageries seen in the state of our dreaming).

स्वयंभूत्वसमापत्तौ तथा दृश्यव्यवस्थितौ।
स्वरूपमजहत्त्वेव चिदाकाशमजं स्थितम्।।४।।

God being the universal spirit, and the creation full of particularities, it is not incongruous to the nature of the universal and immutable soul, to contain the endless varieties of particulars in the infinite vacuity of the Divine Intellect, without any variation in itself. (The universal and infinite God, contains the particular and finite world in itself).

न स्वयंभूर्न च जगन्न स्वप्नपुरमस्त्यलम्।
स्थितं संविन्महादृष्ट्या ब्रह्म चिन्मात्रमेतया।।५।।

There is no self born creative power (as Brahma), not its creation of the world; which is

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but a production of the dreaming intellect, and is situated in our consciousness, as the sights of dreams are imprinted in the memory.

यथा पुरं भवत्स्वप्ने चिद्रूपं स्वात्मनि स्थितम्।
अखण्डमेवमासृष्टेरा महाप्रलयस्थितेः।।६।।

As the city seen in your dream, is situated intellectually in yourself; so the entire universe is situated in the Divine Intellect, ever since its creation to its annihilation (or as the world without its end).

हेमहेमाश्मनोः स्वप्नपुरचेतनयोर्यथा।
भेदो न संभवत्येव न भेदश्चितिसर्गयोः।।७।।

As there is no difference between gold and the gold mountain of Meru, and between the dreamed city and the mind; so there is no difference whatever, between the intellect and its creation. (Both being of the same kind).

चितिरेकास्ति नो सर्गो हेमास्ति न तदूर्मिका।
स्वप्नाचले चिदेवास्ति न तु काचन शैलता।।८।।

There is the intellect only which exists, and not the world of its creations; as the mind is existent without the gold mountain of its dream.

चिदेव शैलवद्भाति यथा स्वप्ने निरामया।
तथा ब्रह्म निराकारं सर्गवद्भाति नेतरत्।।९।।

As the mind shows itself, in the form of the formless mountain in its dream; so the formless Brahma, manifests itself as the formal world, which is nothing in reality.

चिन्मात्रमिदमाकाशमनन्तमजमव्ययम्।
महाकल्पसहस्रेषु नोदेति न च शाम्यति।।१०।।

The Intellect is all this vacuum, which is increate, unbounded and endless; and which is neither produced nor destroyed in thousands of the great *māhā kalpa* ages. (*i.e.* It is both eternal as well as infinite).

चिदाकाशो हि पुरुषश्चिदाकाशो भवानयम्।
चिदाकाशोऽहमजरश्चिदाकाशो जगत्त्रयम्।।११।।

This intellectual vacuum is the living soul and lord of all, it is the undecaying ego and embraces all the three worlds in itself, (as the air comprises all existence in it).

चिदाकाशं वर्जयित्वा शवमेव शरीरकम्।
अच्छेद्योऽसावदाह्योऽसौ चिदाकाशो न शाम्यति।।१२

The living body becomes a lifeless carcass, without this aeriform intellect; it is neither broken nor burnt with the fragile and burning body, nor is there any place to intercept the vacuous intellect there from.

अतो न किंचिन्म्रियते न च किंचन जायते।
चित्त्वात्ततश्चित्कचनं जगदित्यनुभूयते।।१३।।

Therefore there is nothing that dies, and naught that ever comes to being; the intellect being the only being in existence, the world is but a manifestation or disclosure of itself to the mind.

चिन्मात्रपुरुषो जन्तुर्म्रियते यदि नाम वा।
ततो मरिष्यत्तत्पुत्रो निःसंदेहं पितुर्मृतौ।।१४।।

The intellect alone is the embodied and living soul, and should it ever be supposed to die; then the son would be thought to die also by the death of the father, because the one is but a reproduction of the other. (The text says, the soul of the father is reborn in the son, and if the former should die, the latter must die also).

एकस्मिन्प्रमृते जन्तावमरिष्यंस्तु सर्वदा।
सर्व एव जनाः शून्यमभविष्यन्महीतलम्।।१५।।

Again the death of one living soul, would entail the whole sale death of all living creatures; and then the earth (may even the whole world), would be void of all its population. (Because the one universal soul is the soul of all and every individual being).

न चाद्यापि मृतं राम चिन्मात्रं कस्यचित्क्वचित्।
नच शून्या स्थिता भूमिस्तस्माच्चित्पुरुषोऽक्षयः।।१६।।

Therefore, O Rāma, the sole intellectual soul of nobody, has ever died any where up to this time; nor was there ever any country devoid of a living soul in it. (The world is full of life proceeding from the eternal life of God).

एकं चिन्मात्रमेवाहं न शरीरादयो मम।
इति सत्यनुसंधाने कव जन्ममरणादयः।।१७।।

Knowing hence that I am one with the eternal soul, and the body and its senses are nothing mine own; I know not how I or any one else, can ever die away at any time.

अहं चिन्मात्रममलमित्यात्मानुभवं स्वयम्।
अपहन्त्यात्महन्तारो निमज्जन्त्यापदर्णवे।।१८।।

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He who knows himself to be the purely intellectual soul, and yet ignores it and thinks in himself to be dying as a mortal being; is verily the destroyer of his soul, and casts himself into a sea of troubles and misery.

चिदहं गगनादच्छा नित्यानन्ता निरामया।
किं जीवितं मे किंवापि मरणं वा सुखासुखे।।१९।।

If I am the intellectual soul, undecaying and everlasting, and as transparent as the open air; say then what is life or death to me, and what means my happiness or misery in any state.

व्योमात्मचेतनमहं के शरीरादयो मम।
इत्यात्महापह्नुतेऽन्तर्योऽनुभूतं धिगस्तु तम्।।२०।।

Being the vacuous and intelligent soul, I have no concern with my body; and anyone who being conscious of it, forgets to believe himself as such, is verily a destroyer of his soul.

चिदाकाशमहं स्वच्छमनुभूतिरित स्फुटा।
यस्यास्तमागता मूढं तं जीवन्तं शवं विदुः।।२१।।

The foolish man who has lost his consciousness, of being the purely vacuous soul; is deemed a living dead body by the wise; (who know the One universal soul to constitute the whole).

अहं वेदनमात्रात्मा कानि देहेन्द्रियाणि मे।
लब्धात्मानमिति स्वच्छं प्रविलुम्पन्ति नापदः।।२२।।

The knowledge that I am the intelligent soul, and the bodily senses are not essential to me; is what leads me to attain to the state of pure spirituality, which neither death nor misery can deprive me of.

चिन्मात्रं शुद्धमात्मानं योऽवलम्ब्य स्थिरः स्थितः।
नाधयस्तं विलुम्पन्ति महोपलमिवेषवः।।२३।।

He who remains firm, with his reliance in the pure intellectual soul; is never assailed by calamities, but remains to woes, as a block of stone to a flight of arrows.

चित्त्वं स्वभावं विस्मृत्य बद्धास्था ये शरीरके।
तैः सुवर्णं परित्यज्य गृहीतं भस्म वस्तुतः।।२४।।

Those who forget their spiritual nature, and rely their trust in the body; resemble those foolish people, who forsake the gold to lay hold on ashes.

बलं बुद्धिश्च तेजश्च देहोऽहमिति भावनात्।
नश्यत्युदेत्येतदेव चिदेवाहमिति स्थितेः।।२५।।

The belief that I am the body, its strength and its perceptions, falsifies my faith in these and destroys my reliance in the spirit; but my trust in the spirit, confirms my faith in that by removing my belief in these.

चिदाकाशमहं शुद्धं के मे मरणजन्मनी।
एवं स्थिते स्युः किंनिष्ठा लोभमोहमदादयः।।२६।।

The belief that I am the pure vacuous intellect, and quite free from birth and death; is sure to dispel all the illusions of feelings and passions and affections afar from me.

चिदाकाशादृते देहान्योऽन्यत्सारमवाप्नुयात्।
तस्मै तद्युज्यते वक्तुं सन्ति लोभादयस्त्विति।।२७।।

Those who slight the sight of the vacuous intellect, and view their bodies in the light of the spirit, deserve the name of corporeal beasts, and are receptacles of bodily appetites and passions only.

न च्छिद्ये न च दह्येऽहं चिन्मात्रं वज्रवच्चिति।
न देही निश्चयो यस्य तं प्रत्यन्तकरस्तृणम्।।२८।।

He who knows himself to be infrangible and uninflammable, and as the solid and impregnable stone in his intellect, and not in his unreal body; cares a fig for his death, (which destroys the unsubstantial body, but has no power over his indestructible soul).

अहो नु मुग्धता ज्ञानदृष्टीनां यद्विदन्त्यलम्।
शरीरशकलाभावे नश्याम इति मोहिताः।।२९।।

O the delusion! that overspreads the sight of clear-sighted sages; who fear for their total annihilation at the loss of their bodies; (which are but competent superficial part of themselves).

अहं चिन्नभ एवेति सत्ये भावे स्थिरे सति।
वज्रपातयुगान्ताग्निदाहाः पुष्पोत्करोपमाः।।३०।।

When we are firmly settled in our belief, of the indestructible nature of our vacuous intellect; we are led to regard the fire and thunder of the last day of destruction, in the light of a shower of flowers over our heads.

चिन्मात्रमगरं नाहं यन्नश्यामीति रोदिति।
अनष्ट एव तद्देहो बालापूर्वा खरोलिका।।३१।।

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That I am the imperishable intellect itself, and naught that is of a perishable nature; therefore the wailing of a man and his friends at the point of death, appears as a ridiculous farce to the wise.

इदं चेतनमेवाहं नाहं देहादिदृष्टयः।
इति निश्चयवान्योऽन्तर्न स मुह्यति कर्हिचित्।।३२।।

That I am my inner intelligence, and not the outer body or its sensation, is a belief which serves as an antidote, against the poison of all griefs and sorrows.

अहं चेतनमाकाशो नाशो मे नोपपद्यते।
चेतनेन जगत्पूर्णं केव संदेहितात्र वः।।३३।।

That I am the vacuous intelligence, and can never have my quietus or annihilation; and that the world is full of intelligence, is a sober truth which can never admit any doubt or controversy; (Lit-which you can never doubt).

चेतनं वर्जयित्वान्यत्किंचिद्भूयं जना यदि।
यदुच्यतां महामूढाः स्वात्मा किमपलप्यते।।३४।।

Should you suppose yourselves, as any other thing beside the intelligence; then tell me, ye fools, why do you talk of the soul in vain, and what do you mean by the same.

तच्चेतनं चेन्म्रियते तज्जनाः प्रत्यहं मृताः।
ब्रूत किं न मृता यूयं तन्मृतं किल चेतनम्।।३५।।

Should the intelligent soul be liable to death, then it is dead with the dying people every day; tell me then how ye live and not already dead, with the departed souls of others?

तस्मान्न म्रियते किंचिन्न च जीवति किंचन।
जीवामीति मृतोऽस्मीति चिच्चेतति न नश्यति।।३६।।

Therefore the intelligent soul, does neither die nor come to life at any time; it is a false notion of the mind only to thing itself to be living and dying, though it never dies (being immortal in its nature).

चिच्चेतति यथा वा यत्तत्तथा साशु पश्यति।
आबालमेषोऽनुभवो न क्वचित्सा न नश्यति।।३७।।

As the intellect thinks in itself, it beholds the same within itself; so it goes on thinking in its habitual mode, and is never destroyed of itself, (or) without being ever destroyed in its essence.

परिपश्यति संसारं परिपश्यति मुक्तताम्।
सुखदुःखानि जानाति स्वरूपात्तन्न भिद्यते।।३८।।

I sees the world in itself, and is likewise conscious of its freedom; it knows all what is pleasurable or painful, without changing itself from its unalterable nature at any time or place.

अपरिज्ञातदेहात्तु धत्ते मोहाभिधां स्वयम्।
परिज्ञातस्वरूपात्तु धत्ते मोक्षाभिधां स्वयम्।।३९।।

By the knowledge of its embodiment, it is liable to delusions; but by knowledge of its true nature, it becomes acquainted with its own freedom.

नास्तमेति न चोदेति न कदाचन किंचन।
सर्वमेव च चिन्मात्रमाकाशविशदं यतः।।४०।।

There is nothing whatever, that rises or sets (*i.e.* is produced or destroyed) at any time or place; but every thing is contained in the sole and self-existent intellect, and is displayed in its clear and vacuous sphere.

न तदस्ति न यत्सत्यं न तदस्ति न यन्मृषा।
यद्यथा येन निर्णीतं तत्तथा तं प्रति स्थितम्।।४१।।

There is nothing, that is either real or unreal in the world; but every thing is taken in the same light, as it is displayed unto one by the intellect.

यद्यद्यथा जगति चेतति चेतनात्मा
तत्तत्तथानुभवतीत्यनुभूतिसिद्धम्।
दृष्टं विषामृतदृशेव पदार्थजातं
नातोस्ति संविदविधेयमिति प्रसिद्धम्।।४२।।

Whatever the intelligent soul thinks in itself in this world, it retains the ideas of the same in the mind. Every thing is judged by one's consciousness of it, as the same thing is thought as poison by one, what is believe to be nectar by another.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० अमरत्वप्रतिपादनं नाम षण्णवतितमः सर्गः।।९६।।

CHAPTER 97

ON THE RARITY AND RETIREDNESS OF RELIGIOUS RECLUSES

Argument. The truth of *catholicity, carnality* of Worldly people, and the retirement and resignation of the godly.

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श्रीवसिष्ठ उवाच

संविन्मयत्वाज्जगतः स्वप्नस्य परमात्मनः।
ब्रह्माकाशतया सर्वं ब्रह्मैवेत्यनुभूयते।।१।।

Vasiṣṭha continued: The world which is but a vision of the supreme soul, and situated in the vacuity of the Divine mind, appears in our consciousness, as the ectype of Brahma himself.

भ्रमस्य चातिदृश्यत्वाददृश्यत्वान्महाचितेः।
मदशक्तिवदात्मेति सत्यातास्यापि युज्यते।।२।।

The delusion of the visionary world, being too palpable to our view, has kept the supreme spirit quite out of our sight; as the spirit of the wine is kept hid in the liquor, though it can never be lost.

असत्त्वाद्दृस्यविश्रान्तेरलभ्यत्वान्महाचितेः।
उपलब्धुरभावाच्च शून्यनाम्नीव सत्यपि।।३।।

The unreal phenomenal being discarded as delusion, and the real noumenal being incomprehensible; and the absence of any positive subsistence of existence, has necessitated our belief in the endless void and vacuity.

चिन्मात्रं पुरुषोऽकर्ता समेत्यव्यक्ततो जगत्।
एवं दृष्टेः सत्यमेतदेवमर्थानुभूतितः।।४।।

That the embodied Intellect, called the *puruṣa* or soul, is the supreme cause (in the *Saṁkhya* system); and the world proceeds from the unknown principle, known as the *prādhāna* or its principal source. The truth of this view of the creation, rests wholly on the opinion of the philosopher (Kapila).

विवर्तो ब्रह्मणो दृश्यमित्येवंवादिनोऽपि सत्।
मतमेवं स्वरूपाणामर्थानामनूभूतितः।।५।।

That the visible world is the form of the all pervasive spirit of god, is the thesis of the Vedāntists; and this opinion of their regarding the formal world and its plasmic principle, depends solely on the conception of these philosophers.

परमाणुसमूहात्म जगदित्यपि सत्यतः।
संवेद्यते यथा यद्यत्तत्थैवानुभूतितः।।६।।

That the world is a conglomeration of particles, is the position o the positive and atomic philosophers of the Nyāya system; and all these doctrines are relied upon and maintained, by the best belief of every party.

यथा दृष्टं तथैवेदमिह लोके परत्र च।
नासन्न सदिति प्रौढा सत्यमाध्यात्मिकी गतिः।।७।।

Both the present and future worlds, are as they are seen and thought to be is the tenet of some; while the spiritualist looks upon it neither in the light of an entity nor non-entity either.

बाह्यमेवास्ति नास्त्यन्यदित्यन्ये सत्यवादिनः।
स्वात्मन्यक्षगणातीतं प्राप्नुवन्ति न ते यतः।।८।।

Others acknowledge the outer world only, and nothing besides which is beyond their eye sight; and these *Cārvāka* atheists, do not vouch even for the intelligent soul, which is within their bodies.

अनारतविपर्यासदर्शनात्क्षणभङ्गधीः।
युक्तैव तद्विदामाद्यं सर्वशक्ति हि तत्पदम्।।९।।

There are others, who seeing the incessant changes and fluctuations of things with the flight of time, attribute omnipotence to it, and have become timeist, with a persuasion of the evanescence of the world.

कलविङ्कघटन्यायो धर्म इत्यपि तद्विदाम्।
तथात्मसिद्धेर्म्लेच्छानां तद्देशेषु न दुष्यति।।१०।।

The belief of the barbarians, regarding the resurrection of the soul from the grave, which is built on the analogy of the sparrow flying away from under its covering lid; has gained a firm ground in the minds of men in these countries and is never doubted by any.

समाः सन्तश्च विप्राग्निविषामृतमृतिष्वपि।
भान्त्येवं तद्विदां सर्वमिदं सर्वात्मकं यतः।।११।।

The tolerant sage looks alike and takes in equal light all apparent differences; since they know that all these varieties in the world, are but manifestations of the One all pervading and invariable soul.

स्वभावसिद्धमेवेदं युक्तमित्येव तद्विदाम्।
अन्विष्टा याति नो प्राप्तिं बुद्धिमत्सर्वकर्तृता।।१२।।

As it is the nature of the world, to go on in its course; so it is natural with the wise, to entertain these various opinions regarding the same. The truth however is quite mysterious, and hard to be found by inquiry, but it is certain that there is an

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all creative power, that is guided by intelligence and design in all its works.

एकः सर्वत्र कर्तेति सत्यं तन्मयचेतसाम्।
सोऽयं निश्चयवान्सोऽत्र तदाप्नोतीत्यबाधितम्।।१३।।

That there is one creator of all, is the truth arrived at by all godly men and truthful minds; whosoever is certain of this truth, is sure to arrive at it without any obstruction.

अयं लोकः परश्चास्ति स्नानाग्न्यादि च नेतरत्।
एतदेतादृशं सत्यं विद्धि भावितभावनम्।।१४।।

That this world exists and the future one also, is the firm belief of the faithful; and that their sacred ablutions and oblations, to that end and never go for nothing; such assurance on their past, is sure to lead them to the success of their object.

अशेषं शून्यमेवेति बौद्धानामेतदेव सत्।
लभ्यते तद्विचारेण यत्र किंचन नैव हि।।१५।।

An infinite vacuity is reality, is the conclusion arrived at by the Buddhist; but there is nothing to be gained by this inquiry, nor any good to be derived from a void nullity.

चितिश्चिन्तामणिरिव कल्पद्रुम इवेप्सितम्।
आशु संपादयत्यन्तरात्मनात्मनि खात्मिका।।१६।।

It is Divine Intelligence which is sought by all, as they seek an inestimable gem or the *Kalpa* tree of life; and this fills our inward soul, with the fullness of the Divine spirit.

नेदं शून्यं न चाशून्यमित्यवस्तु न तद्विदाम्।
सर्वशक्तिर्हि सा शक्तिर्न तद्विद्यत एव तत्।।१७।।

The Lord is neither vacuity nor non-vacuity, nor a non-entity either as it is maintained by others. He is omnipotent, and this omnipotence does not abide in Him, nor is it without Him, but is the self-same Himself.

तस्मात्स्वनिश्चये यस्मिन्यः स्थितः स तथा ततः।
अवश्यं फलमाप्नोति न चेद्बाल्यान्निवर्तते।।१८।।

Therefore let every one rely in his own belief, until he arrives to the true and spiritual knowledge of God. By doing so he will obtain the reward of his faith, and therefore he must refrain from his fickleness (of forsaking his own faith).

विचार्य पण्डितैः सार्धं श्रेष्ठवस्तुनि धीमता।
स रूढो निश्चयो ग्राह्यो नेतरत्र यथा तथा।।१९।।

Therefore consult with the learned, and judge with them about the right course; and then accept and follow what is best and correct, and reject all what proves to be otherwise.

संभवत्युत्तमप्रज्ञः शास्त्रतो व्यवहारतः।
यो यत्र नाम तत्रासौ पण्डितस्तं समाश्रयेत्।।२०।।

A man becomes wise by knowledge of śāstras, as also by practicing the conduct of the good; as also by associating with the wise and good, wherever such persons may be found upon inquiry.

सतां विवदमानानां सच्छास्त्रव्यवहारिणाम्।
यः समाह्लादको निन्द्यः स श्रेष्ठस्तं समाश्रयेत्।।२१।।

He who serves and attends upon the preachers of sacred śāstras, and on practicers of good and moral conduct; is also deemed a wise man, and his company also is to be resorted to by the wise.

सर्व एवानिशं श्रेयो धावन्ति प्राणिनो बलात्।
परिनिम्नं पयांसीव तद्विचार्य समाश्रयेत्।।२२।।

All living beings, are naturally impelled towards whatever tends to their real good; as it is the nature of water to seek its own level. Therefore men should choose the company of the good for their best good.

कल्लोलैरुह्यमानानां नृणां संसारसागरे।
अज्ञाता दिवसा यान्ति तृणानामिव बिन्दवः।।२३।।

Men are carried away as straws, by the waves in the eventful ocean of the world; and their days are passing away as insensibly (rapidity), as the dew drops are falling off from the blades of grass.

श्रीराम उवाच

जगत्पूर्वं लतेवापि विश्रान्ता विततेपदे।
पूर्वापरविचारेण के पराभावदर्शिनः।।२४।।

Rāma rejoined: Tell me Sir, who are those far seeing persons, who sending at first this world to be full of weeds and thorns, come at last by their right judgement, to rest in the state of ineffable felicity. (*i.e.* Who are they that are resigned to God after their trouble-some journey in the thorny paths of the world).

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वसिष्ठ उवाच

जातौ जातौ कतिपये व्यपदेश्या भवन्ति ते।
येषां यान्ति प्रकाशेन दिवसा भास्वतामिव।।२५।।

Vasiṣṭha replied: It is the wording of the *śruti*, that there some such persons among all classes of beings, whose presence sheds a lustre, as bright as that of the broad and shining day light. (These are gods, men).

अधश्चोर्ध्वं च धावन्तश्चक्रावर्तविवर्तनैः।
सर्वे तृणवदुह्यन्ते मूढा मोहभवाम्बुधौ।।२६।।

Beside them there are others, who are quite ignorant of truth, and are tossed about the whirled up and down like straws, by the whirling waters of the dangerous eddies of ignorance, in the dark and dismal ocean of this world.

नष्टात्मस्थितयो भोगवह्निषु प्रज्वलन्त्यलम्।
देवा दिवि दवेनाद्रौ दह्यमाना द्रुमा इव।।२७।।

These are drowned in their enjoyments, and lost to the bliss of their souls; and are ever burning in the flames of worldly cares; such are some among the gods, who are burning on high, like as the mountain trees are inflamed by the wild fire.

पातिता मदसंपन्ना दानवा दानवारिभिः।
गजाइव निरालाना घोरे नारायणावटे।।२८।।

The proud demigods were vanquished by their inimical gods, and were cast down into the abyss by Nārāyaṇa; as big elephants into the pit, with the ichor of their giddiness.

न गन्धमपि गन्धर्वा दर्शयन्ति विवेकजम्।
गीतपीतपरामर्शाः सरन्ति हरिणा इव।।२९।।

The Gandharva songsters, (that are skilled in music only), show no sign of right reason in them but being giddy with the wine of melody, they fall into the hands of death, as the silly stags are caught in the snare, (by their fondness for the sweet sound of the hunter's horn).

विद्याधराश्च विद्यानामाधारत्वेन मोहिताः।
स्फुरितानामुदाराणामपि कुर्वन्ति नादरम्।।३०।।

The Vidyādharas are mad with their knowledge (of arts or sciences); and do not hold in esteem the esoteric and grand science of divinity for their salvation.

यक्षा विक्षोभितभुवो दक्षतामक्षता इव।
दर्शयन्त्यसहायेषु बालवृद्धातुरेषु च।।३१।।

The yakṣas who are impregnable themselves, are ever apt to injure all others on earth; and they exercise their noxious powers, chiefly upon the helpless infants, old men and weak and infirm persons.

दन्तिनामिव मत्तानां रंहसा हरिणारिणा।
कृतः करिष्यसि त्वं च राक्षसानां परिक्षयम्।।३२।।

There are again the gigantic and elephant like Rākṣasas, who have been repeatedly destroyed by Hari, and will be utterly extirpated by you, as a herd of sheep by a powerful lion.

भृशं पिशाचाः पश्यन्ति भूतभोजनचिन्तया।
धूमान्धकारानिलया ज्वालयाहुतयो यथा।।३३।।

The Piśāca cannibals are always in quest of human prey, and devour their bodies as the burning fire consumes the oblations. They are therefore in utter darkness of spiritual knowledge.

नागजालमृणालानि मग्नानि धरणीतले।
नगानामिव मूलानि जडानीव स्थितान्यलम्।।३४।।

The *Nāga* race that dwell underneath the ground, resemble the stalks of lotuses drowned under the water, or as the roots of trees buried under the earth; (and therefore they are quite insensible of truth).

विवरं शरणं येषां कीटानामिव भूतले।
तेषामसुरबालानां विवेकेषु कथैव का।।३५।।

The Asura race dwelling in subterranean cells, are as worms and insects, groveling in dark under the ground, and are utterly ignorant of any knowledge or discriminations.

अल्पमात्रकणार्थेन संचरन्ति दिवानिशम्।
पिपीलिकासधर्माणः प्रायेण पुरुषाः अपि।।३६।।

And what must we say of foolish mankind, who like the poor ants, are moving busily by night and day, in search of a morsel (lit-particle) of bread, (and have not a whit of understanding in them).

सर्वासां भूतजातीनां व्यग्राणां व्यर्थदीर्घया।
क्षीबाणामिव गच्छन्ति दिवसानि दुरीहया।।३७।।

All living bodies are running up and down forever in their vain expectations; and the days

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and nights are insensibly gliding over them, as upon drunken men (unconscious of themselves).

न कंचित्संस्पृशत्यन्तर्विवेको विमलो जनम्।
जलेऽगाधे निपतितं निमज्जन्तं रजो यथा।।३८।।

The knowledge of pure truth, never enters into the mind of men; as the dust flying over the surface of water, never sink in its death.

नीयन्ते नियमाधूता मानवा मानवायुभिः।
काम्पिकैः स्फुटतापूताः किरारुनिकरा इव।।३९।।

The holy vows of men are blown away, by the blasts of their pride and vanity; as the husks of rice are blown off, by the wind of the threshing mill.

पानभोजनजम्बाले गहने योगिनीगणाः।
दुर्गन्धपल्वलोद्गारे पतिताः पामरा इव।।४०।।

Other people that are without true knowledge, are like the *yoginis* and *Pāmaras*- pariahs, are addicted to the carnalities of their eating and drinking; and to roll in stink and stench and mud and mire.

केवलं यमचन्द्रेन्द्ररुद्रार्कवरुणानिलाः।
जीवन्मुक्ता हरिब्रह्मगुरुशुक्रानलादयः।।४१।।

Among the gods, only Yama, the sun and moon, Indra and Rudras, and Varuṇa and Vāyu, are said to live liberated forever; and so are Brahmā, Hari and Bṛhaspati and Śukra, (the preceptors of the gods and demigods).

प्रजापतीनां सप्तर्षिदक्षाद्याः कश्यपादयः।
नारदाद्याः कुमाराद्याः सनकाद्याः सुरात्मजाः।।४२।।

Among the patriarchs Daksha, Kasyapa and others, are said to be living liberated; and among the seven sages, Nārada, Sanaka and goddess born Kumāra are liberated forever.

दानवानां हिरण्याक्षबलिप्रह्लादशम्बराः।
मयवृत्रान्धनमुचिकेशिपुत्रमुरादयः।।४३।।

Among the Dānava demons, there were some that had their emancipation also; and these were Hiraṇyākṣa, Vāli, Prahlāda and Śambara, together with Māyā, Vṛtra, Andha, Namuci, Keśi, Mura and others. (Some of whom were foes and others as friends of the god).

बिभीषणाद्या रक्षस्सु प्रहस्तेन्द्रजिदादयः।
शेषतक्षककर्कोटमहापद्मादयोऽहिषु।।४४।।

Among Rākṣas Vibhīsaṇa, Prahasta and Indrajit are held as liberated; and so are śeṣa, Takṣaka, Karkoṭa and some others among the *Nāgas* or serpent race.

ब्रह्मविष्णिवन्द्रलोकेषु वास्तव्या मुक्तदेहिनः।
मुक्तस्वभावास्तुषिताश्र सिद्धाः साध्याश्च केचन।।४५।।

The liberated are entitled to dwell in the abodes of Brahma and Viṣṇu, and in the heaven of Indra; and there are some the manes of the *Pitṛs*, *siddhas* and *Sādhyas*, that are reckoned as liberated also.

मानुषेषु च राजानो मुनयो ब्राह्मणोत्तमाः।
जीवन्मुक्ताः संभवन्ति विरलास्तु रघूद्वह।।४६।।

Among the human race also, there are some that are liberated in their life time; as the few princes, saints and Brāhmaṇas, whose names are preserved to us in the sacred records.

भूतानि सन्ति सकलानि बहूनि दिक्षु
बोधान्वितानि विरलानि भवन्ति किंतु।
वृक्षा भवन्ति फलपल्लवजालयुक्ताः
कल्पद्रुमास्तु विरलाः खलु संभवन्ति।।४७।।

There are living beings in multitudes, on all sides of us in this earth, but there are very few among them that are enlightened with true knowledge in them; there are unnumbered trees and forests growing all around us, and bearing their fruits and flowers and foliage to no end; but there is scarcely a *kalpa* tree to be found among them; (which may yield to us the fruit that we ardently desire).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाण० उ० विवेकिविरलत्ववर्णनं नाम सप्तनवतितमः सर्गः।।९७।।

CHAPTER 98

PRAISE OF GOOD SOCIETY, OR ASSOCIATION WITH THE GOOD AND WISE

Argument. Character of the truly Wise man, his best test, and company.

वसिष्ठ उवाच

विवेकिनो विरक्ता ये विश्रान्ता ये परे पदे।
तेषां तनुत्वमायान्ति लोभमोहादयोऽरयः।।१।।

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Vasiṣṭha continued: Those among the judicious and wise, that are indifferent to and unconcerned with the world, and resigned to the divinity, and resting in his state of supreme felicity; have all their desires and delusions abated, and their enemies lessened in this world.

न हृष्यन्ति न कुप्यन्ति नाविशन्त्याहरन्ति च।
उद्विजन्तेऽपि नो लोकाल्लोकान्नोद्वेजयन्ति च।।२।।

He is neither gladdened nor irritated at any thing, nor engages in any matter, nor employs himself in the accumulation of earthly effects. He does not annoy any body, nor is he annoyed by any one.

न नास्तिकयान्न चास्तिकयात्कष्टानुष्ठानवैदिकाः।
मनोज्ञमधुराचाराः प्रियपेशलवादिनः।।३।।

He does not bother his head about theism or atheism, nor torment his body with religious austerities; he is agreeable and sweet in his demeanor, and is pleasing and genteel in his conversation.

सङ्गादाह्लादयन्त्यन्तः शशाङ्ककिरणा इव।
विवेचितारः कार्याणां निर्णेतारः क्षणादपि।।४।।

His company gladdens the hearts of all, as the moon-light delights the minds of men; he is circumspect in all affairs, and the best judge in all matters.

अनुद्वेगकराचारा बान्धवा नागरा इव।
बहिः सर्वसमाचारा अन्तः सर्वार्थशीतलाः।।५।।

He is without any anxiety in his conduct, and is polite and friendly to all; he manages patiently all his outward business, but is quite cool in his inward mind.

शास्त्रार्थरसिकास्तज्ज्ञा ज्ञातलोकपरावराः।
हेयोपादेयवेत्तारो यथाप्राप्ताभिपातिनः।।६।।

He is learned in the śāstras, and takes delight in their exposition; he knows all people and both past and present; and knows also what is good and bad for any, and is content with whatever comes to pass on him.

विरुद्धकार्यविरता रसिकाः सज्जनस्थितौ।
अनावरणसौगन्ध्यैः परास्पदसुखाशनैः।।७।।

The wise act according to the established usage of good people, and refrain from what is opposed to it; they gladden all men with there free admonitions, as the zephyr regales them with the gratuitous odours of flowers; and they afford a ready reception and board to the needy.

पूजयन्त्यागतं फुल्ला भृङ्गं पद्मा इवार्थिनम्।
आवर्जयन्ति जनतां जनतापापहारिणः।।८।।

They treat with respect the needy that repair to their doors; just as the blooming lotus entertains the bee, that resorts to the same; and they attract the heart of people, by their endeavours, to save them from their sins.

शीतलास्पदवत्स्निग्धाः प्रावृषीव पयोधराः।
भूभृद्भङ्गकरं धीरा देशभङ्गदमाकुलम्।।९।।

They are as cold as any cooling thing, or like the clouds in the rainy season; and as sedate as rocks, and capable of removing the calamities of people, by their meritorious acts.

रोधयन्त्यागतं क्षोभं भूकम्पमिव पर्वताः।
उत्साहयन्ति विपदि सुखयन्ति च संपदि।।१०।।

They have the power to prevent the impending dangers of men, as the mountains keep the earth from falling at the earth-quake; they support the failing spirit of men in their calamitous circumstances, and congratulate with them in their prosperity.

चन्द्रबिम्बोपमाकारा दारा इव गुणाकारा।
यशःपुष्पामलदिशो भाविसत्फलहेतवः।।११।।

Their countenances are as comely as the fair face of the moon, and they are as well wishers of men, as their loving consorts; their fame fills the world as flowers of spring in order to produce the fruits of general good.

पुंस्कोकिलसमालापा माधवा इव साधवः।
कल्लोलबहुलावर्तं व्यामोहमकरालयम्।।१२।।

Holy men are as the vernal season, and their voice as the notes of *kokilas*, delighting all mankind; and their minds are as profound oceans, undisturbed by the turbulent waves and eddies of passions and thoughts of other people.

लुठन्तमिव हेमन्तं लोडयन्तं जनास्पदम्।
वीचिविक्षोभचपलं परचित्तमहार्णवम्।।१३।।

They pacify the troubled minds of others, by their wise counsels, as the cold weather calms the turbulent waters and seas, and puts to rest their boisterous waves.

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तच्च रोधयितुं शक्तास्तटस्थाः साधुपर्वताः।
आपत्सु बुद्धिनाशेषु कल्लोलेष्वाकुलेषु च।।१४।।

They resemble the robust rocks on the sea shore, withstanding the force of the dashing surges of worldly troubles and afflictions; which overwhelm and bewilder the minds of mankind.

संकटेषु दुरन्तेषु सन्त एव गतिः सताम्।
एभिश्चिह्नैरथान्यैश्च ज्ञात्वा तानुचिताशयान्।।१५।।

These saintly men are resorted to by good people only, at the times of their utmost danger and distress; and these and the like are the signs, whereby these good hearted people, are distinguished from others.

आक्षयेतैकविश्रान्त्यै श्रान्तः संसारवर्त्मना।
यस्मादत्यन्तविषमः संसारोरगसागरः।।१६।।

Let the weary traveller rely for his rest in his Maker alone, in his tire-some journey through this world; which resembles the rough sea, filled with huge whales and dragons.

विना सत्सङ्गमन्येन पोतकेन न तीर्यते।
आस्तां किं मे विचारेण यद्भवेदस्तु तन्मम।।१७।।

There is no other means for getting over this hazardous ocean, without the company of the good, which like a stout vessel safely bears him across. There is no reasoning required to prove it so, but it must be so.

इत्यन्तः कल्कमासाद्य न स्थेयं गर्तकीटवत्।
एकोऽपि विद्यते यस्य गुणस्तं सर्वमुत्सृजन्।।१८।।

Therefore do not remain as a dull sloth in the den, to brood over your sorrows in vain; but repair to the wise man who possesses any one of these virtue for your redress, by leaving all other concerns.

अनादृतान्यतद्दोषं तावन्मात्रं समाश्रयेत्।
गुणान्दोषांश्च विज्ञातुमाबाल्यात्स्वप्रयत्नतः।।१९।।

Mind not this fault but respect his merit, and learn to scan the good and bad qualities of men from your youth with all diligence.

यथासंभवसत्सङ्गशास्त्रैः प्राग्धियमेधयेत्।
दोषलेशमनादृत्य नित्यं सेवेत सज्जनम्।।२०।।

First of all and by all means improve your understanding, by the company of the good and careful study of the śāstras; and serve all good people without minding their faults.

स्थूलदोषं त्वनिर्वाणं शनैः परिहरेत्क्रमात्।
याति रम्यमरम्यत्वं स्थिरमस्थिरतामपि।।२१।।

Shun the society of men, (whether friends or relatives), who are conspicuous for some great and incorrigible crime; otherwise it will change the sweet composure of your mind, to bitterness and disquiet. (So in Raghuvaṁsa:— The society of wicked friend, is to be cut off as an ulcerous limb).

यथा दृष्टं तथा मन्ये याति साधुरसाधुताम्।
एष सोऽत्यन्त उत्पातो यः साधुर्याति दुष्टताम्।।२२।।

This I know from my observation, of the righteous turning to unrighteousness; this is the greatest of all evils (and must to be feared), when the honest turn to be dishonest.

देशकालवशात्पापैर्महोत्पातोऽपि दृश्यते।
सर्वकर्माणि संत्यज्य कुर्यात्सज्जनसंगमम्।
एतत्कर्म निराबाधं लोकद्वितयसाधनम्।।२३।।

This change and falling off of good men, from their moral rectitude, have been seen in many places and at different times; wherefore it is necessary to choose the company of the good only, for one's safety in this and salvation in the next world.

न सज्जनाद्दूरतरः क्वचिद्भवे-
द्भजेत साधून्विनयक्रियान्वितः।
स्पृशन्त्ययत्नेन हि तत्समीपगं
विसारिणस्तद्गतपुष्परेणवः।।२४।।

Therefore no one should live afar from the society of the good and great; who are ever to be regarded with respect and esteem; because the company of the good though slightly courted, is sure to purify the newcomer with the flying fragrance of their virtues.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उ० सज्जनसमागमप्रशंसनामाष्टनवतितमः सर्गः।।९८।।

CHAPTER 99

A DISCOURSE ON ESOTERIC OR SPIRITUAL KNOWLEDGE

Argument. The share of the *Brute creation* in the enjoyments of life, and its varieties in various grades of Beings.

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श्रीराम उवाच

सन्ति दुःखक्षयेऽस्माकं शास्त्रसत्सङ्गयुक्तयः।
मन्त्रौषधितपोदानतीर्थपुण्याश्रमाश्रयाः।।१।।

Rāma rejoined: Verily we (rational beings), have a great many means, for relieving our pains. Such as our reason, the precepts of the śāstras, the advice of our friends and the society of the wise and good; beside the applications of mantras and medicines, the giving of charities, performances of religious austerities, going to pilgrimages and resorting to holy places: (all which have the efficacy of removing our calamities and rendering us happy).

कृमिकीटपतङ्गाद्यास्तिर्यक्स्थावरजातयः।
कथं स्थिता किमारम्भास्तेषां दुःखक्षयः कथम्।।२।।

But tell me what is the state of the brute creation, such as of the worms and insects, birds and flies, and the other creeping, crawling and bending animals; whether they are not alike susceptible with ourselves of pain and pleasure, and what means they have to remedy their pains and evils.

वसिष्ठ उवाच

सर्वाण्येवेह भूतानि स्थावराणि चराणि च।
आत्मोचितायां सत्तायां विश्रान्तानि स्थितान्लयम्।।३।।

Vasiṣṭha replied: All creatures whether animals or vegetables, are destined to partake of the particular enjoyments, which are allotted to their respective shares; and are ever tending towards that end.

भूतानामणुमात्राणामप्यस्माकमिवैषणाः।
किंत्वल्पास्था वयं विघ्नास्तेषां त्वचलसंनिभाः।।४।।

All living beings from the noble and great to the mean and minute, have their appetites and desires like ourselves; but the difference consists in their lesser or greater proportion in us and themselves. (*i.e.* Mankind is actuated in a lesser degree by their passions and appetites than their violence in the brute tribes).

यथा विराट् प्रयतते वालखिल्यास्तथैव खे।
बालमुष्ट्यल्पकायेऽपि पश्याहंकृतिजृम्भितम्।।५।।

As the great Virāṭ-like big bodies, are actuated by their passions and feelings, so also the little *vālyakhilyas* or puny tribes of insects, are fed by their self love to pursure their own ends.

जायन्ते च म्रियन्ते च निराधारेऽम्बरे खगाः।
शून्यैकविषयास्तेषां स्वास्थ्यं न भवति क्षणम्।।६।।

Behold the supportless fowls of the firmament, flying and falling in the air, are quite content with roving in empty vacuity, without seeking a place for their rest.

पिपीलिकायाश्चेष्टाभिर्ग्रासावासात्मबन्धुभिः।
अस्मद्दिवसकल्पोऽपि न पर्याप्तः क्षणो यथा।।७।।

Look at the incessant endeavours of the little emmet, in search of its food and hoardening its store like ourselves, for the future provision of our families, and never resting content for a moment.

त्रसरेणुप्रमाणात्मा कृम्यणुस्तिमिनामकः।
गमने व्यग्रता तस्य गरुडस्येव लक्ष्यते।।८।।

There the little mollusks, as minute as atoms of dust, and yet as quick in quest of its food, as when the swift eagle is in pursuit of its prey, in the ethereal sphere.

अयं सोहमिदं तन्म इत्याकल्पितकल्पनम्।
जगद्यथा नृणां स्फारं तथैवोच्चैर्गुणैः कृमेः।।९।।

As the world passes with us in the thoughts of ourselves, our egoism and meity of this and that; so it goes on with every creature, in its selfish thoughts and cares for its own kind. (Self-love is the prime mover of all living bodies, towards their own good).

देशकालक्रियाद्रव्यव्यग्रया जर्जरीकृतम्।
क्षीयते व्रणकीटानामस्माकमिव जीवितम्।।१०।।

The lives of filthy worms are spent like ours, in their toil and anxious care for food and provisions, at all places and times of their duration in the world.

पादपाः किंचिदुन्निद्रा घननिद्राः खलूपलाः।
कृमिकीटादयः कार्ये नरवत्स्वप्नबोधिनः।।११।।

The vegetable creation is some what more awakened, in their state of existence, than mineral productions, which continue as dead and dormant forever. But the worms and insects, are as awakened from their dormancy as men, in order to remain restless forever.

शरीरनाश एवैषां सुखं संप्रति दुःखकृत।
अस्माकमिव तेषां तज्जीवितं तु सुखायते।।१२।।

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Their lives are as miserable as ours, upon this earth of sin and pain, and their death is as desirable as ours, in order to set us free from misery after a short-lived pain.

जनो द्वीपान्तरं यादृग्विक्रीतः परिपश्यति।
पदार्थजालं पश्यन्ति तादृक्पशुमृगादयः।।१३।।

As a man sold and transported to a foreign country, sees all things with wonder that are not his own; so it is with the brute animals, to see all strange things in this earth.

अस्माकमिव संसारस्तिरश्चां सुखदुःखदः।
पदार्थप्रविभागेन केवलं ते विवर्जिताः।।१४।।

All animals find everything on earth, to be either as painful or pleasant to them, as they are to us also; but they have not the ability like us, to distinguish what is good for them from whatever is noxious to them.

हृदयात्सुखदुःखाभ्यां नासातो रशनागुणैः।
पशवः परिकृष्यन्ते विक्रीताः पामरा अपि।।१५।।

Brute animals are dragged by their bridles and nose-strings, as men who are sold as slaves to labour in distant lands, have to bear with all sorts of pains and privation, without being able to communicate or complain of them to any body.

सुप्तानां यादृगस्माकं वेदनं स्पष्टसुत्वचाम्।
वृक्षगुल्माङ्कुरादीनां तादृगुद्दामवेदनम्।।१६।।

The trees and plants and their germs, are liable to similar pains and troubles like us, when our thin-skinned bodies are annoyed by inclement weather, or assailed by gnats and bugs, during the time of our sleep. (*i.e.* The vegetable tribe is equally sensible of pain as the animal in their sleeping state).

यादृगस्माकमीत्यर्थक्रमसंसारपातिनाम्।
पदार्ववेदनं तादृक्तिरश्चां भ्रान्तमभ्रमम्।।१७।।

And as we mortals on earth, have our knowledge of things—*padārtha-vedana*, and the sagacity of forsaking a famine stricken place for our welfare else where; so it is with the bending brutes and birds, to emigrate from lands of scarcity to those of plenty. (*i.e.* Brutes are alike discerning as men).

आह्लादमात्रसौम्यत्वं सुखतश्चेन्द्रकीटयोः।
समं विकल्पविन्मुक्तं विकल्पस्त्वनतिक्रम१।।१८।।

The delight-some is equally delectable to all, and the God Indra as well as worm, are alike inclined towards what is pleasurable to them; and this tendency to pleasure proceeds from their own option of choice. This freedom of choice is not denied to any but is irresistible in all, and he who knows his free will (or self agency), is altogether free and liberated. (The text uses two words *viz. Vikṣepa* or projection of the soul (or inclination), as actuated by *Vikalpa* or one's free choice of anything. This passage establish the doctrine of free choice and self agency of all living beings, against the common belief in an imperious fatality).

रागद्वेषभयाहारमैथुनोत्थं सुखासुखम्।
तिरश्चां जन्ममृत्यादिखेदः कश्चिन्न भिद्यते।।१९।।

The pleasure and pain, arising from the passions and feelings, and from enjoyments in life; and torments of diseases and death, are alike to all living beings.

ऋते पदार्थभूतार्थभविष्यद्वस्तुबोधतः।
शेषं बर्ब्वहिगोमायुगजादीनां नृभिः समम्।।२०।।

Except the knowledge of things, and that of past and future events, as also of the arts of life; all the various kinds of animals, are possest of all other animal faculties and propensities like those of mankind.

निद्रामयानां वृक्षाणां स्वसत्तामचलादयः।
स्थिता अनुभवन्तोऽन्य चिदाकाशमखण्डितम्।।२१।।

The drowsy vegetable kingdom, and the dormant mountain and other insensible natures; are fully sensible in themselves, of a vacuous intellectual power whereon they subsist. (They are as the inactive but meditative *yogīs*, who with their external insensibility, are externally conscious of the Divine spirit).

आपीननिद्रा वृक्षाद्याः स्वसत्तास्थास्तथाद्रयः।
जङ्गमानि चिदाकाशं नाम किंचित्कदाचन।।२२।।

But there are some that deny the sensibility of an intellectual spirit, in the dormant and fixed bodies of arbours and mountains; and allow the consciousness of the vacuous intellect, but in a very slight degree, in moving animals and in the majority of living and ignorant part of mankind.

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अखण्डचित्ता शैलादिसत्ता निद्रा न भूरुहाम्।
द्वैतोपलम्भमुक्तत्वात्खमेवैकमतो जगत्।।२३।।

The solid state of mountains and the sleepy nature of the vegetable creation, being devoid of the knowledge of a dualism (other than their own natures) have no sense of the existence of the world, except that of a non-entity or mere vacuity.

परिज्ञातं जगद्यावपरिज्ञानसंयुतम्।
न त्वं नाहं न चैवास्तिनास्ती न च भविष्यति।।२४।।

The knowledge of the entity of the world; is accompanied with utter ignorance of its nature or agnoism; for when we know not ourselves or the subjective, how is it possible for us to know the objective world.

यथास्थितं सदैवेदं मौनमेव शिलाघनम्।
अनाद्यन्तमविच्छिद्रमनिद्रं च सनिद्रकम्।।२५।।

The world is situated as ever, in its state of dumb torpidity, like a dull block of wood or stone; it is without its beginning and end, and without an aperture in it, and is as the dreaming wakefulness of a sleeping man.

पूर्वं सर्गाद्यथैवासीत्तथैवैकं समस्थितम्।
भविष्यत्यधुनानन्तंकालमेवं तथैव च।।२६।।

The world exists in the same state, as it did before its creation; and it will continue to go on forever even as now; because eternity is always the same both before and after.

नैवात्मता न परता न जगत्ता न शून्यता।
न मौनता न मौनित्वं किंचिन्नेहोपपद्यते।।२७।।

It is neither the subjective nor objective, nor the plenum nor vacuum; nor is it a mute substance nor anything whatever.

त्वं यथास्थितमेवास्व यथास्थितमहं स्थितः।
सुखासुखे पराकाशे शान्ते नेहास्ति किंचन।।२८।।

Remain you as you are, and let me remain as I am; and begin exempt from pleasure or pain in our state of vacuity, we find nothing existent nor non-existent herein.

परमाकाशतां मुक्त्वा किं स्वप्ननगरे वद।
विद्यते किल तच्छान्तं चिद्व्योमाच्छमनामयम्।।२९।।

Say why you forsake your state of absolute nothingness, and what you get in your visionary city of this world; it is all calm and quiet without, as your vacuous Intellect is serene and clear within you.

अपरिज्ञप्तिरेवैका तत्र संभ्रमकारिणी।
परिज्ञातमिदं यावद्विद्यते सापि न क्वचित्।।३०।।

It is the want of right knowledge, that causes our error of the world; but no sooner do we come to detect this false knowledge of ours, than this error flies away from us.

परिज्ञाते जगत्स्वप्ने यावत्सत्यं न किंचन।
ग्रहस्तदेनं प्रति किं स्नेहो वन्ध्यासुते तु कः।।३१।।

The world being known as a dream, and having no reality in it, it is as vain to place any reliance therein, as to place one's affections the son of a barren woman, or confide in such a one.

स्वप्नकाले परिज्ञाते जगत्स्वप्नमणावणौ।
किमुपादेयता कास्था प्रबोधेऽसौ न किंचन।।३२।।

When the dream of the world is known to be a mere dream or false, even at the time of dreaming it in sleep; what faith or confidence can be relied on it, on one's coming to know its nothingness upon his waking.

यन्न किंचित्प्रबोधोऽस्ति नाप्रबोधोऽस्ति तत्क्वचित्।
यस्तूपलम्भस्तत्काले पूर्वावस्थैव सा तथा।।३३।।

What is known in the waking state, could not be otherwise in that of sleep; whatever is known in the later hour of coming to its knowledge, the same must have been its previous state also. (*i.e.* The world is nothing, both in the state of its knowledge as well as ignorance).

विद्यते वर्तमानत्वं भविष्यद्भूतता तथा।
बोधाबोधश्च नो सत्यं वस्तु शान्तं किलाखिलम्।।३४

There are the three times of present, past and future, and our knowledge of these, proceeds from our ignorance of endless duration; which is the only real tranquil and universal substratum of all: (and this is the attribute of the ever unchanging One).

यथोर्मिणोर्मौ निहते न काचित्पयसां क्षतिः।
तथा देहेन निहते देहे नास्ति चितेः क्षतिः।।३५।।

As the breaking of breakers, by the dashing of waves against one another, does no harm to the waters of the sea; so the molestation or destruction of one body by another, does no

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injury to the inward soul, which is ever impregnable an also indestructible.

चितावाकाश एवाहं देह इत्युपजायते।
संविदेव ततो देहे नष्टे किं नाम नश्यति।।३६।।

It is the vacuous Intellect within us, that gives rise to the erroneous conception of our bodies; wherefore the loss of the body or its false conception, does not effect our intellect and ourselves neither.

प्रबुद्धस्यैव चिद्व्योम्नः स्वप्नो जगदिति स्थितम्।
पृथ्व्यादिरहितं यस्मात्तस्मात्स्वप्नात्मकं जगत्।।३७।।

The waking soul sees the world, situated in the vacuity of Intellect, as it were in its sleep; and this of creation in the mind being devoid of materiality, is very like a dream; (which proceeds from reminiscence only).

सर्गादौ पूर्वचित्स्वप्नाज्जाता पृथ्व्यादिवस्तुधीः।
स्वप्नार्थे सत्यताभ्रान्तिः कल्पनामात्ररूपिणी।।३८।।

The ideas (*dhi*) of material things, are produced in the beginning of creation, from their previous impressions left in the intellect; and the world being but a dream or work of imagination; it is an error of the brain to take it for a reality.

पूर्वात्पूर्वतरस्यास्य स्वप्नस्यावयवास्थितौ।
सत्येवासत्यरूपायां पृथ्व्यादिकलना कृता।।३९।।

The traces of prior dreams and reminiscences (of previous birth), being preserved in the memory or mind; the same things appear and reappear in it (in later births), and represent their aerial shapes as substantial figures: (as some pictures appear true to life).

सा च भ्रान्तिस्तथा रूढा यथासत्यैव सत्यताम्।
परमामागता तत्तुं सत्यमत्यन्तनिर्मलम्।।४०।।

This error has taken possession of the mind, in the same manner as the untrue is taken for truth: while the transcendent and clear truth of the omniform soul is rejected as untrue.

वस्तुतस्तु यथाभूतं चिद्ब्रह्मैवाततं स्थितम्।
न च तत्संस्थितं किंचित्स्मर्तास्मर्ता किमात्मकः।।४१।।

In reality there is the Divine Intellect only, that has existed forever; and this being the most certain truth that Brahma is all in all, doctrine the reminiscence and oblivion goes to nothing.

एवं मात्रापरिज्ञानमेवात्र प्रतिबोधकम्।
अत्रैव तु परिज्ञानं कवाटप्रविघाटनम्।।४२।।

It is sheer ignorance, which is devoid of this spiritual knowledge, and views things in their physical light only; and in this lies the true knowledge, which breaks open the door of ignorance. (*i.e* Spiritualism alone, dispels the gloom of materialism).

पारिशेष्यान्न पृथ्व्यादि किंचित्संभवति क्वचित्।
यो द्रष्टा यच्च वा दृश्यं विमलं शिवमेव तत्।।४३।।

There remains nothing at last, after expulsion of the error of materiality; except the pure spirit of God, who is both the viewer and the view, or the subjective and objective in himself.

मुकुरेऽन्तर्यथा बिम्बाद्बिम्बं भाति जगत्तथा।
चिद्व्योमनि स्वतो भातमबिम्बादेव बिम्बितम्।।४४।।

As the reflexions of anything falling on a mirror, shows the figure of that thing within itself; so the world shines of itself in the vacuity of the Divine Intellect, and with the reflection of anything else, being ever cast upon it.

मुकुरेऽन्तर्यथा बिम्बं न दृष्टमपि किंचन।
तथा चिद्व्योमगं विश्वं न दृष्टमपि किंचन।।४५।।

As the reflexion of a thing, exhibits itself in its bosom, though nobody was to look at it; so the world is shown in the Divine Intellect, though the same is invisible to every one.

लभ्यते यद्विचारेण यत्सकारणकं स्थितम्।
तत्सच्छेषं तु भामात्रमभूतं सत्कथं भवेत्।।४६।।

Whatever is found as true, both by reason and proof, the same must be the certain truth; all else is mere semblance of it; and not being actual can never be true.

भवेद्भ्रमात्मकमपि किंचिदर्थक्रियाकरम्।
स्वप्नाङ्गनापि कुरुते सत्यामर्थक्रयां नृणाम्।।४७।।

And though the knowledge of the material world, is proved to be false and untrue, yet it is found to mislead us, as the act of somnambulation does in our sleep and dreaming state.

यत्तद्भानं तु सा चिद्भा परमं तच्चिदम्बरम्।
इति क्वाहं क्व विश्वश्रीः क्व त्वं दृश्यदृशश्च काः।।४८

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It is the lustre of the Divine Luminary, that casts its reflexion into the Intellect, and emblazons the intellectual sphere supremely bright. Tell me therefore what are we and this pageant of the world, any more than a *recauffe* or a print of that archetype.

मृत्वा पुनर्भवनमस्ति किमङ्ग नष्टं
मृत्वा न चेद्भवनमस्ति तथापि शान्तिः।
विज्ञानदृष्टिवशतोऽस्त्यथ चेद्विमोक्ष-
स्तन्नेह किंचिदपि दुःखभुदारबुद्धेः।।४९।।

If there is a resuscitation of ourselves after our demise, then what is it that is lost to us; and should there be no regeneration of us after death, then there is a perfect tranquility of our souls, by our utter extinction, and emancipation from the pains of life and death. Or if we have our liberation by the light of philosophy, then there nothing here, that lends to our woe in any state whatsoever.

मूर्खस्य यादृशमिदं तु तदज्ञ एव
जानात्यसौ नहि वयं किल तत्र तज्ज्ञाः।
मत्स्यो हि यो मृगनदीसलिले स एव
जानाति तच्चपलवीचिविवर्तनानि।।५०।।

The ignorant man alone knows the state of the ignorant, wherein the wise are quite ignorant; as the fishes alone know the perilous state of the stag, that is fallen amidst the waves and eddies of the sea.

अन्तर्बहिस्त्वमहमित्यपि चैवमादि
सर्वात्मकं तपति चिन्नभ एकमेव।
शाखाशिखाविटपपत्रफलैकदेहः
संकल्पवृक्ष इव बोधखमात्रसारः।।५१।।

It is the open sphere of the Divine Intellect only, that represents the divers images of I, you, he and this and that in its hollow space; as a tree shows the sundry forms of its leaves, fruits, flowers etc, in its all producing body or stem.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मोक्षो० निर्वाणप्रकरणे उ० परमार्थनिरूपणं नाम नवनवतितमः सर्गः।।९९।।

CHAPTER 100

REFUTATION OF ATHEISM

Argument. Refutation of the Atheistical doctrine of the materiality of the soul.

श्रीराम उवाच

युक्तिः स्यात्कीदृशी ब्रह्मन्संसारे दुःखशान्तये।
तेषां येषामयं पक्षः श्रूयतामुच्यतां ततः।।१।।

Rāma rejoined: Please to tell me, sir, what are your arguments, for allaying the miseries of this world, against the position (*pakṣa*) of others who maintain in that:—

यावज्जीवं सुखं जीवेन्नास्ति मृत्युरगोचरः।
भस्मीभूतस्य शान्तस्य पुनरागमनं कुतः।।२।।

A living being is happy so long, as the dread of death (either of himself or others) is out of his view; and that there is no reappearance (revivification) of the dead, that is already reduced to ashes. (Hence there is no happiness either for the living or dead (according to them).

श्रीवसिष्ठ उवाच

यं यं निश्चयमादत्ते संविदन्तरखण्डितम्।
तत्तथैवानुभवति प्रत्यक्षमिति सर्वगम्।।३।।

Vasiṣṭha replied: Whatever is the certain belief of any body, he finds the same in his consciousness; and that he feels and conceives accordingly, is a truth that is well known to all mankind: (that every one thinks according to his belief).

यथा खं सर्वगं शान्तं तथा चिद्व्योम सर्वगम्।
तदेवैक्यमथ द्वैतमन्यार्थस्यात्यसंभवात्।।४।।

As the firmament is firm, quiet and ubiquitous, so also is the ubiquity of the Intellect (*i.e.* the vacuous intellect is also all pervading), and are considered to form a duality by the ignorant dualist, while the sapient take them as the one and same thing, from the impossibility of conceiving the co-existence of two things from eternity.

सर्गादौ तदृतेऽन्योऽर्थो महाप्रलयरूपिणि।
अकारणत्वान्नास्त्येव ब्रह्मैवेदमतस्ततम्।।५।।

It is wrong to suppose the existence of a chaos before creation began, for that would be assigning another (chaotic) cause to the creation

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when has proceeded from Brahma, who is without a cause and is diffused in his creation.

समस्तवेदशास्त्रार्थं ये महाप्रलयादि च।
नेच्छन्ति ते महामूढा निःशस्त्रा नो मृता इव।।६।।

He who does not acknowledge the purport of the Vedas, (that all things are produced from Brahma), and the final great dissolution (when all things are dissolved in and return to him); are known as men without a revelation and religion, and are considered as dead by us; (*i.e.* spiritually dead).

सर्वशास्त्राविरुद्धेन सर्वं प्रह्वेदमित्यलम्।
स्थितं सानुभवं योक्तृ येषां तैर्न कथाक्रमः।।७।।

Those whose minds are settled in the undisputed belief of the śāstras, that all these in Brahma or the varied good himself; are persons with whom we have to hold no discussion or argument.

नित्या निरन्तरोदेति यादृशी संविदाशये।
भूयते तन्मयेनैव पुंसा देहोऽस्तु माथवा।।८।।

As our consciousness is ever awake in our minds, an without any intermission; so Brahma that constitutes our consciousness, is ever wakeful in us, whether the body lasts or not.

बोधाच्चेत्संविदो जातः स दुःखी पुरुषो भवेत्।
विरुद्धं वेदनं यावत्तावज्जीवोऽङ्ग तन्मयः।।९।।

If our perceptions are to produce our consciousness, then must man be very miserable indeed; because the sense of a feeling, other that of the ever felicitous state of the soul, is what actually makes us so.

जगच्चिद्व्योमकचनमात्रमेवेति भाविते।
तत्कथं वेदनं व्योम्ना बोधः कस्य कुतो भवेत्।।१०।।

Knowing the universe as the splendours of the intellectual vacuum (*i.e.* in the sphere of the vacuous intellect); you cannot suppose the knowledge of anything, or the feeling of any pleasure or pain, ever to attach or stick to an empty nothing. (*i.e.* to the vacuous spirit).

न कानिचित्प्रधावन्ति एकनिश्चयसंविदाम्।
पुंसां सुखानि दुःखानि रजांसि नभसामिव।।११।।

Hence men who are quite certain and conscious, of the entirety and pure unity of the soul, can never find the feelings of sorrow or grief, to rise in or overwhelm it in any way than the dust of earth rising to the sky, and feeling its sphere with foulness. (This passage rests on text of the *śruti* which says; there is no sorrow or pain to any body who sees the pure unity only).

संवित्सत्यास्त्वसत्या वा निश्चयस्तावदीदृशः।
आबालमेतत्संसिद्धं केनापह्नूयते कथम्।।१२।।

Whether the consciousness of unity, be true or not in all men; yet the common notion of it even in the minds of boys, cannot be discarded as untrue. (*i.e.* All men may differ in their conceptions respecting the nature of the Divine soul, but they all agree in the notion of one prime cause of all. See *kusumañjali*).

न देहः पुरुषो वापि जीवोऽन्य उपलभ्यते।
संवित्सर्वमिदं सा तु यथा वेत्ति तथा जगत्।।१३।।

The body is not the soul nor the living spirit, nor any other thing of which we have any conception; It is the consciousness which is every thing, and the world is as it conceives it to be. (There is nothing beyond our consciousness of it).

सा सत्याप्यथवासत्या तया देहोऽनुभूयते।
स्वातन्त्र्येण यथा स्वप्ने पाताले खे जले दिवि।।१४।।

Whether it is true or not, yet we have the conception of our bodies by means of this; and it gives us conceptions of all things in earth, water and heaven, independent of their material forms, as we see the aerial forms of things in our dreams. (*i.e.* We are conscious only of the abstract notions of things, and of their substantial properties).

संवित्सत्यास्त्वसत्या वा तावन्मात्रः स्मृतः पुमान्।
स यथानिश्चयो नूनं तत्सत्यमिति निश्चयः।।१५।।

Whether our consciousness is a real entity or not, yet it is this power which is called the conscious soul; and whatever is the conviction of this power, the same is received as positive truth by all.

प्रामाण्यं सर्वशास्त्राणामेतेनैव प्रसिद्ध्यति।
सर्वसिद्धान्तसिद्धान्त एष एवेति मे मतिः।।१६।।

The authority of all the śāstras, rests upon the proof of consciousness; and the truth which is generally arrived at by all, must be acknowledges quite certain in my opinion also.

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तस्मादबोधतायास्ते यथा संवित्तथैव सा।
भवत्यकलुषाकारा तथैव फलभागिनी।।१७।।

Therefore the consciousness of atheists, which is vitiated by their misunderstanding, being purified afterwards by right reasoning, becomes productive of good results likewise (*i.e.* of producing the fruit of their liberation also).

देशकालक्रियाद्रव्यवेदशास्त्रैणाभ्रमैः।
अबोधता तु या संवित्कदाचित्सा न नश्यति।।१८।।

But a perverted conscience or vitiated understanding, is never reproved by any means; either by performance of pious acts at any time or place, or by study of vedas, or by pursuit of other things.

आविर्भवति सा भूयः क्षीणाशङ्का क्षणेन चेत्।
तत्केन संविदो दुःखं कदा नामोपशाम्यति।।१९।।

Errors of the understanding (avidyā) recur to the reprobate as often as they corrected from time to time; say therefore what other means can there be, to preserve our consciousness from fallacy.

संविदेव नृणां जीवः स यथा दृढभवनः।
तथा सुखी वा दुःखी वा भवेदित्येष निश्चयः।।२०।।

Self-consciousness is the soul of man, and in proportion to its firmness or weakness, the happiness or misery of man, increases or decreases accordingly. (*i.e.* The strong minded are always prosperous)

संविच्चेदस्ति तज्ज्ञानां शरणं भवभेदने।
नास्ति चेत्तच्छिलामूकमान्ध्यमेवावशिष्यते।।२१।।

If there is a consciousness in men, and such men also who are conscious of the Divine essence in them, and those who are resorted to by the pious, for their liberation from the bonds of the world; then this world would appear as a dead and dumb block of stone, and a dark and dreary desert.

यत्तयैव च संवित्त्या वेदनेनैव लभ्यते।
अयं स्वभावज्ञप्त्यान्तर्जाड्यं पुंसेव निद्रया।।२२।।

The knowledge of nature or gross materialism, which rises in the mind of man, for want of his knowledge of the consciousness of himself, is like the dark ignorance in which one is involved in his sleep.

श्रीराम उवाच

दिक्ष्वधस्ताच्च नान्तोऽस्या भावी नापि जगत्क्षयः।
अस्तीति भावितं येन संत्यक्ताभावबुद्धिना।।२३।।

Rāma rejoined: Tell me Sir, how is that atheist who denies the end of the ten sides of heaven, and disbelieves the destruction of the world; who believe only in what is existent, and have no thought of in-existence; (either prior to the creation or after its dissolution).

विज्ञानघनमेवेदमिति नूनमपश्यता।
पश्यता च यथा दृष्टं सर्वक्षयमपश्यता।।२४।।

Who does not perceive the perfect wisdom, which is displayed throughout the universe; but sees only whatever is visible, without knowing their destruction (frailty). (The atheists consider the world as eternal).

तस्य स्यात्कीदृशी ब्रह्मन्युक्तिराधिविनाशने।
इति मे संशयं छिन्धि भूयो बोधाभिवृद्धये।।२५।।

Tell me Sir, what are their arguments, about allaying the evils of the world; and remove my doubts about it, for increase of my knowledge in this important truth.

श्रीवसिष्ठ उवाच

अत्रैकं तावदुचितं पूर्वमेव तथोत्तरम्।
द्वितीयमुत्तरं न्याय्यं वक्ष्यमाणमिदं शृणु।।२६।।

Vasiṣṭha replied: I have already given my reply to your query regarding the infidels, (that they are not to be spoken to); hear me now to give the reply with regard to your second question touching the salvation of the soul.

ईदृग्भावस्त्वया प्रोक्तो यः पुमान्पुरुषोत्तम।
स तावच्चेतनामात्रं भवतीत्यनुभूयते।।२७।।

O best of men Rāma! you have spoken in this sense, that the human soul (*puruṣa*) is constituted of the intelligence alone (as you think it to be and which is but a flash, of the Divine Intellect, and the measure of the objects of consciousness).

स चाकारविनाशेन युज्यते नात्र संशयः।
अथाविनाशो देहश्चेत्तेदुःखस्यात्र कः क्रमः।।२८।।

This intelligence (or intelligent soul) is indestructible, and is not destroyed with the destruction of the body, but is joined with the

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Divine Intelligence without fail. Or if the body be indestructible (owing to its resurrection after death), then there is no cause of sorrow at its temporary loss.

भवेद्भागविबागात्मविनाशस्त्वविचारितः।
अवश्यं तस्य भवति किलेति ननु निश्चयः।।२९।।

The intelligence is said to be divided into various parts, in the souls of men and different members of their bodies; if so it be, then the intelligence is destroyed with the destruction of individual souls and bodily members also. (Therefore the supremely intelligent soul is beyond there).

मृतः स संविदात्मत्वाद्भूयो नो वेत्ति संसृतिम्।
ज्ञानधौता न या संविन्न सा तिष्ठत्यसंसृतिः।।३०।।

The self-concious soul that is liberated in the living state, has no more to return to earth after death; but the consciousness which is not purified by divine knowledge, cannot be exempted from its transmigration to this world.

अथवा नास्ति संवित्तिरिति निश्चयवान्यदि।
ततस्तादृग्वेदनतो भवत्येव दृषज्जडः।।३१।।

Those again that deny the existence of consciousness, such souls are doomed to the gross ignorance of stones (*i.e.* to become stony block heads) for this disbelief of theirs.

यथावेदनमर्थेषु चित्त्वे देहक्षयात्क्षते।
मृतिरेव परं श्रेयो दृष्टं नानुभवादिति।।३२।।

As the knowledge of sensible objects, keeps the mind in utter darkness; so the death of such persons is calculated as their final bliss, because they have, more to feel the sensible nor view the visible world any more; (although they are deprived of their spiritual bliss).

असंभवच्छद्धविदो निःशरीरा भवन्ति ये।
जडभावा जडीभूय दुर्भेदान्ध्या भवन्ति ते।।३३।।

Men of pure understandings; who have lost the sense of their corporeality, are never to be reborn on earth any more; but those of dull understandings, become as gross corporeal bodies, and are involved in impenetrable darkness: (*i.e.* the gloom of ignorance according to the dictum of the śruti).

ये चापि स्वप्नपुरवत्सर्वं पश्यन्ति चिन्मयाः।
तेषामिदमिवाशेषं जगज्जालं प्रवर्तते।।३४।।

Those intellectual philosophers (*vijñāna-vādis*), who view the world as an aerial city in his dream; to them the world presents its aspect as a phantom and no other. (The world is a day dream, and its sight a delusion. *In haman ke didam khab bud*).

स्थैर्यास्थैर्येण भूतानां किमपूर्वमतौ भवेत्।
भूतस्थैर्ये तथास्थैर्ये सुखं चैवासुखं समम्।।३५।।

There are some that maintain the stability, and others asserting the frailty of the world and every thing; but what do they gain by these opinions, since the knowledge of either, neither augments the amount of human happiness, nor lessens any quantity of mortal misery: (*i.e.* the misery of mortals).

स्थिरामस्त्वस्थिरं वापि मह्यादि महतामपि।
चिद्भामात्रमिदं भाति यावदज्ञानमाततम्।।३६।।

The stability or instability, of the greatest or least of things, makes no difference in any of them whatever; they are all alike the radiating rays of the intellect, though they appear as extended bodies to the ignorant.

संविदा संविदोऽसत्तामिहाव्याप्य विनष्टया।
निर्णीयाङ्गीकृतं यैर्वा जाड्यं तद्बालकैरलम्।।३७।।

Those who assign unlimitedness to the essence of consciousness, and of limitation to that of insensibility; and maintain the permanence of the one and the transience of the other, talk mere nonsense like the babbling of boys.

येषां विद्भ्यः शरीराणि ते वन्द्याः पुरुषोत्तमाः।
शरीरेभ्यो विदो येषां तैरलं पुरुषाधमैः।।३८।।

They are the best and most venerable of men, who know the body to be the product of and encompassed by the intellect. And they are the meanest among mankind, who believe the intellect as the produce and offspring of the body; (and these are Kanāḍa and Nyāya philosophers of gross materialism, who believe intelligence as a resultant of the material body).

चिद्रूपो जीवबीजौघ आकाशकृमिजालवत्।
ऊर्ध्वं तिर्यगधो याति पूर्यमाण इव स्वयम्।।३९।।

The intellect (personified as Hiraṇyagarbha or Brahma the Divine spirit), is distributed into the

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souls of all living beings; and the infinite space of vacuity, is as a net work or curtain, which all animal lives, flying within its ample expanse like bodies of gnats and flies, and rising up and sinking below or moving all about, as the shoals of fishes in the interminable ocean. (The Divine Intellect or spirit, is the collection of all specialities).

चेत्यते येन कर्तान्यो बीजौघेन स तत्परः।
तथैवानुभवत्यन्तः स्वयमेव विवल्गति।।४०।।

As this universal soul, thinks of creating the various species; so it conceives them within itself, as the seeds conceive the future plants in themselves, and the same are developed afterward.

यद्यथा चेत्यते येन तज्जीवेनाशु तेन तत्।
चिद्रूपेणाप्यते सिद्धमेतदाबालमक्षतम्।।४१।।

Whatever lives or living beings, it thinks of or conceives in itself; the same spring forth quickly from it, and this truth is known even to boys, (from the repeated texts importing the Lord as the fountain of all).

यथा धूमस्य नभसि यथाम्भोधौ महाम्भसः।
आवर्तवृत्तयश्चित्रास्तथा चिद्व्योम्नि संसृतेः।।४२।।

As the vapours fly in the air, and as the waters roll in the ocean; and as they form curls and waves of various kinds, so the lives of living beings, are continually floating in the vacuum of the Divine Intellect.

पुरी भवति चिद्व्योम यथा स्वप्ने नरं प्रति।
तथादिसर्गात्प्रभृति तदेवेदं जगत्स्थितम्।।४३।।

As the vacuity of the Intellect, presents the sight of a city to a man in his dream; so the world presents its variegated aspects since its first creation, to the sight of the day dreaming man.

सहकारिनिमित्तानि यथा स्वप्ने न सन्ति वै।
पृथिव्यादीनि भूतानि तथैवादौ जगत्स्थितेः।।४४।।

There were no co-ordinate causes of material bodies (as earth, water etc), at the first formation of the world; but it rose spontaneously of itself as the empty sights appearing in our dream.

अङ्गानां स्वप्ननगरे वसुधा विविधाः कृताः।
यास्ता एव जगत्स्वप्ननगरे पुष्टतां गताः।।४५।।

As in a city seen in dream, its houses and their apartments, come to appear gradually to sight; so the dream becomes enlarged and expanded and divided by degrees to our vision.

चिन्मात्राकाशमेवेमाः प्रजा द्वैतैक्यवर्जिताः।
के वात्र रञ्जनान्या खे यद्वा भाति खमेव तत्।।४६।।

All this creation is but the empty void of the intellect, (or as pictures drawn in empty air); there is no duality or variety in it, but is one even plane of the intellect, like the open sky, without any spot or place attached to it.

चिच्चन्द्रिका चतुर्दिक्कं शीतलाह्लादकारिणी।
तनोति चेतनालोकं तस्येदं कचनं जगत्।।४७।।

The moon-light of the Intellect, diffuses its coolness on all sides, and gladdens the souls of all beings; it scatters the beams of intellection all around, and casts its reflexion in the image of the world.

अद्यैवाद्यन्तयोर्व्योम्नि चिन्मये सर्गदर्शनम्।
चिदुन्मेषनिमेषाभ्यां खात्मोदेत्यस्तमेति च।।४८।।

The world as it is now visible to us, lies forever in the mind of God in the same vacuous state, as it was before it creation; and as it is to be reduced to nothing upon its final destruction. It is the twinkling, or the opening and closing of the intellectual eye, that this empty shadow of the world, appears and disappears amidst the universal vacuum of the Divine Mind.

यद्यथा वेत्ति यत्तत्सत्तथैवानुभवत्यलम्।
यस्मात्समस्तं चिन्मात्रं किमिवात्र न विद्यते।।४९।।

Whoever views this world in any light, it appears to him in the same manner; (as some thinking it a solid plenum, and others as an empty vacuum). And as it depends upon the Intellect alone, it is exhibited in various forms according to the caprice of its observers.

शरदाकाशविशदं संविदः सौम्यमानसाः।
असन्त एव तिष्ठन्ति सन्तोऽधिगततत्पदाः।।५०।।

The minds of the intelligent, are as pure as the clear sphere of the summer sky; and the pure hearted and holy people, think themselves as nothing else, beside their intellects or as intellectual beings only.

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निर्मानमोहा जितसङ्गदोषाः
प्रवाहसंप्राप्तनिजार्थभाजः।
तिष्ठन्ति कार्यव्यवहारदृष्टौ
निरामया यन्त्रमया इवैते।।५१।।

These pious and holy people, are free from ignorance and the faults of society; they share the gifts of fortune, as it falls to them by the common lot of mankind; and they continue in the conduct of their worldly affairs, like some working machine, (acting externally and without taking any thing to mind).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मोक्षोपायेषु निर्वाणप्रकरणे उ० नास्तिक्निराकरणं नाम शततमः सर्गः।।१००।।

CHAPTER 101

A SERMON ON SPIRITUALITY

Argument. That self-consciousness is same with the pure soul, whose presence is preventive of the causes of all human woes and fears. Here consciousness is synonymous with conscientiousness).

वसिष्ठ उवाच

चिन्मात्रमेव पुरुषस्तदेवेत्थमवस्थितम्।
चिन्मात्रव्यतिरिकेण किमन्यदुपपद्यते।।१।।

Vasiṣṭha continued: Thus it is the Intellect only which is the soul of the body also, and which is situated every where in the manner as said before; and there is nothing which is so self-evident as the Intellect, (or self-consciousness).

तच्चावदातमाकाशं तन्मये द्रष्टृ दृश्यते।
तावन्मात्रं जगदतो हेयोपादेयदीः कुतः।।२।।

This is the clear expanse of the sky and, it is the medium of the vision of the viewer and visible; it composes and encompasses the whole world, and therefore there is nothing to be had or lost without it.

न विद्यते परो लोको बार्हस्पत्यस्य यस्य तु।
विदोऽन्यत्तस्य किं सारं रागद्वेषावतः कुतः।।३।।

The doctrinaires of the atheistic school of Bṛhaspati, that disbelieve the future state because of their ignorance of it; are believers of the present from their knowledge hereof. Thus knowledge or consciousness being the basis of their belief, we bear no favour nor disfavour to their doctrine. (We neither favour not hate).

इष्टानिष्टदृशो रागद्वेषदोषाः किमात्मकाः।
संविद्व्योममये स्वप्ने जगदाख्येऽङ्ग कथ्यताम्।।४।।

The world being but a name for the dream, which is produced in the vacuum of our hidden knowledge; say what cause is there for the debate of disputants, in their one sided view of the question.

इदं हेयमुपादेयं वेति संवित्खमात्मनि।
निर्मले निर्मलं भाति केवात्र तदतद्दृशौ।।५।।

Our consciousness knows well in itself, what is good or bad, and therefore acceptable or not. The pure soul is manifest in the clear vacuity of air, where there is neither this or that view of it, is exhibited to anyone.

संवित्नरोऽमरो नागः संवित्स्थावरजंगमम्।
भावाभावादयोऽस्याब्धेस्तरङ्गावर्तवृत्तयः।।६।।

The conscious soul is immortal, O Rāma, and is not of the form of a rock or tree or any animal; consciousness is a mere vacuum, and all being and not being (*i.e.* our birth and deaths are as the waves and curling waters, in its ocean of eternity).

संविदाकाशमेवाहं भवानपि जना अपि।
म्रियामहे नो कदाचित्संवित्किल कदा मृता।।७।।

We are all floating in the vacuum of consciousness, both I and you and he as well as other; and none of us is ever liable to die, because consciousness is never susceptible of death.

संविदो नास्ति संवेद्यं स्वयं संवेद्यतामिता।
चित्त्वादतो विशालाक्ष द्वितैकत्वे क्व वा स्थिते।।८।।

Consciousness has nothing to be conscious but of itself only; and therefore, O big eyed Rāma, where can you get a duality, except the single subjectivity of the Intellect? (To Make the Intellect both as subjective as well as objective, is something like the supposition of its riding on itself).

संविन्मात्रादृते तस्माद्भूतं किमिव कथ्यताम्।
कथ्यतां म्रियते तच्चेत्तदद्येमे कुतो वयम्।।९।।

Tell me, O Rāma! what is the product or offspring of the vacuous Intellect, and tell me

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also if that Intellect would die away, whence could we and all others proceed any more. (This proves the immortality of the Intellect, whence as all things are incessantly proceeding from).

वादिनः सौगताद्या ये ये लोकायतिकादयः।
संविदाकाशमुत्सृज्य यन्मयन्ते तदुच्यताम्।।१०।।

Tell me what sort of beings are these atheistic disputants, the *saugatas*, *Lokāyatikas* and others if they are devoid of their consciousness, which they so strenuously deny and disallow.

संविदाकाशमेवैतत्केनचिद्ब्रह्म कथ्यते।
केनचित्प्रोच्यते ज्ञानं केनचिच्छून्यमुच्यते।।११।।

It is this vacuous consciousness which some name as Brahma, and which some style as knowledge and others as the empty vacuum.

केनचिन्मदशक्त्याभं केनचित्पुरुषाभिधम्।
केनचिच्च चिदाकाशं शिव आत्मा च केनचित्।।१२।।

Some call it the spirit (of bodies), like that of spirituous liquors; and others (as the *sāṁkhyas*), use the term *puruṣa* or embodied spirit for it. Others (as the *yogīs*), call the vacuous Intellect, while others as the śaivas, give it the names of Śiva and the soul (and so it is called by various others names by others).

चिन्मात्रमेवमप्युक्तं याति न क्वचिदन्यताम्।
यस्मात्स्वयं तदेवैवमात्मानं वेत्ति नेतरत्।।१३।।

It is sometimes styled the Intellect only, which makes no difference of it from the other attributes. The supreme soul is ever the same in itself, by whatever name it is expressed by the ignorance of men.

चूर्णतां यान्तु मेऽङ्गानि सन्तु मेरूपमानि च।
का क्षतिः का च वा वृद्धिश्चिद्रूपवपुषो मम।।१४।।

Be my body as big as a hill, or crushed to atoms as dust; it is no gain or loss to me in any wise either, since I am the same intellectual body or being forever and ever.

मृताः पितामहाद्याश्चिन्न मृता सा म्रियेत चेत्।
तज्जन्मनैव नाम स्यादस्माकं मृतसंविदाम्।।१५।।

Our sires and grand sires, are all dead and gone; but their intellects and intellectual parts, are not dead and lost with their bodies; for in the case of their demise, we would not have their regeneration in us. (Because the sruti says, "*ātmā vai jāyate putra*," the soul is regenerated in the son).

न जायते न म्रियते संविदाकाशमक्षयम्।
भवेत्कथं कथय किं किलाकाशस्य संक्षयः।।१६।।

The vacuous intellect is neither generated nor destroyed at any time, but is increate and imperishable at all times; say how and when could the eternal void came to or disappear from existence.

जगद्भूमैककचनमविनाशि चिदम्बरम्।
उदयास्तमयोन्मुक्तं स्थितमात्मनि केवलम्।।१७।।

The infinite and indestructible sphere of the Intellect, displays the scene of the universe in its ample space of vacuity it is without its vicissitudes of rising or setting, and is ever existent in the supreme soul.

जगद्भानं दधद्दाहं चिन्नभः स्फटिकाचलः।
अनादिमध्यपर्यन्तः स्वच्छ आत्मनि तिष्ठति।।१८।।

The Intellect represents the reflexion of the world in its clear sphere, as a crystal mountain reflects a wild fire in its translucent bosom; and rests forever in the vacuum of the supreme soul, which is devoid of its beginning, middle and end.

यथायथान्धकारेण प्रेक्ष्यमाणं प्रणश्यति।
किमप्यङ्गाभ्रचक्राभं तथेदं विश्वमात्मनि।।१९।।

As the shades of night obscure the visible from sight, so the clouds of ignorance darken the bright aspect of the universe, as it is represented in the soul divine.

यथाम्बुधिः स्वयं याति तोयाद्यावर्तकादिकम्।
स्थितोऽदधत्तथैवेदं चिदाकाशोऽङ्गमात्मनि।।२०।।

As the waters of the ocean, roll of themselves in the forms of waves and eddies; so does the Intellect exhibit the pageant of the universe, of itself and in itself from all eternity.

चिन्मात्रमेव पुरुषः खवत्स च न नश्यति।
कदाचनापि तद्व्यर्थं यन्नश्यामीति शोकिता।।२१।।

The Intellect itself is the soul of the body, and like air is never extinct or wanting anywhere; therefore it is all in vain, to be in fear of one's death at any time. (Life and death are indifferent to the yogī).

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देहाद्देहान्तरप्राप्तौ नव एव महोत्सवः।
मरणात्मनि किं मूढा हर्षस्थाने विषीदथ।।२२।।

It is a great joy to pass from one into another body, (as there is in quitting a decayed house for a new one); therefore say ye fools, why do ye fear and grieve to die, when there every cause to rejoice at it.

मृतश्चेन्न भवेद्भूयः सोऽत्राप्युपचयो महान्।
भावाभावग्रहोत्सर्गज्वरः प्रशममागतः।।२३।।

If after death there be no regeneration of the dead, then it is a consummation devoutly to be wished; because it eases and releases at once, from the heart burning disease and dread, of being and not being, and their repeated woes and miseries by turns. (To be and not be; that is the question etc).

मरणं जीवितं तस्मान्न दुःखं न सुखं यतः।
नास्त्येवैतच्चिदाकाशः किलेत्थमभिजृम्भते।।२४।।

Therefore life and death, are neither for our weal or woe; because they are neither of them any thing in reality, except the representations of the intellect. (The mind paints them in different colours).

मृतस्य देहलाभश्चेन्नव एव तदुत्सवः।
मृतिर्नाशो हि देहस्य सा मृतिः परमं सुखम्।।२५।।

If the dead are to be reborn in new bodies, it is a cause of rejoicing and sorrowing; and the death or destruction of the decayed body for a sound one, is accounted as a change for better.

मृतिरत्यन्तनाशश्चेत्तद्भवामयसंक्षयः।
भूयः शरीरलाभश्चेन्नव एव तदुत्सवः।।२६।।

If death convey the meaning of the ultimate dissolution of a person, it is desirable even in that sense, for the cessation of our pains altogether; or it is used to mean one's resuscitation in a new body and life, it must be a cause of great rejoicing.

कुकर्मभ्योऽथ भीतिश्चेत्सा समेह परत्र च।
तानि माकार्ष भोस्तमस्माल्लोकद्वितयसिद्धये।।२७।।

If death be dreaded for fear of the punishment, awaiting on the vicious deeds of the dead; it is even so in this life also for the penalties waiting on our quilt even here; refrain therefore from doing evil, for your safety and happiness in both worlds.

मरिष्यामि मरिष्यामि मरिष्यामीति भाषसे।
भविष्यामि भविष्यामि भविष्यमीति नेक्षसे।।२८।।

You all are ever crying lest ye die; but none of you is ever heard to say, that you are going to live again.

क्व नाम जन्ममरणे क्व भवाभवभूमयः।
संविदात्मकमेवेदं व्योम व्योम्नि विवर्तते।।२९।।

What is the meaning of life and death, and where are the lands where these are seen to take place? Do they not occur in our consciousness alone, and turn about in the vacuum of the mind?

संविदाकाशमात्रात्मा पिब भुंक्ष्वास्व निर्ममः।
आकाशकोशकान्तस्य कुत इच्छोदयस्तव।।३०।।

Remain firm with your conscious souls, and eat and drink and act your part with indifference; for being situated in the midst of vacuity, you can have nothing to ask or wish for.

स्वप्रवाहबलोद्युक्तदेशकालवशादितान्।
भवान्भुङ्क्तेऽभयो भव्यः पावनान्पावनादपि।।३१।।

Being carried away in the reverie of your dream, and enjoying the gifts of time and changing circumstances; live content with what is got without fear, and know this as the holiest state.

मध्यमध्यगतान्दोषान्देशकालवशोदितान्।
अनादृत्यान्तरेवास्ते सुप्तधीरवहेलयन्।।३२।।

Regardless of the intervening evils, which over take us in every place and time; the holy sage conducts himself with equanimity, as a sleeping man over the tumults of life.

न दुःखमेति मरणात्सुखमेति न जीवितात्।
नाभिवाञ्छति न द्वेष्टि स तदास्ते विवासनः।।३३।।

The holy sage is neither sorry at his death, nor glad of his life and longevity; he neither likes nor hates any thing, nor does he desire aught whatever.

मरणजीवितजन्मजरत्तृणा-
न्यविमृशन्विगतेच्छमवासनः।
विदितवेद्य इहाज्ञ इवोदितो
वसति वीतभयस्त्वचलो यथा।।३४।।

The wise man that knows all what is knowable, manage to live in this world as an ignorant simpleton; he is as firm and fearless as

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a rock, and reckons his life and death as rotten and worthless straws.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उत्तरार्धे परमोपदेशो नामैकधाकशततमः सर्गः॥१०१॥

CHAPTER 102

EXPOSITION OF BUDDHISM AND DISPROVING OF DEATH

Argument. Showing the utility of *Buddhistic doctrines* in strengthening the Mind to cool apathy.

श्रीराम उवाच

परिज्ञाते परे वस्तुन्यनादिनिधनात्मनि।
संपद्यते वद ब्रह्मन्कीदृशः पुरुषोत्तमः॥१॥

Rāma rejoined: Tell me sir, the perfection which is holy man attains to, after he is acquainted with the supreme essence, which is without its beginning and end.

श्रीवसिष्ट उवाच

शृणु संपद्यते कीदृग्ज्ञातज्ञेयो नरोत्तमः।
यावज्जीवं कथं चैष किमाचारोऽवतिष्ठते॥२॥

Vasiṣṭha said: Hear the high state to which the holy man arrives, after he has known the knowable; and the mode of his life and conduct, throughout the whole course of his existence.

उपला अपि मित्राणि बन्धवो वनपादपाः।
वनमध्ये स्थितस्यापि स्वजना मृगपोतकाः॥३॥

He lives apart from human society, in his solitary retreat in the woods, and there has the stones of the dales, the trees of the forest, and the young antelopes, for his friends, kindred and associates.

आकीर्णं शून्यमेवास्य विपदश्चातिसंपदः।
स्थितस्यापि महाराज्ये व्यसनान्येव सूत्सवाः॥४॥

The most populous city, is deemed as a lonely desert by him; his calamities are his blessings; and all his dangers are festivities to him.

असमाधिः समाधानं दुःखमेव महत्सुखम्।
व्यवहारोऽपि सन्मौनं कर्माण्येवात्यकर्मता॥५॥

His pains are his pleasure, and his meditations are as musings to him; he is silent in all his dealings, and quiet in all his conduct through life.

जाग्रदेव सुषुप्तस्थो जीवन्नेव मृतोपमः।
करोति सर्वमाचारं न करोति च किंचन॥६॥

He is somnolent in his waking hours, and remains as dead to himself while he is living; he manages all his affairs with a coolness, as if he was engaged in nothing.

रसिकोऽत्यन्तविरसो निर्घृणो बन्धुवत्सलः।
निर्दयोऽत्यन्तकरुणो वितृष्णस्तृष्णयान्वितः॥७॥

He is pleasant without tasting any pleasure, and is friendly to his fellow beings without any selfish interest of his own; he is strict to himself but ever kind to others, and is undesirous of everything, with his full desire for common weal.

सर्वाभिनन्दितचारः सर्वाचारबहिष्कृतः।
वीतशोकभयायासः सशोक इव लक्ष्यते॥८॥

He is pleased with the conduct of others, without having any course of action for himself; and devoid of sorrow, fear and care, yet he is seen always to wear a melancholy appearance. (A heavily pensive melancholy).

तस्मान्नोद्विजते लोको लोकान्नोद्विजते तु सः।
परमुद्वेगमापन्नः संसृतौ रसिकोऽपि सन्॥९॥

He afflicts nobody, nor is afflicted by any body; and though full with his private afflictions and privations, he is ever pleasant in company. (Pleased with himself, he pleases all).

नाभिनन्दति संप्राप्तं नाप्राप्तमभिवाञ्छति।
आस्तेऽनुभूयमानेऽर्थे नच हर्षविषादयोः॥१०॥

He is neither delighted with his gain, nor depress at his loss, nor desirous to get any thing; and though there may be causes, for his feeling joy as well as sorrow, yet they are never visible in his face.

दुःखिते दुःखितकथः सुखिते सुखसंकथः।
आस्ते सर्वास्ववस्थासु हृदयेनापराजितः॥११॥

He sympathises with the unhappy, and congratulates with happy people; but his collected mind in always invincible, in every circumstance of life.

कर्माणः सुकृतादन्यदस्मै किंचिन्न रोचते।
स्वभाव एव महतां ननु यन्न विचेष्टितम्॥१२॥

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His mind is not inclined to acts, beside those of righteousness; as it is the wont of noble-minded men by their nature, and not any effort on their part.

नालम्बते रसिकतां न च नीरसतां क्वचित्।
नार्थेषु विचरत्यर्थी वीतरागः सरागवत्।।१३।।

He is not fond of pleasantry, nor is he addicted to dullness either; he does not hanker after wealth, but is inappetent and impossible with all his appetites and sensibleness.

यथा शास्त्रव्यवहृतेः सुखदुःखै क्रमागतैः।
अनागतोऽपि चायाति न हर्षं न विषादिताम्।।१४।।

He abides by law and acts accordingly, whether he is pinched by poverty, or rolling in riches; nor is he ever dejected or elated, at the unforeseen good or bad events of life.

संप्रहृष्टाश्च लक्ष्यन्ते दुःखितास्तथा।
न स्वभावं त्यजन्त्यन्तः संसारारभटीनटाः।।१५।।

They are seen to be joyous and sorrowful also at times, without changing the sedateness and serenity of their nature at any time. They act the part of players on the stage of the earth, (that display many figures in their outward mein).

आत्मीयेष्वर्थजातेषु मिथ्यात्मसु सुतादिषु।
बुद्बुदेष्विव तोयानां न स्नेहस्तत्त्वदर्शिनाम्।।१६।।

Those that know the truth, bear no more affection for their mercenary relatives and false friends, than they look upon the bubbles of water, (that swell and swim, only to burst in a moment).

अस्नेह एव सुघनस्नेहार्द्रहृदयो यथा।
वत्सलां दर्शयन्वृत्तिं ज्ञस्तिष्ठति यथाक्रमम्।।१७।।

Without the affection of the soul, they bear full affection for others in their hearts; and the wise man remains quite possessed of himself, with showing his paternal affection to all. (Universal benevolence).

वायूनिव प्रवाहस्थाः स्पृशन्ति विषयान्मुधा।
देहसत्ताविषान्मूढा लीयन्ते विषयोदरे।।१८।।

The ignorant are as the winds passing over running streams; they slightly touch the poisonous pleasures of their bodies; as the winds touch the rising waves, and are at last drowned in the depth of their sensuality.

बहिः सर्वसमाचारमन्तः सर्वार्थशीतलम्।
नित्यमन्तरनाविष्ट आविष्ट इव तिष्ठति।।१९।।

But the wise man deals outwardly alike with all, with perfect coolness and stillness of his soul within himself; he seems outwardly to be engaged in business, but his inward mind is wholly disengaged from all worldly concerns whatsoever.

श्रीराम उवाच

स्वरूपमीदृशं तस्य को वेत्ति मुनिनायकः।
वद सत्यमसत्यं वा भवत्यज्ञो ह्यपीदृशः।।२०।।

Rāma rejoined: But how can a true sage of such nature, can be distinguished from the many pretended ones and the ignorant also, who assume such a character falsely only to beguile others.

अश्ववद्ब्रह्मचर्येण चरन्तोऽचारुचेतसः।
मिथ्या तपस्विदढर्याय भवन्तयेवंविधा मुने।।२१।।

Many hypocrites rove about as horses, in the false garb of devotees, for the assurance of mankind in their devout devotedness to religion.

श्रीवसिष्ठ उवाच

असत्यं वास्तु सत्यं वा स्वरूपं वरमीदृशम्।
विद्धि वेदविदां त्वेष स्वभावानुभवस्थितः।।२२।।

Vasiṣṭha replied: I say Rāma, that such a nature (or disposition), whether it is real or feigned, is the best and highest perfection of man; and know that, the learned in Vedic lore, have always this state as the model of perfection in their view.

अनाविष्टा विचेष्टन्ते वीतरागाः सरागवत्।
गतहासा हसन्त्यज्ञान्सहसा करुणाकुलाः।।२३।।

Those who are dispassionate and unconcerned with acts, manage still to conduct their secular affairs and actions, like those that are actuated by their passions; and though they are averse to derision, yet they cannot help to deride at the ignorant from their kind heartedness towards them.

चित्तादर्शगतं दृश्यं सर्वं कपटकुट्टिमम्।
पश्यन्त्यसत्परिज्ञातं स्वप्ने हेमेव हस्तगम्।।२४।।

The visible are all imprest in the mirror of their minds, as the shades of edifices are

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reflected in a reflector; they look upon them with full knowledge of their shadowiness, as they perceive the fallacy of their laying hold on a lump of gold in dream.

अन्तःशीतलतामेषां तां न जानन्ति केचन।
दूराच्चन्दनदारूणामामोदमिव जन्तवः।।२५।।

There is a coolness pervading their minds, which is altogether unknown to others; just as the sweet fragrance of the sandal wood, is unperceived by brutes at a distance.

ये तु विज्ञातविज्ञेयास्तादृशाः पावनाशयाः।
जानन्ति तांस्तथैवान्तरहेः पादानिवाहयः।।२६।।

They that know the knowable, and are equally pure in their minds, can only distinguish them from other people, as a snake only can trace the course of another snake.

भावं निगूहयन्त्येते तमुत्तममनुत्तमाः।
ग्राम्यैर्धनैः किलानर्घ्यः कश्चिन्तामणिरापणे।।२७।।

They are the best of men, that hide their good qualities from others; for what man is there that will expose his most precious treasure in the market, along with the raw produce of his land? (*i.e.* The hidden virtues of a man, alike the aroma of flowers, aught not to be laid open before the public).

तस्मिन्निगूहने भावो यतस्तेषां न दर्शने।
निर्वासना गतद्वैता गतमानाः किलाङ्ग ते।।२८।।

The reason of concealing the rare virtues, is to keep them unnoticed by the public; because the wise who are undesirous of reward or reputation, have nothing to reap or expect from the public.

एकान्तामानदौर्गत्यजनावज्ञप्तयस्तु तान्।
सुखयन्ति यथा राम न तथैव महर्द्धयः।।२९।।

Know Rāma, that solitude, poverty and disrespect and disregard of men, are more pleasing to the peaceful sage; then the most valuable gifts and honours from mankind.

स्वसंवेदनसंवेद्यसारा विदितवेद्यता।
नैषा दर्शयितुं शक्या दृश्यते न च तद्विदा।।३०।।

The ineffable delight which attends on the wise man, from his conscious knowledge of the knowable; inexpressible in words, and invisible to others as to its knower also. (The secret joy of divine knowledge and grace, is felt unseen by the holy sage).

गुणं ममेमं जानातु जनः पूजां करोतु मे।
इत्यहंकारिणामीहा नतु तन्मुक्तचेतसाम्।।३१।।

Let man know this qualification of mine, and honour me for it, is the wish of the egotist, and not of that are from their egoistic feelings.

क्रियाफलानि चिद्व्योम गमनादीनि राघव।
अज्ञानामपि सिध्यन्ति मन्त्रौषधिवशादिह।।३२।।

It is possible even to the ignorant, to succeed to reap the results of their practices, such as their rising and moving about in the air (and upon the surface of water); by means of mantras, and the power of certain drugs, that are adapted to those ends.

यो यादृक् क्लेशमाधातुं समर्थस्तादृगेव सः।
अवश्यं फलमाप्नोति प्रबुद्धोऽस्त्वज्ञ एव वा।।३३।।

He who can afford to take the pains to any particular end; succeeds to accomplish the same, whether he is a cleaver or ignorant man. (Success depends on action, and not on knowledge alone).

आमोदश्चन्दनस्येव स्पन्दनस्य फलं हृदि।
सर्वस्यैवास्ति तन्नूनं तद्वता समवाप्यते।।३४।।

Tendencies to good or evil, are implanted in the bosom of man, as results of the acts of their past lives; and these come to display themselves into action at their proper time, as the sandal wood emits its latent fragrance in its season all around.

अहन्तावासनाद्वैतं वस्तुता दृश्यवस्तुषु।
यस्यास्त्यसौ साधयति खगमादिक्रियाफलम्।।३५।।

He who is prepossessed with the knowledge of his egoism, coupled with his desire for enjoyment of the visible; he betakes himself to the practice of *khecarī yoga*, whereby he ascends in the air, and reaps the reward of his action.

इदं न किंचिद्भ्रान्तिर्वा खं चेति ज्ञस्तु वेत्ति यः।
सोऽवासनः कर्मवात्याः कथं साधयति क्रियाः।।३६।।

The wise man that has nothing to desire, knows such practices to be as false as empty air; and refrains from playing his actions, which he knows at best but cast to the winds.

नैव तस्य कृतेनार्थो नाऽकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः।।३७।।

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He derives no good from his observance of practical yoga, nor does he lose aught of his holiness by his non-observance of them; and neither has he any thing to gain from anybody, nor lose a mite at the loss of anything.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा क्वचित्।
यदुदारमनोवृत्तेर्लोभाय विदितात्मनः।।३८।।

There is nothing in earth or heaven, nor among the gods nor any where else: which may be desirable to the magnanimous, and to one who has known the supreme soul.

जगदेव तृणं यस्य न किंचिद्रज एव वा।
किं नाम तस्य भवतु अन्यदादेयतां गतम्।।३९।।

What is this world to him, who knows it to be but a heap of dust, and deems it no better than a straw; What then is that thing in it, which may be desirable to him?

निर्वाहितजगद्यात्रः परिपूर्णमना मुनिः।
यथास्थितमसावास्ते संप्रयाति यथागतम्।।४०।।

The silent sage whose soul is full of knowledge, and whose mind is quite at rest from its fondness for human society; remains content in the state as he is, and quite satisfied with whatever occurs to him.

नित्यान्तःशीतलो मौनी सत्वीभूतमनोवनिः।
परिपूर्णार्णवाकारो गम्भीरप्रकटाशयः।।४१।।

He is always cool within himself and taciturn in his speech, and eternal truths form the ground work of his mind; which is as full and deep as the ocean, and whose thoughts are as bright as day light.

रसायनपरापूर्णह्रदवत् ह्लादमात्मनि।
धत्ते करोति वान्यस्य सकलेन्दुरिवामलः।।४२।।

He is as full of cool composure in himself, as a glad-some lake reposing with its limpid waters; and he gladdens also all others about him, as the fair face of the full-moon, cheers the spirits of all around.

मन्दारमञ्जीरकुञ्जपिञ्जरादेव भूमयः।
न तथा ह्लादयन्त्येथा यथा पण्डितबुद्धयः।।४३।।

The Mandāra groves of Paradise, with their wood-lands strewn over with the dust of their blossoms, do not delight the soul so much, as the wise sayings of *pandits* cheer the spirit.

चन्द्रबिम्बैर्वसन्तैश्च महतामहताशयैः।
सारं सौभाग्यसौगन्ध्यसौरभालोकभोगिषु।।४४।।

The disc of the moon diffuses its cooling beams, and the vernal season scatters its fragrance around; but the pithy sayings of the wise and great, scatter their sound wisdom all about, which serve to ennoble and enrich all mankind.

भ्रान्तिमात्रमिदं विश्वमिन्द्रजालमसन्मयम्।
त्यजतीति विनिश्चित्य दिनानुदिनमेषणाः।।४५।।

The substance of their sayings, proves the erroneous conception of the world to be as false as a magic show; and inculcates the prudence of wearing out the worldly cares day by day.

शीतातपादिदुःखानि निजदेहगतान्यपि।
अन्यदेहगतानीव ज्ञः पश्यत्यवहेलया।।४६।।

The wise saint is as indifferent, to the sufferings of heat and cold in his own person; as if they are disturbances in the bodies of other men. (Or that he feels the pain of others as his own).

करुणोदारया वृत्त्या वृत्त्या व्रतति धीरया।
नीरसो नीरसारां तु सारतां सरति स्थितिम्।।४७।।

In this virtues of compassion and charity, he resembles the fruitful tree, which yields its fruits, flowers, shed and all to common use, and subsists itself only upon the water, it sucks from the ground or receive from heaven.

व्यवहारं यथाप्राप्तं लोकसामान्यमाचरन्।
चराचराणां भूतानामुपर्येवावतिष्ठते।।४८।।

It deals out to every body, whatever it is possest of in its own body; and it is by virtue of its unsparing munificence to all creatures, that it lifts its lofty head above them all; (or stretches its roots in air).

प्रज्ञाप्रासादमारुढस्त्वशोच्यः शोचते जनान्।
भूमिष्ठानिव शैलस्थः सर्वान्प्रज्ञोऽनुपश्यति।।४९।।

One seated in the edifice of knowledge, has thought of sorrow for himself; but pities the sorrows of others, as a man seated on a rock, takes pity for the miserable men, groveling in the earth below.

चिरं कल्लोलवलितः सुमना जलधौ भ्रमे।
परं पारमुपागत्य परां विश्रान्तिमेति सः।।५०।।

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The wise man is tossed about like a flower, by the rolling waves in the eventful ocean of this world; and is set at rest, no sooner he gets over it, and reaches the beach on the other side (*i.e.* his way to bliss).

हसन्स शान्तया वृत्त्या प्राक्तनीर्जागतीर्गतीः।
स्मयमान इवास्तेऽन्तर्जनताश्च घनभ्रमाः।।५१।।

He laughs with the calmness of his soul, at the same unvaried course of the world and its people; and smiles to think on the persistence of men, in their habitual error and folly. (The laughing philosopher).

एताः कान्तारनिर्मग्नमिताः संसारदृष्टयः।
असत्यो हतवत्यो मामित्यन्तर्याति विस्मयम्।।५२।।

I am amazed to see these aberrant men, wandering in the mazes of error; and fascinated by the false appearances of the phenomenal world, as if they are spelt-bound to the visible.

दृष्ट्याष्टगुणमैश्वर्यमनिष्टं मे तृणायते।
इत्युपैत्युपशान्तत्वात्स्मयमानोऽपि न स्मयम्।।५३।।

Seeing the eight kinds of prosperity to be of no real good, but rather as causes of evil to mankind, I have learnt to spurn them as straws; and thought I am inclined to laugh at them, yet I forbear to do so from my habitual disposition of tolerance and forbearance.

कश्चिद्गिरिगुहागेहः कश्चित्पुण्याश्रमाश्रयः।
कश्चिद्गृहस्थाश्रमवान्कश्चिद्बहु रटन्स्थितः।।५४।।

I see some men abiding in mountain caves, and other resorting to holy places; some living at home amidst their families, and others travelling as pilgrims to distant shrines and countries.

कश्चिद्भिक्षाचराचारः कश्चिदेकान्ततापसः।
कश्चिन्मौनव्रतधरः कश्चिद्ध्यानपरायणः।।५५।।

Some roving about as vagrants and mendicants, and others remaining in their solitary hermitage; some continuing as silent sages, and observant of their vow of taciturnity; and others sitting absorbed in their meditation.

कश्चिद्विपश्चिद्विख्यातः कश्चिच्छ्रोता श्रुतेः स्मृतेः।
कश्चिद्राजा द्विजः कश्चित्कश्चिदज्ञ इव स्थितः।।५६।।

Some are famed for their learning, and others as students of law and divinity; some are as princes and others their priests, while their are some as ignorant as blocks and stones.

गुटिकाञ्जनखड्गादिसिद्धः कश्चिन्नभोगतः।
कश्चिच्छिल्पकलाजीवी कश्चित्पामररूपभृत्।।५७।।

Some are adepts in their exorcism of amulets and collyrium, and others skilled in their sorcery with the sword, rod and magic wand; some are practiced in their aerial journey, and others in other arts and some in nothing as the ignorant *pariahs*.

कश्चित्त्यक्तसमाचारः कश्चिच्छ्रोत्रियनायकः।
कश्चिदुन्मत्तचरितः प्रव्रज्यां कश्चिदाश्रितः।।५८।।

There are many that are employed in their ceremonial observances, and others that have abandoned their rituals altogether; some are as fanatics in their conduct, and others that indulge themselves in their peregrinations and vagrancy.

पुरुषो न शरीरादि नच चित्तादि किंचन।
पुरुषश्चेतनं नाम न स नश्यति कर्हिचित्।।५९।।

The soul (that you wanted to know), is not the body nor its senses or powers; it is neither the mind nor the mental faculties, nor the feelings and passions of the heart; The soul is the Intellect which is ever awake, and never sleeps nor dies.

अच्छेद्योऽसावदाह्योऽसावक्लेद्योऽशोष्य एव च।
नित्यं सर्वगतः स्थाणुरचलोऽसौ सनातनः।।६०।।

It is never broken nor consumed, nor soiled nor dried up, (by the death or burning of the body); it is immortal and omnipresence, ever steady and immovable, infinite and eternal.

इति सम्यक्प्रबुद्धो यः स यथा यत्र तिष्ठति।
तथा तिष्ठतु तत्रात्र स्थानास्थानियमेन किम्।।६१।।

The man who has his soul, thus awakened and enlightened in himself, is never contaminated by anything (pure or impure),in whatever state or wherever he may happen to remain.

पातालमाविशतु यातु नभो विलङ्घ्य
दिङ्मण्डलं भ्रमतु पेषणमेव येन।
चिन्मात्रमेतदजरं नतु यातु नाश-
माकाशकोश इव शान्तमजं शिवं तत्।।६२।।

Whether a man goes down to hell or ascend to heaven, or traverses through all the regions of air, or is crushed to death or pounded to dust; the immortal and undecaying Intellect which abides

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in him, never dies with his body, nor suffers any change with its change; but remains quite as quiet as the still air, which is the increate Deity itself.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उ० मरणाद्यभावोपदेशो नाम द्वयुत्तरशततमः सर्गः॥१०२॥

CHAPTER 103

PROOF OF THE UNITY OF THE DEITY AMIDST THE VARIETY OF CREATION

Argument. The Unity, Eternity and tranquility of the Intellect, and the preference of this śāstra to others.

श्रीवसिष्ठ उवाच

भामात्रं भानमात्रं वा शान्तं भासत एव च।
चिन्मात्रं यदनाद्यन्तं तस्य नाशः कथं कदा॥१॥

Vasiṣṭha continued: The Intellect which is without its beginning and end, and is the ineffable light and its reflection, and shines forever serenely bright, is never destroyed or extinguished in any wise.

तावन्मात्रं च पुरुषः कदाचित्स न नश्यति।
यदि नश्यति चिन्मात्रं भूयो जायेत किं कथम्॥२॥

Such is the Intellect and so too the soul, which is indestructible also; for it were destroyed at all at any time; there could neither be the recreation of the world (without a cause), nor any regeneration of human souls, (if they were dead upon the death of the former generations of men).

न चान्यदन्यच्चिन्मात्रं क्वचित्किंचन कस्यचित्।
सर्वानुभवसादृश्ये कीदृशी नाम सान्यता॥३॥

All things are subject to change, and have many varieties under them; but not so the Intellect, which is ever immutable, and always perceived to be the same in all individuals.

सर्वस्यैव हिमं शीतमुष्णोऽग्निर्मधुरं पयः।
चिन्मात्रस्यावदातस्य कीदृगन्यत्वमत्र तु॥४॥

We all feel the coldness of frost, the heat of fire, and sweetness of water; but we have no feeling of any kind regarding the Intellect, except that we know it to be quite clear and pellucid as open air. (The gloss explains it to mean, the unchangeableness of the soul in heat and cold, which affect the bodies and minds of all).

शरीरनाशे नाशश्चेच्चिन्मात्रस्य तदुच्यताम्।
हर्षस्थाने विषादः किं मरणे संसृतिक्षये॥५॥

If the intellectual soul is destroyed at the destruction of the body, say then why should you lament at its loss, and not rejoice at its annihilation, which release you from the pains of life.

न च नाम शरीरस्य नाशे नश्यति चिन्नभः।
देहे नष्टेऽपि बन्धूनां म्लेच्छैर्दृष्टा पिशाचता॥६॥

The loss of the body entails no loss on the vacuous intellect; because the departed souls of *mleccha* savages, are seen to hover over the cemetery by their living friends.

यावच्छरीरसत्ता चेच्चेतनस्य तदुच्यताम्।
शवः कस्मान्न चलति सत्यखण्डे शरीरके॥७॥

Should the soul be synchronous with the duration of the body, then say, why a death body does not move about, while it is yet unrotten and entire.

पिशाचानुभवो जीवधर्मश्चेत्तत्स सर्वदा।
किं न पश्यति किं बन्धौ मृते पश्यति तत्तथा॥८॥

If the seeing of apparitions, be an affection con-natural with the mind; then tell me why a man does not often see the sight of ghosts, except on the occasion of the demise of his friends.

जीवधर्मो विशिष्टश्चेत्तादृशत्वं नरः कथम्।
मिथ्या देशान्तरमृते पिशाचत्वं न पश्यति॥९॥

Should it be a misconception connate with the mind, to see the apparitions of departed friends; tell me then, why don't you see the ghosts of friends that are dead in a distant country, but of such only as die before your eyes.

तस्मात्सर्वात्मकंत्वे तच्चिन्मात्रं न नियन्त्रितम्।
यद्यद्यत्र यथा वेत्ति तत्तत्तत्रावगच्छति॥१०॥

Hence the Intellect, being the soul of all and everywhere, it is not confined in any place; but it is known to be of the same nature, as every one thinks it to be.

अबाधितैवैकघना संविद्भवति यादृशी।
तादृश्येवानुभूतिर्हि तत्स्वभावोऽत्र कारणम्॥११॥

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It is unconfined and unrestrained any where, and is of the nature of one compact consciousness that is felt by all, and is the cause of our knowledge of all things. (It is of what we have a notion only).

अन्यन्न संभवत्यत्र सर्गादावेव कारणम्।
यन्नाम तदिदानीं स्यात्कथ्यतां कीदृशं कथम्।।१२।।

There can be no other, which may be supposed as the prime cause of all, at the beginning of creation. Should there be any other that is supposed to be as such, let the doctrinaires now declare it before me.

सर्गादावेव नोत्पन्ना न चैवाद्यावभासते।
विकल्पश्रीर्जगद्भासा केवलं भाति चिन्नभः।।१३।।

There was nothing uncreated before creation, nor was there anything created in the beginning; the duality that at present, presents itself in the form of the universe, is but a *rachauffe* or reflexion of the unity.

आभासमात्रमेवेदं दृश्यमित्यवबुध्यते।
दृश्यमित्यवबोधेन तदृते स्यात्क दृश्यता।।१४।।

The phenomenal is no more than a reflexion or copy of the noumenal, and our impression of its being a visible something, is as erroneous as all other false sights, which are mistaken for the true reality. (These errors are the sights of silver in sands, of water in the sandy desert, and of airy castle in the northern skies).

स्वचमत्कारचातुर्यं चारु चिन्नभसा रसात्।
बोधेन बुध्यते दृश्यमित्यबोधान्न बुध्यते।।१५।।

It is a wonderful of the almighty power, exhibited in the sphere of the Divine Intellect; it is the wakeful understanding that sees these visible, as one sees the sights in his dream, but never in his ignorance of sound sleep.

बोधोऽबोधश्च तदूपमेवमेव निरामयम्।
भेदोऽत्र वाचि नत्वर्थे तस्मान्नास्त्येव दृश्यता।।१६।।

The wakefulness and insensibility of the understanding, both amount to the same thing; because the difference of the visible world is only verbal and not real; since nothing that is visible to the eye, is substantial in its essential nature. (Hence the perception of the visible, is alike to their non-perception of them).

या चासीद्दृश्यतैषां तां विद्धि त्वमविचारणाम्।
सा चेदानीं विचारेण विनष्टातः क्व दृश्यते।।१७।।

Whatever was thought and said to be visible by others, the same was the effect of their error and want of reason; and now if they are disproved by right season, where can you find the visible any more.

अस्मिन्नेव धियो यत्न आत्मज्ञानविचारणे।
यत्नेन परमोऽभ्यासः स लोकद्वयसिद्धिदः।।१८।।

Therefore employ your reasoning now, in the investigation of spiritual knowledge; because by your diligent and preserving inquiry in this respect, you will secure to yourself the success in both worlds. (So says the śruti. "By your consent study of the subject, you shall see your god").

अविद्योपशमस्त्वेव जातोऽपि भवतामिह।
अभ्यासेन विना साधो न सिद्धिमुपगच्छति।।१९।।

Inquiry into spiritual knowledge, will dispel your ignorance; but you wilt never be successful in it, without your constant application to it.

व्रोद्वेगं संपरित्यज्य गृहीत्वानुदिनं क्षणम्।
लोकद्वयहितं पथ्यमिदं शास्त्रं विचार्यताम्।।२०।।

Leaving aside all anxieties and their cause, and of every jot and moment of time in the observance of one's sacred vows day by day, and the study of this sacred śāstra with due attention, leads him to his welfare in both worlds.

विज्ञातमप्यविज्ञातमात्मज्ञानमिदं भवेत्।
भवतां भूरिभागानां संभूयाभ्यसनं विना।।२१।।

Whether one is proficient or not in his spiritual knowledge, he may still improve in it, by his constant communication of it and discussion on the subject with his superiors.

योयऽमर्थं प्रार्थयते तदर्थं यतते तथा।
सोऽवश्यं तमवाप्नोति न चेच्छान्तो निवर्तते।।२२।।

Whosoever requires this precious treasure (of his knowledge), he must exert for its attainment at the same ratio to be successful in it; or else he must leave off altogether, if he tired in his pursuit.

तस्मादस्मान्निवर्तध्वमसच्छास्त्रविचारणात्।
शान्तिं प्राप्स्यथ सच्छास्त्राज्जयलक्ष्मीं यथा रणात्।।२३

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He must also keep himself from the perusal of heretical works, and betake himself to the study of orthodox śāstras; and he will then gain his peace of mind by these, as one obtains victory in warfare: (so should one fight for the salvation of his soul).

विवेके चाविवेके च वहत्येषा मनोनदी।
यत्रैव वाह्यते यत्नात्तत्रैव स्थितिमृच्छति।।२४।।

The course of the mind, like that of a stream of water, runs both in the channels of wisdom as well as folly; and forms a lake wherever it runs more rapidly, and settles as in its bed.

अस्माच्छास्त्रादृते श्रेयो न भूतं न भविष्यति।
ततः परमबोधार्थमिदमेव विचार्यताम्।।२५।।

There was never a better śāstra than this, nor is any such extant at present, nor is likely to be in vogue in future; there let the student cogitate well its doctrines, for the edification of his understanding.

स्वयमेव विचार्येदं परो बोधोऽनुभूयते।
संसाराध्वश्रमहरो न त्वेतद्वरशापवत्।।२६।।

Whosoever heeds it well in himself, will find his mind instantly elevated with superior knowledge; and like the effect of a curse or blessing, which comes too late upon its recipient. (The efficacy of wisdom is instantaneous).

यन्न पित्रा न वा मात्रा न चापि सुकृतैः कृतम्।
श्रेयस्तद्वः परिज्ञातमिदमाशु करिष्यति।।२७।।

The knowledge of his śāstra, is calculated to do you more good, than you can derive from the tender care of a father or mother; or the efficacy of your pious actions.

भवबन्धमयी साधो विषमेयं विषूचिका।
आत्मज्ञानादृते दीर्घा न कदाचन शाम्यति।।२८।।

Know O holy man, this world is the prison-house of your soul, and its cares as the colic pain of your mind; and there is no release nor redress from these, beside the knowledge of your soul, (which is a spark of the supreme).

महामोहमयी माया मिथ्यैवाहमिति स्थिता।
शास्त्रार्थभावनेनाशु मुच्यतां परशोच्यता।।२९।।

It is the dark illusion of gross ignorance, that has misled you to the sense of your egoism; and it is now by your reflection on the purport of the śāstras only, that you can be freed from your deplorable state.

यात माऽऽपातमधुरं व्योम व्योमैकरूपिणीम्।
शून्यं वायुं लिहन्तोऽन्तर्लेलिहाना इवाहयः।।३०।।

The world is a hollow cave, where the horrid hydra of illusion lies in ambush; and feeds on the empty air of vain enjoyments, that appear at first pleasant to taste, but prove to be as fleeting as empty air at last.

यान्ति वो दिवसाः कष्टमविज्ञातगमागमाः।
व्यवहारे हि तैरेव प्रतिपालयतां मृतिम्।।३१।।

Pity it is that your days are flying as fleet as the wind, and you are insensible of their advents and exists; and while you are employed in your dealings, you are fostering your death in your negligence.

तावदाश्वासनैषास्ति भवतां भवभागिनाम्।
दिनानि कतिचिद्यावन्नायाति मरणावधिः।।३२।।

We all live in death, and our lives are sustained by alternate hopes and fears; until the few days of our life-time terminate in death.

आगच्छन्त्यां मृतौ कष्टं परितापमवाप्स्यथ।
तं यत्राङ्गाङ्गविच्छेदः शीतचन्दनलेपनम्।।३३।।

The approach of death, is attained with extreme pain and remorse; when the inner parts of the body are separated from the outer, which must be besmeared with dust as with the paste of sandal wood.

क्रीणन्ति प्राणपण्येन धनं मानं घनभ्रमाः।
यशाशास्त्रैः कथं बुद्ध्या न क्रीणन्त्यजरं पदम्।।३४।।

They are grossly ignorant and erroneous, who purchase their wealth and honour at the expense of their lives; and avoid to gain their permanent bliss by the precepts of the śāstras.

पदं परमयत्नेन क्रियते यैश्चिदम्बरे।
कथं तैः सह्यतेऽज्ञानशत्रुपादः स्वमूर्धनि।।३५।।

Why should he bear the feet of his vile enemies on his head (*i.e.* bow down his head before the meanly great); when he can attain his highest station of divine bliss in the sphere of his intellect, and with little or no pain.

निर्मानमोहमापन्ना गतिं गच्छत माधमाम्।
क्रियते स्वात्मबोधेन मूलकाषो महापदाम्।।३६।।

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Shun ye men, your vanity and ignorance; and to persist in the course of your baseness; and then you will gain by the knowledge of the great soul, your redemption from the tribulations of the world; (which is a sea of troubles).

प्रलपन्तमहोरात्रं युष्मदर्थेन मामिमम्।
यं प्रदृश्येदमाकर्ण्य स्वात्मनैवात्मतार्प्यताम्।।३७।।

Seeing me in this manner, preach to you incessantly by day and night, for the sake of your good only; do you take my advice to turn your souls to the eternal soul, by forsaking the knowledge of your persons for that of your souls.

अद्यैव न चिकित्सां यः करोति मरणापदः।
संप्राप्तायां मृतौ मूढः करिष्यति किमातुरः।।३८।।

If you neglect to make a remedy to day, against the evil of your impending death; say O silly man, what amends can you make for the hour of death, when you are laid in your sick bed.

अस्माद्ग्रन्थादृते ग्रन्थो नान्यः स्वात्मावबोधने।
नूनमर्थकरो ग्राह्यस्तिलस्तैलार्थिनामिव।।३९।।

There is no other work except this, for the true knowledge of the soul; and this therefore must be acceptable to you in the same manner, as the sesame seeds are collected, for the sake of getting their oil.

आत्मज्ञानमिदं शास्त्रं प्रकाशयति दीपवत्।
पितेव बोधयत्याशु कान्तेव रमयत्यलम्।।४०।।

This book will unlighted your spiritual knowledge, as a lamp lightens a dark room; drink it deep and it will enliven your soul, keep it by your side, and it will please you as a consort.

विद्यमानमपि ज्ञानं ज्ञातं शास्त्रगणात्र यत्।
दुर्बोधं मधुरं ततुं ज्ञास्यन्तीतो न संशयः।।४१।।

A man having his knowledge, but untaught in the śāstras, has many things unintelligible and doubtful to him; which he will find to be clearly expounded to him in the sweetest language.

इदमुत्तममाख्यानं मुख्यानां शास्त्रदृष्टिषु।
सुखेन बोधदं हृद्यमपूर्वं न तु किंचन।।४२।।

This is the best narrative among the principle works, which are taken in the light of śāstras; it is easily intelligible and delightful, and has nothing new in it, except what is well known in spiritual philosophy.

नानाख्यानकथाचित्रे विनोदेन विचारयेत्।
इदं शास्त्रं परं याति पुमान्नास्त्यत्र संशयः।।४३।।

Let a man peruse with delight, the many narrations that are contained herein; and he will undoubtedly find this book, the best of its kind; (on account of elaborate disquisition in this abstruse subject).

यो ह्यद्यापि न संप्राप्तः पण्डितैरविखण्डितैः।
स इतः प्राप्यते बोधः सुवर्णमिव सैकतात्।।४४।।

Whatever has not yet appeared in full light, even to *Pandits*-learned in all the śāstras; the same will be found to appear in this book, as they find gold to appear amidst the sand.

शास्त्रकर्तरि मङ्क्तव्यं न कदाचन कुत्रचित्।
शास्त्रार्थ एव तन्नित्यं युक्तियुक्तानुभूतिदे।।४५।।

The authors of śāstras are not to be despised at any time or in any country; but the reader should employ his reason and judgment, to dive into the true meaning of the writing.

अज्ञानान्मत्सरान्मोहादविचारिभिरेकता।
अवहेलितशास्त्रार्थैः कर्तव्या नात्महन्तृभिः।।४६।।

Those who are led by their ignorance or envy, or actuated by their pride and delusion to disregard and slight this śāstra out of their want of judgement; are to be regarded as killers of their soul, and unworthy of the company of the wise and good.

जानाम्येव यथैवेमा यदहं त्वं यथा धियः।
तथा बोधितकारुण्यात्स्वभावो हि ममेदृशः।।४७।।

I know you well Rāma and this audience of mine, as well as your capacities to learn, and mine to instruct you; hence it is of my compassion to you that I like to teach you these things, as I am naturally communicative and kindly disposed to my hearers.

युष्मत्संविल्लवः शुद्ध एवं वक्तुमिह स्थितः।
अहं नरो न गन्धर्वो नामरो न च राक्षसः।।४८।।

I find the development of your understandings, and therefore take interest to communicate my knowledge to you; and as I am a man and not a *Gandharva* or *Rākṣasa*, I bear a fellow feeling towards you all.

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संविन्मात्रा भवन्तो हि तद्भावोऽस्त्यतिनिर्मलः।
स्थितोऽस्मीति भवत्पुण्यैर्ननु नास्मि न चापरः।।४९।।

I see you all as intelligent beings, and pure in your souls also; it is by virtue of these merits in you that I have become so friendly to you.

श्यामायमाना नायान्ति यावन्मरणवासराः।
सारः संह्रियतां तावद्वैरस्यं वस्तुदृष्टिषु।।५०।।

Now my friends, learn betimes to glean the truth of your unfondness for or indifference to every thing you see in this world; (because there is nothing which is truly desirable herein).

इहैव नरकव्याधेश्चिकित्सां न करोति यः।
गत्वा निरौषधं स्थानं सरुजः किं करिष्यति।।५१।।

Whosoever neglects to remedy his diseases, of death and hell fire in this life; say what will he do to avert them when they are irremediable, and when he goes to a place, where no remedy is to be sought.

सर्वभावेषु वैरस्यं न यावत्समुपागतम्।
भावानां भावना तावत्तानवं नोपगच्छति।।५२।।

Until you feel a distaste for everything in this world, so long you cannot find any abatement of your desires in you. (It is better your desires to suppress, than toil and moil along to seek their redress).

आत्मानमलमुद्धर्तुं वासनातानवादृते।
नास्त्युपायो महाबुद्धे कश्चनापि कदाचन्।।५३।।

There is no other means to elevate your soul, than depressing your desires to the lowest ebb; (but the more you allow your wishes to grow and flow, the more you bind the soul and sink below).

भावास्तु यदि विद्यन्ते तद्धिते वस्तुभावना।
किं त्वेते नैव सन्तीह शशशृङ्गादयो यथा।।५४।।

If there be anything here, you think to be good for you; they serve at best but to bind your soul, and then disappear as the horn of a hare. (All tempting good, is as fleeting as a dream).

सर्व एव जगद्भावा अविचारितचारवः।
अविद्यमानसद्भावा विचाराद्विशरारवः।।५५।।

All earthly goods seem to be good, when they are untried and least understood; but the seeming something proves no such thing, or tends to your ruin at last. (All seeming good is positive evil).

प्रामणिकविचारेषु न विद्यन्ते कृतेषु ये।
कथं सन्ति जगद्भावास्ते के सन्ति सदैव वा।।५६।।

All worldly existences prove to be nil, by the right reasoning (of Vedānta philosophy; though they are declared as real by Kapila, Kaṇāda and others); but how they are real and what they are, whether self-existent or made, or permanent or temporary, (cannot rightly be known).

सर्व एव जगद्भावाः कराणाभावतो भृशम्।
सर्गादावेव नोत्पन्ना यच्चेदं भाति तत्परम्।।५७।।

To say all worldly existences are self-existent, for having no prior cause assigned to them, nor being created in the beginning, would prove all that is existent, to be the increate and ever lasting supreme being itself.

पदे सर्वेन्द्रियातीते मनःषष्ठेन्द्रियात्मनाम्।
भावानां कारणं नास्ति मनःषष्ठेन्द्रियात्मकम्।।५८।।

There is no causality of sensible bodies, in the Being that is without and beyond the senses; (the lord having no organ of sense, nor being perceptible by the senses as all material objects); nor is the mind the cause of sensible objects, (that have the six organs and are perceptible by them); the mind being but the sixth organ only.

भावानां विविधाख्यानामनाख्यं कारणं कुतः।
कुतो वस्तुन्यवस्तुत्वं व्योमन्यव्योमता कुतः।।५९।।

How can the one unspeakable Lord, be the varied cause of these varieties of things, passing under various denominations. How can the reality have these unrealities in itself, and how can the Infinite void, contain these finite solid bodies in it?

साकारस्य हि साकारं वटधानादिवद्भवेत्।
बीजं तद्वस्तु साकारं जायतेऽन्यत्कुतोऽन्यथा।।६०।।

It is the nature of a plastic body to produce a thing of a plasmic from it, as the seeds of fruits bring forth their own kinds only; but how is it possible for an amorphous void, to produce solid forms from its vacuity, or the solid body to issue forth formless mind.

न किंचिदपि यत्रास्ति बीजमाकृतिमन्मनाक्।
तत आकृतिमद्विश्वं भवतीति बिडम्बनम्।।६१।।

How can you expect to derive a solid seed from a void nothing, and therefore it is a

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deception to think the material world to be produced, from the immaterial and formless void of the vacuous intellect.

कार्यकारणभावादि तस्मिन्नहि परे पदे।
वाचालत्वेन यन्नाम कल्प्यते मौर्ख्यमेव तत्।।६२।।

There are no conditions, of the creator and creation in the supreme being; these states are the fabrication of verbiage, and bespeak the ignorance of their inventors, (in the true knowledge of the deity).

सहकारिनिमित्तानामभावे हि न कारणात्।
कार्यं भवेदन्यदेति बालैरप्युनुभूयते।।६३।।

The want of co-ordinate causes, (such as the material and formal causes), as co-existent with the prime and efficient cause; disproves the existence of an active agent and his act of creation; and this truth is evident even to boys.

तन्मात्रवेदनं भूयः पृथ्व्यादीनां च कारणम्।
किमस्ति कथ्यतां छाया कथमास्ते वदातपे।।६४।।

The knowledge of god alone as the sole cause, and yet acknowledging the causality of the earth and other elements; is as absurd as to say that, the sun shines and yet it is dark. (*i.e.* As the light and darkness cannot reign together, so the spirit and matter cannot abide simultaneously from all eternity, which would amount to the belief of a duality).

परमाणुसमूहा ये जगदित्यप्यवास्तवम्।
शशशृङ्गं धनुःप्रख्यमज्ञानादिभिधीयते।।६५।।

To say that the world is the aggregate of atoms, or an atomic formation, is as absurd as to call a bow made of the horn of a hare. (This is a refutation of the Buddhistic doctrine of the formation of the visible world, from the aggregation of eternal invisible atoms).

परमाणुसमूहश्चेत्संभूय कुरुते जगत्।
यदृच्छयैव तमसि शीर्यते च यदृच्छया।।६६।।

If the concourse and collocation of the dull, inert and insensible material atoms would from the world; it would of its own accord make a mountainous heap here, and a bottomless deep there in the air; (and not a work of such design which must be the product of infinite Intelligence).

तदङ्गमिङ्गते नित्यं देशे देशे गृहे गृहे।
अपूर्वात्म रजः शृङ्गं ख्यातं वा स्याद्दिनेदिने।।६७।।

Again the particles of this earth, and the atoms of air and water, are flying every day in the forms of dust humidity from house to house and from place to place, and why do they not yet form a new hill or lake any where again? (Why no new world again).

न च तद्दृश्यते किंचित्कस्य तत्कर्म तादृशम्।
भवेद्व्यर्थमभव्यस्य जडास्तु परमाणवः।।६८।।

The invisible atoms are never to be seen, nor is it known whence, or where and how they are; nor is it possible to form an idea of the formless atoms; to unite together and form a solid mass. (Shapeless simple are indivisible and incohesive. Aphorism). And again it is impossible for the dull and insensible atoms to form anything.

नाबुद्धिपूर्वं तत्कर्म संभवत्यङ्ग कस्यतिच्।
बुद्धिपूर्वं तु यद्व्यर्थं कुर्यादुन्मत्तको हि कः।।६९।।

The creation of the world, is never the work of an intelligent cause; nor is this frail an unreal world ever the work of an intelligent maker also; because none but a fool makes any for nothing.

जडस्य बुद्धिपूर्वेहा मरुतो नास्ति तां विना।।
न संभवत्यणुचयो नान्यत्कर्तोपपद्यते।।७०।।

The insensible air which is composed of atoms, and has a motion of its own, is never actuated by reason or sense; nor is it possible to expect the particles of air to act wisely, (as they prayed in their hymns to *the maruta* winds).

वयमात्मान एवेमे खात्मानः खात्मका जनाः।
तथा स्थिता यथा स्वप्ने भवतां स्वप्नमानवाः।।७१।।

(What then are these if not composed of atoms?) We are all composed of intellectual soul, and all individuals are made of the vacuous selves; and they all appear to us, as the figures of persons appearing in our dream.

तस्मान्न जायते किंचिद्विश्वं नापि च विद्यते।
इत्थं चिन्नभ एवाच्छं प्रकचत्यात्मनात्मनि।।७२।।

Therefore there is nothing that is created, nor is this world on existence; the whole is the clear void of the intellect, and shine with the glare of the Supreme soul in itself.

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विश्वाकाशं चिदाकाशे विष्वग्विश्रान्तिमागतम्।
स्पन्दो द्रवत्वं शून्यत्वमनिलेऽम्भसि खे यथा।।७३।।

The vacuous universe rests completely in the vacuum of the Intellect, as force (or vibration), fluidity and vacuity, rest respectively in the wind, water and in the open air.

देशाद्देशान्तरप्राप्तौ निमेषेणातिदूरतः।
संविदो यद्वपुर्मध्ये चिद्व्योम्नो विद्धि तद्वपुः।।७४।।

The form of the intellectual vacuum, is as that of the airy mind, which passes to distant climes in a moment, (and yet holds itsseat in the hollowness of the brain; or as that of consciousness which is seated in the hollow of the heart, and is yet conscious of every thing in itself.

स स्वभावो हि सर्वेषामर्थानां ते च तन्मयाः।
तादृशास्तन्नभोरूपास्तेन विश्वमतो नभः।।७५।।

Such is the vacuous nature of all things, as they are perceived in their intellectual forms only in intellect, (which retains their vacuous ideas only on the hollow understanding); and so the world also is an empty idea only imprinted in the intellect.

स्वभावस्य परा वृत्तिर्मनागेवाशु तस्य सा।
स्वभावादविभिन्नैव सेदं जगदिति स्थिता।।७६।।

It is the rotatory nature of the Intellect, which exhibits the picture of the universe on its surface; wherefore the world is identic and not otherwise than the vacuous nature of the intellect.

जगच्चिन्नभसोस्तस्मान्न कदाचन भिन्नता।
एकमेव द्वयो रूपं पवनस्पन्दयोरिव।।७७।।

Therefore the world is the counter part of the intellectual sphere, and there is no difference in the vacuous nature, of either of them. You are both the same thing presenting but two aspects, as the wind and its undulations are one and the same thing.

देशाद्देशान्तरप्राप्तौ विदो मध्ये हि यद्वपुः।
शान्ताशेषविशेषात्म तन्मुख्यं नेतरद्विदुः।।७८।।

As a wise man going from one country to another, finds himself to be the same person wherever he goes; and though he sees all the varieties around him, yet he knows himself as the self-same quiet and unvaried soul every where.

स स्वभावोऽङ्ग भूतानां तत्र तिष्ठन्ति पण्डिताः।
तस्मान्न विचलन्त्येते नित्यध्यानाद्धरादयः।।७९।।

The wise man remains in the true nature of the elements, hence the elements never go off from the mind of the wise man.

आभासाकाशमेवेदं भामात्रमवभासनम्।
विश्वमाकाररहितं स्वभावं विदुरव्ययम्।।८०।।

The world is a vacuous sphere of reflection only, resembling a concave reflector; it is a formless void in its nature, and is unimpaired and indestructible in its essence.

न जायते न म्रियते न भूत्वा भावि कुत्रचित्।
अन्यदेव चिद्व्योम्नः शून्यत्वमिव खाज्जगत्।।८१।।

There is nothing that is born or dies in it, nor any thing which having once come to being, is annihilated ever afterwards anywhere; it is not apart from the vacuum of the Intellect, and is as void as the insane world itself.

न विश्वमस्ति नैवासीन्न च नाम भविष्यति।
इदमाभासते शान्तं चिद्व्योम परमात्मनि।।८२।।

The world never is, nor was, nor shall ever be in-existence; it is but a silent semblance of the representation passing in the intellectual vacuity of the supreme spirit.

चिन्मात्रमेव कचति स्वप्ने पुरतया यथा।
तथैव जाग्रदाख्येऽस्मिन्स स्वप्ने कचति स्वयम्।।८३।।

The Divine Intellect alone shines forth in its glory, as the mind exhibits its images of cities etc in dream; in the like manner our minds represent to us the image of world, as day dreams in our waking state.

सर्गादावेव भावानामसत्तेत्यस्ति देहकः।
कुतस्तस्माच्छरीरत्वं स्वप्न एव नभश्चितेः।।८४।।

There being no being in the beginning, how could there be the body of anything in-existence; there was therefore no corporeality whatever except in the dream of the Divine mind.

स्वयंभ्वाख्यं शरीरं स्वं पूर्वः स्वप्नो महाचितेः।
इत उत्थानास्तदनु स्वप्नात्स्वप्नान्तरं वयम्।।८५।।

The Supreme Intellect dreams of its self-born (or uncreated) body at first; and we that have sprang from that body, have ever afterwards continued to see dream after dream to no end.

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(The world is a dream both in the mind of god and men).

गण्डस्योपरि जातानां स्फोटानामत एव नः।
परमेण प्रयत्नेन न मनो नाम यास्यति।।८६।।

It is impossible for us with all our efforts, to turn our minds to the great God; because they are not of the nature of the divine intellect, but born in us like carbuncles on the goitre, for our destruction only.

ब्रह्मैवासत्यपुरुषः सत्यवच्चानुभूयते।
स्थितं ततः प्रभृत्येव नत्वलीकमिदं ततम्।।८७।।

The God Brahma is no real personage, but a fictitious name for *Hiraṇya-garbha* or totality of souls (समष्टि) but ever since he is regarded as a personal being, the world is considered as body and He the soul of all.

आब्रह्मस्तम्बपर्यन्तमलीकं जायते जगत्।
यथा स्वप्ने तथालीकमेवमाशु विनश्यति।।८८।।

But in truth all is unreal, from the highest empyrean to the lowest pit; and the world is as false and frail as a dream, which rises in vain before the mind, and vanishes in a minute.

चिद्व्योमैवैत्य विश्वत्वं यथा स्वप्ने विनश्यति।
अनुदित्वैव विश्वत्वं जाग्रदाख्ये तथैव च।।८९।।

The world rises in the vacuity of the Intellect, and sets therein as a dream; and when it does not rise in the enlightened intellect, it is as a disappearing from the waking mind, and flying before day light.

अनुभूतमलीकं चाप्यलीकं सत्यवत्स्थितम्।
संविदेव यथा स्वप्ने नगरादितयोदिता।।९०।।

Although the world is known as false, yet it is perceived and appears as true to us; in the same manner as the false appearances in our dream, appear true to our consciousness at the time of dreaming.

साकारेव निराकारा स्थिता तद्वज्जगत्तया।
संविदाकाशमाकाशादणु मेरोरणुर्यथा।।९१।।

As the formless dream, presents many forms before the mind; so the formless world assumes many shapes before our sight; and all these are perceived in our consciousness, which is as minute in respect of the infinite space and sky, as an atom of dust is too small in regard to the Meru mountain. (*i.e.* the minim of our consciousness, contained in the breast, is an imperceptible particle only of sand in it).

किल यत्तस्य नाम स्यादाकाशादणुता कुतः।
कारणाभावतोऽन्यस्य नाकार उपपद्यते।।९२।।

But how can this consciousness, which is but another name of Brahma, be any what smaller than the sky, (when it contains the skies in itself); and how can the vacuous world have any solid form, when it has no formal cause to form it so. (God being a formless being, could not give a form and figure to anything, and which is therefore ideal only).

सर्गादावेव यो जातो जातोऽयं जगतः कुतः।
यदेव वेदनाकाशे पुरं स्वप्ने तदेव नः।।९३।।

Where was there any matter or mould, where from this material world was moulded and formed; (as we make our houses from the pre-existing mud and clay of the earth); whatever we see in the sphere of waking minds in the day light, is similar to the baseless dreams, which we see in the empty space of our sleeping minds, in the darkness of the night.

भेदः स्वप्नाद्रिचिद्व्योम्नोर्न शून्याम्बरयोरिव।
यदेव चिन्नभो नाम तदेव स्वप्नपत्तनम्।।९४।।

There is no difference between the waking and sleeping dream, as there is none between the empty air and the sky; whatever is pictured in the sphere of the intellect, the same is represented as the aerial castle in the dream.

यदेव स्पन्दनं नाम स एव पवनो यथा।
स्पन्दास्पन्दैकरूपात्मा वायुर्व्योमोपमस्तथा।।९५।।

As the wind is the same with its undulation, so the rest and vibration of the spirit is both alike, as the air and vacuum is the one and same thing.

तस्माचिन्नभ एवेदं जगदाकृति लक्ष्यते।
सर्वं शून्यं निरालम्बं भासनं चिद्विवस्वतः।।९६।।

Hence it is the intellectual sphere only, which represents the picture of the world; the whole is a void and without any support, and splendour of the luminary of the intellect.

शान्तमेवेदमखिलं निरस्तास्तमयोदयम्।
सकृद्विभातममलं दृषन्मौनमनामयम्।।९७।।

The whole universe is in a state of perfect rest and tranquility, and without its rising or setting;

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it is as a quiet and unwasting block of stone, and ever shining serenely bright.

तस्माद्वद कथं भावाः कुतो भावाः क्व भावधीः।
क्व द्वैतं कैकता काहं क्व भावाः क्व च भावनाः।।

Say therefore, whence and what are these existent beings, and how comes this understanding of their existence; where is there a duality or unity, and how came these notions of egoism and distinct personalities.

नित्योदितो व्यवहारन्नपि निर्विकारो
द्वित्वैक्यमुक्तमतिरुत्तमशीतलोऽन्तः।
निर्वाण आस्व विगतामयशुद्धबोध-
बोधैकतामुपगतोऽङ्ग न सन्ति भावाः।।९९।।

Be ever prompt in your actions and dealings, with an utter indifference to everything, and unconcern about unity or duality; and preserve an even and cool disposition of your inward mind. Remain in the state of *nirvāṇa*, with your extinguished passions and feelings, and free from disease and anxiety. Be aloof from the visible, and remain in the manner of a pure Intelligence only.

This chapter is a lecture on entity and non-entity; and establishment of the spirituality of the universe.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० सकलभावाभावोपदेशेन परमार्थैकताप्रतिपादनं नाम त्र्यधिकशततमः सर्गः।।१०३।।

CHAPTER 104

ESTABLISHMENT OF THE NON-ENTITY OF THE WORLD

Argument. The Notion of the Intellect, analogous to that of the Wind and Air.

वसिष्ठ उवाच

आकाशः शब्दतन्मात्रं स्पर्शतन्मात्रकोऽनिलः।
तत्सङ्गोत्कर्षजं तेजस्तच्छान्तिश्चेत्यपां स्थितिः।।१।।

Vasiṣṭha continued: The sky is the receptacle of sound, and the air is perceptible to the feeling; their friction produces the heat, and the subsidence or removal of heat, causes the cold and its medium of water.

(Note —The sky or vacuum is the *tanmatra* or identic with sound or word; and the void and its sound are both uncreated and eternal. (*vaśāhro ayonitaḥ* शब्दोंऽयोनित्वात्). So it said:— In the beginning was the word (sound), the word was with god (vacuity), and the word was god (*ātmā*), the spirit or air.)

भूरेषां सङ्घः स्वप्नामे जगद्भाने क्रमस्त्विति।
कथं नाम किलामूर्ताद्व्योम्नो मूर्तिः प्रवर्तते।।२।।

The earth is the union of these, and in this way do they combine to form the world, appearing as a dream unto us, or else how is it possible for a solid body, to issue forth from the formless vacuum.

गत्वा सुदूरमप्येतज्ज्ञप्तेश्चेत्परिकल्प्यते।
तदादावेव सत्यर्थे दोषोऽस्मिन्क इवामले।।३।।

If this progression of productions, would lead us too far beyond our comprehension; but it being so in the beginning, it brings no blemish in the pure nature of the vacuous spirit, (for its gradual productions of air, heat, water etc.).

ज्ञप्तिरेवातिविमला स्वरूपात्मनि भाति यत्।
तदेव जगदित्युक्तं सत्यमित्येव सत्यतः।।४।।

Divine Intelligence also is a pure entity, which is manifest in the self-same spirit; the same is said to be the world, and this most certain truth of truths. (Because Omniscience includes in it the knowledge of all things; which is the true meaning of the text सर्वं खल्विदं ब्रह्म all this verily Brahma or full of the intelligence of god).

न क्वचित्सन्ति भूतानि पञ्च कुट्यादयो न वा।
असन्त्यप्यनुभूतानि ननु स्वप्नदशास्विव।।५।।

There are no material things, nor the five elements of matter any where; all these are mere unrealities, and yet they are perceived by us, like the false appearance in our dream.

स्वभाव एव विमलो यथा स्वप्ने पुरादिवत्।
कचत्येवं जाग्रतीदं जगद्वद्वस्तुतत्सु खम्।।६।।

As a city and its various sights, appear very clear to the mind in our sleeping dreams; so it is very pleasant to see the dream like world, shining so brightly before our sight in our waking hours.

चेतनाकाश एवाहं तदेवेहं जगत्स्थितम्।
इत्यहं जगदित्येकं खमेवैकं शिलाघनम्।।७।।

I am of the nature of my vacuous intellect, and so is this world of the same nature also; and thus

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I find myself and this world, to be of the same nature, as a dull and insensible stone.

यदादिसर्गजननं यत्कल्पान्तविवर्तनम्।
यद्वा भुवनसंस्थानं तद्धि व्योम निराकृति।।८।।

Hence the world appears as a shining jewel, both at its first creation, as well as in all its *kalpānta* or subsequent formations, (because it shines always with the effulgence of the Divine Intellect).

सति वाऽसति वा देहे निर्दुःखसुखत्वमक्षयः मोक्षः।
बुद्धेऽमले स्वभावे निर्भरविश्रान्तिरस्तु सर्वेह।।९।।

Whether the body be something or nothing in its essence, its want of pain and happiness of the mind, are form of its state of *mokṣa* or liberation; and its rest with a peaceful mind and pure nature, is reckoned its highest state of bliss.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वाणप्रकरणे उ० जगदसत्ताप्रतिपादनं नाम चतुरधिकशततमः सर्गः।।१०४।।

CHAPTER 105

LIKENESS OF WAKING AND SLEEPING DREAMS

Argument. The Identity of the Intellect by day and night, proves the sameness of its day and night dreams.

वसिष्ठ उवाच

स्वभावं जगदाकारं चिद्भावोऽनुभवन्स्थितः।
स्वतः स्वप्नमिवानन्यमात्मनः कल्पनाभिधम्।।१।।

Vasiṣṭha continued: The Intellect conceives the form of the world, of its own intrinsic nature; and fancies itself in that very form, as it were in a dream. (The subjective Intellect, sees itself in the form of the objective world).

जाग्रत्सुषुप्तमेवेदं शिलाजठरमेव वा।
आकाशमेव वा शून्यं जगत्त्वेन न नोज्झितम्।।२।।

It feigns itself as asleep while it is waking, and views the world either as a solid stone, or as a void as the empty air.

स्वप्न एवात्र दृष्टान्तः पुरमण्डलमण्डितः।
स्वप्ने जगन्न किंचित्सदित्थमाभाति भासुरम्।।३।।

The world is compared to a dream, exhibiting a country embellished with a great many cities; and as is no reality in the objects of dream, so there is no actuality in any thing appearing in this world.

त्रैलोक्यमसदेवेदं यथा स्वप्नेऽवभासते।
जाग्रत्यस्मिंस्तथैवेदं मनागप्यत्र नान्यथा।।४।।

All the three worlds are as unreal, a the various sights in a dream; and they are but day dreams to us even when we are awake. (The Intelligent dream by day light, as the ignorant do in the shade of night).

न जाग्रति न च स्वप्ने जगच्छब्दार्थसंभवः।
स्वं वस्तुतस्तु चिद्व्योम्नो भानं बुद्धं जगत्तया।।५।।

Whether in waking or sleeping, there is nothing named as the world (or the turning sphere); it is but the empty void, and at best but an air-drawn picture in the hollow of the intellects.

चिद्व्योम्ना स्वचमत्कारो व्योमन्यद्व्वादिरूपभृत्।
जगदित्येव बुद्धोऽन्तर्जाग्रत्स्वप्ने स्वयंभुवा।।६।।

It is a wondrous display of the Intellect in its own hollowness, like the array of hills and mountains in the midway firmament; the sense of the world is as a waking dream in the minds of the wise.

जगन्न किंचिदेवेदं चिद्रूपं च न किंचन।
एते किंचिदिवाभातो नभश्चिज्जगती मुधा।।७।।

This world is nothing in its substance, nor is it anything of the form of Intellect; it is but a reflexion of the Intellect, and the vacuity of the intellectual world, is but an empty nothing.

आभातमेव त्रैलोक्यं यथा स्वप्ने न किंचन।
शून्यमेव भवेदेवमेवं जाग्रति निर्वपुः।।८।।

The triple world is only a reflexion, and like the sight of something in dream, it is but an airy nothing; it is the empty air which becomes thus (diversified), and is entirely bodiless, though seeming to be embodied in our waking state.

स्वप्ने किल महाबुद्धे नानानिर्माणशालिनी।
आरम्भा एव नारम्भा असत्सदिव चाततम्।।९।।

It is inventive imagination of men, that is ever busy even in the hours of sleep and dreaming; and presents to us with many creations that were never created, and many unrealities appearing as real ones.

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अव्योमैवातिविततं व्योमान्तपरिवर्जितम्।
व्योमैवाचलसंघातो नानापुरगणोत्करः।।१०।।

The universe appears as an extensive substantiality, implanted in the bosom of endless vacuity; but this huge body, with all its mountains and cities, is in reality no other than the original vacuum.

अप्यब्दाब्ध्यद्रिनिर्घोषो मौनमेव यथा तथा।
न शृणोत्येव पार्श्वस्थः संप्रबुध्यापि किंचन।।११।।

The howling of the sea, and clattering of clouds on mountains, though they are so very tremendous to the waking; are yet unheard by the sound sleeper by his side. (So the pomp of the world, is unseen by the blind).

प्रजायते वाऽ जातोऽपि वन्ध्यायास्तनयो यथा।
जातोऽप्यजात एवास्ते यथात्ममृतिविस्मृतौ।।१२।।

As a widow dreams her bringing forth a son in her sleep, and as a man thinks to be ever living, by forgetfulness of his past death, and being reborn again; so are men unmindful of their real state.

सदसद्भवति क्षिप्रं भुवोऽननुभवो यथा।
विपर्यस्यति सर्वं च रात्रिरेव यथा दिनम्।।१३।।

The real is taken for the unreal and unreal for the real; as the sleeping man forgets his bed room, and thinks himself elsewhere; so every thing turns to be otherwise, as the day turns to night and the night changes to day.

असद्यात्संभवत्याशु दिनमेव यथा निशा।
असंभवः संभवति यथा स्वमृतिदर्शनम्।।१४।।

The unreal soon succeeds the real, as night-the want of light succeeds the light of the day; and the impossible also becomes possible, as when a living person sees his death, or thinks himself as dead in his sleep.

असंभवः संभवति जगद्भानमिवाम्बरे।
तम एव महालोको यः सनिद्रः सवासरः।।१५।।

The impossible becomes possible, as the supposition of the world in the empty void; and the darkness appears as light, as the night time seems to be day-light to the sleeping and dreaming man at night.

आलोक एवैति तमो यन्निद्रा स्वप्नवासराः।
वसुधैव भवेद्व्योम श्वभ्रादिपतने यथा।।१६।।

The day-light becomes the darkness of night, to one who sleeps and dreams in the day-time; (as it is to owls and bats and so to cats and rats); the solid ground seems to be hollow, to one who dreams of his being cast into a pit.

असत्यरूपमेवेति भाति स्वप्ने जगद्यथा।
तथैव जाग्रदाभाति मनागप्यत्र नान्यता।।१७।।

As the world appears to be a nullity in our sleep at night, and so it is reality even in our waking state, and there is no doubt of it. (It is doubtful that the world exists, but no doubt in its in-existence).

यथा द्वौ सदृशौ सूर्यौ यथा द्वौ सदृशौ नरौ।
जाग्रत्स्वप्नौ तथैवैतौ मनागप्यत्र नान्यता।।१८।।

As the two suns (of yesterday and today), are the one and same with one another, and as two men are of the same kind; so it is doubtless that the waking and sleeping states are alike to another.

श्रीराम उवाच

नैतदेवमपि क्षिप्रात्प्रत्ययो यत्र बाधकः।
स्वप्ने तद्दर्शनेनान्तः कथं जाग्रत्समं भवेत्।।१९।।

Rāma rejoined: That of course cannot be admissible and reliable as true, which is liable to objection and exception; the sight of a dream is but momentary and falsified upon our waking; wherefore it cannot be alike to the waking state.

श्रीवसिष्ठ उवाच

विहृत्य स्वप्नजगति स्वप्नबन्धुजनैः समम्।
मृतिमाप्नोति तत्रासौ द्रष्टा स्वप्न्य राघव।।२०।।

Vasiṣṭha replied: The disappearance of the dreamed objects upon waking, does not prove their falsity, nor make any difference between the two states of dreaming and waking; because the objects which one sees in his dream, are like those that a traveller sees in foreign country, which are lost upon his return to his own country, and the sights of this are soon lost upon his death. Hence both are true for the time being, and both proved equally false and fleeting at last.

मृतः सन्स्वप्नजगति स्वप्नजन्तुवियोगवान्।
इह प्रबुध्यते जन्तुर्निद्रामुक्तश्च कथ्यते।।२१।।

A man being dead, he is separated from his friends, as from those he sees in his dream; and

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then the living is said to be awakened, as when a sleeper awakes from his slumber.

सुखदुःखदशामोहान्दिनरात्रिविपर्ययान्।
अनुभूय बहून्द्रष्टा म्रियते स्वप्नसंसृतौ।।२२।।

After seeing the delusions of the states of happiness and misery, and witnessing the rotations of days and nights, and feeling many changes, the living soul at last departs from this world of dreams.

गतनिद्रतया पश्चान्निद्रान्त इह जायते।
न सत्यमेतदित्येवं ततः प्रत्ययवान्भवेत्।।२३।।

After the long sleep of life, there comes at last an end of it at last; when the human soul becomes assured of the untruth of this world, and that the past was a mere dream.

स्वप्नद्रष्टा यथा स्वप्नसंसारे मृतिमाप्तवान्।
अन्यं जाग्रन्मयं स्वप्नं द्रष्टुं भूयः प्रजायते।।२४।।

As the dreamer perceives his death in the land of his dream, so the waking man sees his waking dream of this world, where he meets with his death, inorder to be reborn in it and to dream again.

जाग्रद्रष्टा तथा जाग्रत्संसारे मृतिमाप्तवान्।
अन्यं जाग्रन्मयं स्वप्नं द्रष्टुं भूयः स जायते।।२५।।

The waking beholder of the world, finds himself to die in the same manner in his living world; where he is doomed to be reborn, in order to see the same scenes and to die again.

न स्वप्नमसदित्येवं पूर्वस्मिञ्जाग्रदात्मनि।
पुनः प्रत्ययमादत्ते स्वप्नास्वप्नान्तरं गतः।।२६।।

He who finds himself to die in the living world in his waking state, comes to revisit this earth, inorder to see the same dreams, which he believed to be true in his former births. (Hence the sleeping and waking dreams, that view the same things over again, are both alike).

स जाग्रत्प्रत्ययं तत्र पुनर्गृह्णाति मुग्धधीः।
स्वप्नसंदर्शनं त्वन्यत्तत्राप्यनुभवत्यथ।।२७।।

It is the ignorant only, that believe their waking sights as true; while it is the firm conviction of the intelligent, that all these appearances are but day dreams at best.

स्वप्नं जाग्रत्तया जाग्रत्स्वप्नतत्वं चेति नामनि।
न जाते न म्रियते जायते म्रियतेऽपि न।।२८।।

Taking the dreaming state for waking, and the waking one for dreaming, are but verbal distinctions imply the same thing; as life and death are meaningless words for the two states of the soul, which never born nor died.

स्वप्नद्रष्टा स्वप्नमृतः प्रबुद्ध इह कथ्यते।
इह जाग्रन्मृतो जन्तुः प्रबुद्धोऽन्यत्र कथ्यते।।२९।।

He who views his life and death in the light of a dream, is said to be truly waking; but the living soul that considers itself as waking and dying, is quite the contrary of it.

स्वप्नात्स्वप्नस्थितौ जाग्रज्जाग्रत्स्वप्नप्रदर्शनम्।
मृत्वान्यत्र प्रबुद्धस्य जाग्रत्स्वप्नो भवत्यलम्।।३०।।

Whosoever dwells upon one dream after another, or wakes to see a waking dream; is as one who wakes after his death, and finds his waking also to be a dream. (All states of sleeping and waking, and of living and dying are mere dreams).

इतिहासमयावेव जाग्रत्स्वप्नावुभावति।
परस्परं गतावेतावुपमानोपमेयताम्।।३१।।

Our waking and sleeping, are both as events of history to us; and are comparable to the past and present histories of nations. (Both being equally fleeting and fluctuating).

स्वप्नो जाग्रदिवाभाति जाग्रत्स्वप्नमिवोदितम्।
वस्तुतस्तु द्वयमसच्चित्खं कचति केवलम्।।३२।।

The dream-sleep seems as waking, and the waking dream is no other than sleeping; they are both in fact but unrealities, and the mere *rachaffe* or reflexions of the intellectual sky.

स्थावरं जंगमं चैव भूतजातमशेषतः।
चिन्मात्रव्यतिरेकेण किमन्यदुपपद्यते।।३३।।

We find the moving and unmoving beings on earth, and creatures unnumbered all around us; but what do they all prove to beat last, than the representations of the eternal ideas in the Divine Intellect.

मृन्मयं तु यथा भाण्डं मृच्छून्यं नोपलभ्यते।
चिच्चमत्कारमात्रात्म तथा काष्ठोपलाद्यपि।।३४।।

As we can have no idea of a pot, without that of the clay which it is made of: so we can have no conception of the blocks of mould and stone,

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unless they were represented to our minds, from their prints in Divine Intellect.

वस्तुजातमिदं स्वप्ने जाग्रत्यपि तथैव नः।
दृष्टौ य उपलः स्वप्ने चिच्चमत्कारणादृते।।३५।।

All these various things, which appear unto us both in our waking as well as dreaming states; are no other than the ideas of blocks, which are represented in our dreams from their archetypes in the Intellect.

किमन्यत्संवद प्राज्ञ किलावश्यं चिदेव सा।
ननु यादृग्वपुः स्वप्ने जाग्रत्तादृगखण्डितम्।।३६।।

Now say O Intelligent Rāma, what else must this Intellect be, than that infinite and vacuous essence which acts in us, both in our dreaming and waking states.

जगज्जातमतः सर्वं चिन्मात्रं ब्रह्मखण्डितम्।
जगज्जातमतः सर्वं चिन्मात्रं ब्रह्मकुट्टियम्।।३७।।

Know this Intellect to be the great Brahma, who is everything in the world, as if it were in the divided forms of his essence; and who is yet of the figure of the whole world, as if he were the undivided whole himself. (*i.e.* He is all and everything collectively and individually).

मृन्मयं तु यथा भाण्डं मृच्छून्यं नोपलभ्यते।
चिन्मयं तु तथा चेत्यं चिच्छून्यं नोपलभ्यते।।३८।।

As the earthen pot is not conceivable, without its formal substance of the earth; so the intellectual Brahma is inconceivable, without his essence of the Intellect.

शैलात्मकं यथा भाण्डं शैलशून्यं न लभ्यते।
चिन्मयं तु तथा चेत्यं चिच्छून्यं नोपलभ्यते।।३९।।

Again as a stone-made jar is beyond our conception, save by the idea of its stony substance; so the spiritual God is beyond our comprehension, besides our idea of the spirit.

द्रवरूपं यथा वारि द्रवरिक्तं न लभ्यते।
चिन्मयं तु तथा चेत्यं चिच्छून्यं नोपलभ्यते।।४०।।

As the water is a liquid substance, which cannot be conceived without its fluidity; so is Brahma conceived as composed of his *cit* or Intellect only, without which we can have no conception of him.

ऊष्मरूपो यथा वह्निर्निरूष्मा नोपलभ्यते।
चिन्मयं तु तथा चेत्यं चिच्छून्यं नोपलभ्यते।।४१।।

So also we have the conception of fire by means of its heat, without which we have no concept of it; such too is our idea of God that he is the Intellect, and beside this we can form no idea of him.

यथा स्पन्दमयो वायुरस्पन्दो नोपलभ्यते।
चिन्मयं तु तथा चेत्यं चिच्छून्यं नोपलभ्यते।।४२।।

We know the wind by its oscillation only, and by no other means whatsoever, so is God thought as the Intellect or Intelligence itself; beside which we can have no notion of him.

यद्यन्मयं तद्विना तु तत्कथं किल लभ्यते।
क्वाशून्यं लभ्यते व्योम क्वाघना लभ्यते मही।।४३।।

There is nothing, that can be conceived without its property; as we can never conceive vacuum to be without its vacuity, nor have any conception of the earth without its solidity.

चिद्व्योममयमेवेदं यथा घटपटादिकम्।
स्वप्ने तथेदं शैलादि चिद्व्योमाभासमात्रकम्।।४४।।

All things are composed of the vacuous Intellect, as the pot or painting appearing in the mind, is compose of the essence of the intellect only; and so the hills etc., appearing in dream, are representation of the Intellect alone. (All the material world is composed of matter, so is the intellectual world made of intellect only).

स्वप्ने यथा गगनमेव पुराचलादि
संविन्मयं सुभग जाग्रति तद्वदेव।
स्वप्नोऽथ जाग्रदिति शान्तमनन्तमेकं
चिन्मात्रमत्र ननु नाम विनास्तु वादः।।४५।।

As we are conscious of the aerial sights of the hills and towns, presented to our minds in the dream, so we know all things in our conscious in our waking state also; so there is a quiet calm vacuity only both in our sleep and waking, wherein our intellect alone is ever busy to show itself in endless shapes before us.

इत्यार्षे श्रीवासिष्ठमहारमायणे वाल्मीकीये दे० मो०
निर्वाणप्रकरणे उ० जाग्रत्स्वप्नैक्यप्रतिपादनं नाम
पञ्चोत्तरशततमः सर्गः।।१०५।।

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CHAPTER 106

INVALIDATION OF THE DOCTRINE OF CAUSE AND EFFECT

Argument. Arguments in proof of the intellectual vacuum, and the representation of the world therein.

श्रीराम उवाच

कीदृशं स्याच्चिदाकाशं तद्ब्रह्मन्ब्रह्म यत्परम्।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्।।१।।

Rāma said: Tell me again, O Venerable sir, how is intellectual vacuity which you say to be the entity of Brahma; because I am never satiate to hear the holy words, distilling as ambrosia from your lips.

वसिष्ठ उवाच

समयोर्यमयोर्भ्रात्रोर्व्यवहाराय नामनी।
यद्वत्क्रियेते द्वे तद्वज्जाग्रत्स्वप्नशिलामये।।२।।

Vasiṣṭha replied: I have fully explained to you that the two states of sleeping and waking imply the same-thing; as the twin virtues of composure and self-control are both the same, thought they are differentiated by two names.

वस्तुतस्त्वनयोर्भेदो न द्वयोः पयसोरिव।
द्वयमप्येकमेवैतच्चिन्मात्रं व्योम निर्मलम्।।३।।

There is in reality none difference of them, as there is none between two drops of water; they are both the one and same thing, as the vacuous essence of Brahma and the Intellect.

देशाद्देशान्तरं दूरं प्राप्तायाः संविदो वपुः।
निमिषेणैव तन्मध्ये चिदाकाशं तदुच्यते।।४।।

As a man travelling from country to country, finds his self consciousness to be every where the same; so and the very same is the Intellect, which dwells within himself in its vacuous form, and is styled the intellectual sphere.

यादृशस्तिष्ठतः स्वच्छं रसमाकर्षतस्तरोः।
भवेद्भावो नभःस्वच्छस्तादृशं चित्नभः स्मृतम्।।५।।

This intellectual sphere is as clear, as the ethereal sky; wherein the earthly arbours display their verdure, by drawing the moisture of the earth by their roots. (This passage rests on a text of the Śruti; and means that-the intellectual sphere of men as the sky of trees is always clear, though they live upon the sap of earth).

विनिवृत्ताखिलेच्छस्य पुंसः संशान्तचेतसः।
यादृशः स्यात्समो भावस्तादृशं चित्नभः स्मृतम्।।६।।

Again the intellectual sphere is as calm and quiet, as the mind of a man, who is free from desires and is at rest in himself; and whose composure is never disturbed by anything.

अनागतायां निद्रायां मनोविषयसंक्षये।
पुंसः स्वस्थस्य यो भावः स चिदाकाश उच्यते।।७।।

Again the intellectual sphere is like the quiet state of am; who had got rid of his busy cares and thoughts, reposes himself at ease; before he is lulled to the insensibility of his sleep.

तृणगुल्मलतादीनां वृद्धिमागच्छतामृतौ।
यः स्यादुन्ममतो भावः स चिदाकाश उच्यते।।८।।

Again as trees and plants growing in their season, rise in and fill the sky, without being attached to it; such also is intellectual sphere, which is filled by rising worlds after worlds, without being touched by or related to any.

रूपालोकमनस्कारविमुक्तस्यामृतस्य यः।
भावः पुंसः शरद्व्योमविशदस्तच्चिदम्बरम्।।९।।

Again the intellectual sphere, is as clear as the cloudless sky; and as vacant as the mind of the saintly man, which is wholly purified from the impressions of visibles, and its thoughts and desires are about any thing in the world.

यदेतदासनं सृष्टं काष्ठपाषाणभूभृताम्।
चेतनानां च सत्तात्म चिदाकाशः स उच्यते।।१०।।

The intellectual state is as steady as those of the stable rocks and trees; and when such is the state of the human mind, it is then said to have attained its intellectuality; (or else its restless state is called the active mind and not the intellect).

द्रष्टृदर्शनदृश्यानां त्रयाणामुदयो यतः।
यत्र वास्तमयश्चित्खं तद्विद्धि विगतामयम्।।११।।

The intellectual chasm, which is void of the three states of the view; viewer and visible, (or the subjective and objective); is said to be devoid also of all its modality and change. (It means the imperceptibility of soul).

यत उद्यन्ति यस्मिंश्च चित्राः परिणमन्त्यलम्।
पदार्थानुभवाः सर्वे चिदाकाशः स उच्यते।।१२।।

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That is called the intellectual sphere, where the thought of the various kinds of things, rise and last and set by turns, without making any effect of change in its immutable nature.

यस्मिन्सर्वं यतः सर्वं यः सर्वं सर्वतश्च यः।
यश्च सर्वमयो नित्यं स चिदाकाश उच्यते।।१३।।

That is said to be the intellectual sphere, which embraces all things, and gives rise to and becomes everything itself; and which is permeated throughout all nature forever.

दिवि भूमौ बहिश्चान्तस्तथान्यस्य समाभिधः।
यो विभात्यवभासात्मा चिदाकाशः स उच्यते।।१४।।

That which shines resplendent in heaven and earth, and in the inside and outside of everybody with equal blaze; is said to be the vacuity of the intellect.

यस्मिन्नित्ये तते तन्तौ दृढे स्रगिव तिष्ठति।
सदसदुत्थितं विश्वं विश्वाङ्गे तच्चिदम्बरम्।।१५।।

It extends and stretches through all, and bends altogether, connected by its lengthening chain to infinity; and the vacuity of the intellect envelops the universe, whether it rises before us an entity or non-entity.

यस्मात्सर्वाः प्रसूयन्ते सर्गप्रलयविक्रियाः।
यस्मिंश्चैव प्रलीयन्ते यन्मयास्तच्चिदम्बरम्।।१६।।

It is the intellectual vacuum which produces everything, and at last reduces all to itself; and the changes of creation and dissolution, are all the working of this vacuity. (But how can the vacuous nothing produce any thing from itself, or reduce any into it; (*Exnihilum nihil fit, et in nihilo nihil reverti posse*; there the whole universe is a void nothing).

निद्रायां विनिवृत्तायां यतो विश्वं प्रवर्तते।
निवर्तते च यच्छान्तौ तच्चिदम्बरमुच्यते।।१७।।

The vacuity of the intellect produces the world, as the sleeping state of the mind, presents its sights in our dream; and as the dream is dispersed in our deep sleep, so the waking dream of world is vanished from view, upon dispersion of its fallacy from the mind.

यस्योन्मेषनिमेषाभ्यां जगत्सत्तालयोदयौ।
स्वानुभूत्यात्मकं स्वान्तः स्थितं तद्विद्धि चित्रभः।।१८।।

Know the intellectual vacuum to be possessed of its intellection, and as quiet and composed in its nature; and it is by a thought of it, as by twinkling or winking of the eye, that the world comes to exist and disappear by turns. (Manu calls these the waking and sleeping states of the soul, and as causes of the existence and in-existence of the world).

नेदं नेदं तदित्येवं सर्वं निर्णीय सर्वथा।
यन्न किंचित्सदा सर्वं तच्चिद्व्योमेति कथ्यते।।१९।।

The intellectual vacuum is found in the disquisitions of all the śāstras, to be what is neither this nor that nor any thing any where; and yet as all and everything in every place and at all times. (*i.e.* Nothing concrete, but everything in the abstract).

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः।
दूरतोऽर्धनिमेषेण तच्चिन्मात्रवपुः स्मृतम्।।२०।।

As a man travelling from country to country, retains his consciousness untravelled in himself; so the intellect always rests in its place in the interim, though the mind passes far and further in an instant.

विश्वं तन्मयमेवेदं यथा भूतं यथा स्थितम्।
रूपालोकमनस्कारैर्युक्तमप्येवमीदृशम्।।२१।।

The world is full of the intellect, both as it is or had ever been before; and its outward sight being dependent on its ideas in the mind, gives it the form and figure as they appear unto us.

ईषदुन्मेषणादेतदन्यतामिव गच्छति।
अनन्यरूपमपि सच्चिद्व्योम विमलाकृति।।२२.।

It is by a slight winking of its eye, that it assumes and appears in varied shapes; though the intellect never changes its form, nor alters the clearness of its vacuous sphere.

पश्यन्नेवेन्द्रियैरर्थान्नूनं निर्वासनाशयः।
प्रबुद्ध एवैकघनः सुषुप्तावस्थितो भव।।२३।।

Look on and know all these objects of sense, with your external and internal organs, and without any desire of yours for them; be ever wakeful and vigilant about them, but remain as quite sleepy over them.

निर्वासनः शान्तमना वद व्रज पिबाहर।
पाषाण इव संजीवो नित्यं सुघनमौनवान्।।२४।।

Be undesirous of anything and indifferent in your mind, when you speak to any one, take any

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thing or go any where; and remain as deadly cold and quiet, as long as you have to live.

इदं न संभवत्येव दृश्यं पश्यसि यत्पुरः।
मृगतृष्णाजलमिव द्वैतमिन्दाविवोदितम्।।२५।।

But it is impossible for you to remain as such, so long as you fix your eyes and mind on the visibles before you; and continue to view the mirage of the world, and look upon its duality rising as two moon in the sky.

इदमादावनुत्पन्नं कारणाभावतः किल।
कारणेन विना कार्यं न हि नामोपपद्यते।।२६।।

Know the world to be no production from the beginning; because the want of its prior cause prevents its sequence; and there is no possibility of a material creation, proceeding from an immaterial causality.

यद्वोपपद्यते किंचित्तदकारणकोद्भवम्।
यथास्थितं परं रूपमुद्भूतमिव लक्ष्यते।।२७।।

Whatever appears as existent before you, is the product of a causeless cause; it is the appearance of the transcendent One, that appears visible to you. (The world is the visible form of the invisible One).

तद्यथास्थितमेवाङ्ग पूर्वरूपमवस्थितम्।
भवत्यद्वयमेवाच्छं द्वयेनाप्युपलक्षितम्।।२८।।

The world as it stands at present, is no other than its very ordinal form; and the same undue and undivided pure soul appears as a duality, as the disc of the moon and its halo present its two aspects to us.

तत्रेदंप्रत्ययः प्रौढो भवत्यनुभवो हि यः।
समायातमिदं भ्रान्तं तत्स्वप्नस्त्रीसमं विदुः।।२९।।

Thus the strong bias, that we have contracted from our false notion of the duality; has at last involved us in the error of taking the false fortune, as to believe the shadow of a dream for reality.

तस्मादृश्यं न चोत्पन्नं नैवास्ति न भविष्यति।
न च नश्यति यन्नास्ति तस्य किं नाम नश्यति।।३०।।

Therefore the phenomenal world is no real production, nor does it actually exist or is likely ever to come to existence; it is likewise never annihilated, because it is impossible for a nihility to be nil again.

तत्तदेव परं शान्तं चिद्व्योमैव तथा स्थितम्।
स्वरूपादच्युतं स्वस्थं सौम्यं जगदिवोदितम्।।३१।।

Hence that thing which is but a form of the serene vacuum, must be quiet calm and serene also; and this being exhibited in the form of the world, is of its own nature quite clear and steady, and imperishable to all eternity. (The *cidvyom* or vacuum being a void, cannot be annulled to a nullity again).

नहीदमग्रे यद्दृष्टं दृश्यं तत्सत्कदाचन।
न चापि द्रष्टा दृष्टार्थाभावे क्व द्रष्टृता किल।।३२।।

It is nothing what is seen before us, nor ought that is visible, is ever reliable as real; neither also is there ever a viewer for want of visible, nor the vision of a thing without its view.

श्रीराम उवाच

एवं चेत्तद्वद ब्रह्मन्द्रष्टृदृश्यावभासनम्।
किमिदं कथमाभाति भूयोऽपि वदतांवर।।३३।।

Rāma rejoined: If it is such, then please to explain more over, O most eloquent sir, the nature of the visible, their view, and viewer; and what are these that thus appear to our view.

श्रीवसिष्ठ उवाच

असद्रूपस्य दृश्यस्य कारणाभावतः सदा।
दृश्यतास्येत्यपि प्रौढिनिर्देशस्यात्यसंभवात्।।३४।।

Vasiṣṭha replied: There being no assignable cause, for the appearance of the unreal visible; their vision is but a deception, and yet it maintained as true by the dogmatism of opponents.

यदिदं भासते किंचिद्द्रष्टृदृश्यभ्रमात्मकम्।
जगदादि परं रूपं तद्विद्धि परमात्मनः।।३५।।

Whatever there appears as visible to the vision of the viewer, is all fallacy and offspring of the great delusion of Māyā only. But the world in its recondite sense, is but a reflexion of the Divine Mind.

स्वप्ने चिन्मात्र एवास्ते यथा गगनकाननम्।
तथा जगत्तया भाति स्वयं चिन्मात्रमात्मनि।।३६।।

The intellect is awake in our sleeping state, and shows us the shapes in our dream, as the sky exhibits the various in its ample garden; thus the intellect manifests itself in the form of the world in itself.

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इहादिसर्गात्प्रभृति नास्त्युपादानकारणम्।
किंचनापि क्वचिदपि भातीत्थं ब्रह्म केवलम्।।३७।।

Hence there is no formal cause or self evolving element, since the first creation of the world; and that sparkles any where before us, is only the great Brahma Himself (not in his person or formless form, but in his spirit or intellectuality).

यच्चिदाकाशकचनं स्वयमात्मनि जृम्भते।
तदिदं भाति तस्यैव जगदित्युदितं वपुः।।३८।।

It is the sunshines of the Intellect within its own hollow sphere, that manifests this world as a reflexion of his own person.

यथा भावस्य भावत्वं यथा शून्यस्य शून्यता।
आकारिणो यथाकारस्तथा चिन्नभसो जगत्।।३९।।

The world is an exhibition of the quality, of the unqualified vacuity of the Intellect; as existence is the quality of existent beings, and as vacuity is the property of the vacuum, and as form is the attribute of a material substance.

इदं विद्धि चिदाभासं परमार्थघनं घनम्।
इत्थं स्थितं स्वयं भातं द्रष्टृदृश्यदृगात्मकम्।।४०।।

Know the world as the concrete counterpart, of the discrete attribute of the transcendent glory of god; and as the very reflexion of it, thus visibly exposed to the view of its beholders.

वस्तुतस्तु द्वयाभावान्नाभासि न च भासनम्।
किमपीदमनिर्देश्यं सद्वाऽसद्वेति वेत्ति कः।।४१।।

But there being in reality no duality whatever, in the unity of the Divinity; He is neither the reflector nor the reflexion himself; say who can ascertain what he is, or tell whether he is a being or not being, or a something or nothing.

श्रीराम उवाच

एवं चेत्तद्वद ब्रह्मन्कार्यकारणतादिकः।
कथं भेदः किमायातः कथं सत्यत्वमागतः।।४२।।

Rāma rejoined: If so it be as you say, that the Lord is neither the reflector nor reflexion, and neither the viewer nor the view (*i.e.* if he is neither the prototype nor its likeness, and neither the subjective nor objective); then say what is the difference the cause and effect, what is the source of all these, and if they are unreal why do they appear as realities.

श्रीवसिष्ठ उवाच

चित्प्रकाशो यथाभानं यदा भावयति स्वयम्।
स्वात्मा तथा तदेवाशु पश्यसीत्यसि दृष्टवान्।।४३।।

Vasiṣṭha replied: Whenever the Lord thinks on the manifestation of his intellect. He beholds the same at the very moment, and then becomes the subjective beholder of the objects of his own thought.

चिद्व्योमैवायमाकारः स्वे व्योम्न्येव न मुह्यति।
स्वयमेव यथा स्वप्ने कोऽस्य पर्यनुयोगकृत्।।४४।।

The intellectual vacuum itself assumes the form of the world, as the earth becomes a hill etc. by itself; but it never forgets itself for that form, as men do in their dream. Moreover there is no other cause to move it to action, except its own free will.

भावाद्भावान्तरप्राप्तौ मध्ये यत्संविदो वपुः।
तच्चिद्व्योम तदेवेदं सर्वं च स्थिति नेतरत्।।४५।।

As a person changing his former state to a new one, retains his self consciousness in the interim, so the Divine Intellect retains its identity, in its transition from prior vacuum to its subsequent state of the plenum.

कार्यकारणभावादिदृशोऽ विद्याविजृम्भिकाः।
जगद्वत्कल्पयत्येष कोऽस्य पर्यनुयोगकृत्।।४६।।

The thought of cause and effect, and the sense of the visible and invisible, proceed from errors of the mind and defects of vision; it is the erroneous imagination that frames these worlds, and nobody questions or upbraids himself for his error. The states of cause and effect, and those of the visible and invisible etc., are mere phantoms of error, rising before the sight of the living soul and proceeding from its ignorance, and then its imagination paints these as the world, and there is nobody that finds his error or blame himself for his blunder.

द्रष्टा भोक्ताथ कर्ता वा कश्चित्स्यादितरो यदि।
तत्कथं किमिदं दृश्यमिति युज्येत नान्यथा।।४७।।

If there be another person, that is the cause, beholder and enjoyer of these; (other than the supreme one) then say what is the person, and what is the phenomenal, that is the point in question; or it is liable to reproof.

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यत्र स्वप्ने निराभासं चिद्व्योमैव विराजते।
शुद्धमेकमनेकात्म तत्र किं क्व विकल्प्यते।।४८।।

As the state of our sleep presents us only, an indiscernible vacuity of the Intellect, (which watches alone over the sleeping world); how then is it possible to represent the One soul as many, without being blamed for it.

आस्वयंभुव एवेयं चिन्मात्रे भाति सर्गभाः।
परिज्ञाता सती सा तु ब्रह्मैव भवति क्षणात्।।४९।।

It is the self-existent soul alone, which presents the appearance of the world in the intellect; and it is the ignorance of this truth, which has led to the general belief, of the creation of the world by Brahma.

एषैव त्वपरिज्ञाता भ्रान्तिर्मायेति कथ्यते।
जगदित्युच्यते विद्या दृश्यमित्युपवर्ण्यते।।५०।।

It is ignorance of this intellectual phenomenon, which has led mankind to many errors, under the different names of illusion or *māyā*, of ignorance or *avidyā*, of the phenomenal or *dṛśya*, and finally of the world or *jagat*.

चिदाकाशप्रकाशेन चित्ता दृश्यपिशाचकः।
वेतालो बालकेनेव बुद्धोऽसन्नेव सन्निव।।५१।।

The manifestation in the intellectual vacuum, takes possession of the mind like a phantom; which represents the unreal world as a reality before it, as the false phantom of ghost, takes a firm hold on the mind of an infant.

जगत्तात्मन्यसत्यापि चिद्व्योम्नैवानुभूयते।
सत्येव साङ्गलेखेव स्वप्नेऽद्रिपुरता यथा।।५२।।

Although the world is an unreality, yet we have a notion of it as something real in our empty intellect; and this is no other than the embodiment of a dream, which shows us the forms of hills and cities in empty air.

अहमद्रिरहं रुद्रः समुद्रोऽहमहं विराट्।
चेत्यते खे चितैवेति स्वप्नेऽद्रिपुरता यथा।।५३।।

The intellect represents itself as a hill or a Rudra, or as a sea or as the God Virāṭ himself; just a man thanks in his dream, that he sees the hills and towns in his empty mind.

आकारि कारणाभावाज्जातं कार्यं न किंचन्।
महाप्रलयचिद्व्योम्नि चित्स्थितेत्थमिदन्तया।।५४।।

Nothing formal that has any form, can be the result of a formless cause (as god); hence the impossibility of the existence of the solid world, and of its formal causes of atomic elements, at the great annihilation both prior to creation, as also after its dissolution. It is therefore evident, that the world is ever existent in its ideal form only in the Divine Mind.

अकारणकमेवेदं व्योम व्योम्नानुभूयते।
जगदित्येव शून्याङ्गं चिन्मात्रात्म चिदात्मनि।।५५।।

It is a mere uncaused existence, inherent in its vacuous state in the vacuous Mind: and what is called the world, is no more than an emptiness appertaining to the empty Intellect.

सर्व एव जडा जीर्णा दर्पणा इव जन्तवः।
समीपगत एवान्तः कुर्वतस्तु विचारणम्।।५६।।

The minds of ignorant people are as glassy mirrors, receiving the dim and dull images of things set before their senses; but those of reasoning men are as clear microscopes, that spy the vivid light of the Divine Mind that shines through all. (This light is called *Pratyagnānātma* or the nooscopic appearance of Divine soul).

तत्तत्स्वरूपमुत्सृज्य बुद्ध्वा चिन्मात्रखं जगत्।
अश्मना चेतनेनैव स्थेयं नास्थेतरोत्तमा।।५७।।

Therefore they are the best of men, who shun the sight of visible forms; and view the world in the light of intellectual vacuity; and remain as firm as rocks in the meditation of the steady Intellect, and place no faith or reliance on anything else.

यथास्ते चलयद्देहं वार्यावर्तजगद्द्रवः।
चेततीति तथा चित्त्वं स्थिता चित्तज्जगद्दृशा।।५८।।

The Intellect shows the revolution of the world in itself by its incessant act of airy intellection; as the sea displays its circuition throughout the watery world, by the continual rotation of its whirlpools.

यथा कल्पद्रुमोऽभीष्टं कुर्याच्चिन्तामणिर्यथा।
तथा यद्भावितं स्वान्तस्तत्पूरयति चित्क्षणात्।।५९।।

As the figurative tree of our desire, produces and yields our wished for fruits us, that is thought of in an instant. (It is the subjective mind, that shows the objects of its thought within itself).

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चितिश्चिन्तामणिरिव कल्पद्रुम इवेप्सितम्।
आशु संपादयत्यन्तरात्मनात्मनि खात्मिका।।६०।।

As the mind finds in itself, its wished for gem and the fruit of its desire; in the same manner does the internal soul, meet with its desired objects in its vacuous self in a minute.

देशाद्देशान्तरप्राप्तौ मध्यदेशे चितेर्वपुः।
यत्तन्मयमिदं दृश्यं कुतो द्वैतैक्यविभ्रमः।।६१।।

As a man passing from one place to another, rests calmly in the interim; such is the state of the mind in the interval of its thoughts, when it sees neither the one nor another thing.

चिच्छायैवं कचत्यच्छमनन्ता भास्वरोदरा।
अङ्गरिक्तापि दृश्यान्तःशून्यता नीलतेव खे।।६२।।

It is the reflection of the Intellect only, which shines clearly in variegated colours, within the cavity of its own sphere; and though devoid of any shape or colour. Yet it exhibits itself like the vacuity of the sky, in the blueness of the firmament.

विसदृशकार्यानुभवो न भवति सहकारिकारणाभावात्।
सर्गादावत आद्या चिदेव दृश्यं यथा स्वप्ने।।६३।।

Nothing unlike can result from the vacuous Intellect, other than what is alike inane as itself; a material production requires a material cause, which is wanting in the Intellect; and therefore the created world is but a display of the Divine Mind, like the appearance of dreams before our sleeping minds.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाण० उत्तरार्धे कार्यकारणनिरासो नाम षडधिकशततमः सर्गः।।१०६।।

CHAPTER 107

THE NATURE OF IGNORANCE OR ILLUSION OF THE MIND

Argument. Proof of the cosmos as the reflexion of the gem of the Intellect, and the Immateriality of the objective material world.

वसिष्ठ उवाच

अचेत्यचिन्मयं विश्वं विष्वगाभाति चित्रभः।
अत्र चिच्चेतनं चेदं चेत्यमप्येवमात्मकम्।।१।।

Vasiṣṭha continued: The world is the subjective Intellect and inborn in it, and not the objective which is perceived from without. It is the empty space of the Intellect which displays the noumenals in itself, and here the *tripate* or the triple state of the Intellect, its intellection and the *cetya* or intellectual combine together. (*i.e.* The thinking principle, its thinking and thoughts all unite together).

अतो जीवन्नपि मृत इव सर्वोऽवतिष्ठते।
असावहं च त्वं चेति जीवन्तोऽपि मृता इव।।२।।

Here in its ample exhibition, all living beings are displayed as dead bodies; and I and you, he and it, are all represented as lifeless figures in a picture.

काष्ठमौनमृता एव व्यवहारगता अपि।
खगमा एव वा सर्वे भावाः स्थावरजङ्गमाः।।३।।

All persons engaged in active life, appear here as motionless blocks of wood, or as cold and silent bodies of the dead; and all moving and unmoving beings, appear to be seeing here as in the empty air.

आकाशकाचकच्यात्म यदिदं किंचिदाततम्।
न किंचिदेव तद्विद्धि किंचिद्व्योम्नि कुतो भवेत्।।४।।

The sights of all things are exposed here, like the glare of the crystalline surface of the sky; and they are to be considered as nothing, for nothing substantial can be contained in the hollow mind.

केशोण्डूकनदीवाहधूमालीमौक्तिकादिवत्।
यत्खं कचति तत्रास्ति नानुभूतेऽपि वस्तुता।।५।।

The bright sun-beams and the splashing waves, and the gathering vapours in the air; present us with forms of shining pearls and gems in them, but never does any one rely one their reality.

तथैवास्मिञ्जगन्नाम्नि चिद्व्योम्नि कचने चिते।
अनुभूतेऽपि निःशून्ये कास्थास्थाभावकश्च कः।।६।।

So this phenomenon of the world, which appears in the vacuum of the Intellect; and seems to be true to the apprehension of every body, yet it is never relied on by any one.

चिद्बालकल्पनाजाले शून्यात्मनि निरर्थके।
अवस्तुभूते पृथ्व्यादौ भ्रान्तिमात्राम्बरोदये।।७।।

The Intellect is entangled in its false fancies, as a boy is caught in his own hobby; and dwells

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on the errors of unreal material things rising as smoke before it.

किमास्था बालका ब्रूत ममेदमहमित्यलम्।
आ ज्ञातं रमते बालसंकल्पे बाल एव च।।८।।

Say ye boys, what reliance can you place on your egoism and meity, so as to say "this is I and that is mine". Ah, well do I perceive it now, that it is the pleasure of boys, to indulge themselves in their visionary flights.

पृथ्व्याद्यसद्विचारैर्वा व्यर्थं यास्यति जीवितम्।
किंचिच्च न ज्ञास्यति भोराकाशक्षालनोद्यतः।।९।।

Knowing the unreality of the earth and other things, men are yet prone to pass their lives in those vanities and in their ignorance of truth, they resemble the miners, who instead of digging the earth in search of gold, expect it to fall upon them from heaven.

सहकार्यादिपूर्वाणां कारणानामभावतः।
यदादावेव नोत्पन्नं तन्नामाद्य भवेत्कुतः।।१०।।

When the want of prior and co-ordinate causes, proves a prior the impossibility of the effect; so the want of any created thing, proves a posterior the in- existence of a causal agent. (*i.e.* there is no creation nor its creator likewise).

अजातेनासतार्थेन खेन व्यवहरन्ति ये।
मूढा मृतमजातं वा तनयं पालयन्ति ते।।११।।

They who deal in this uncreated world, with all the unreal shadows of its persons and things; are as ignorant as madman, who take a hobby to nourish their unborn or dead offspring.

कुतः पृथ्व्यादयः केन के नाम कथमुत्थिताः।
चिद्व्योमेत्थमिदं शान्तं प्रकचत्यात्मनात्मनि।।१२।।

Whence is this earth and all other things, by whom are they made, and how did they spring to sight; it is the representation of the Intellectual vacuum, which shines in itself, and is quite calm and serene.

कार्यकारणकालादिकल्पनाकुलचेतसाम्।
एवं पृथ्व्यादयः सन्ति तैर्बालैरलमस्तु नः।।१३।।

The minds of those that are addicted to fancy to themselves, a causality and its effect, and their time and place; are thus inclined to believe in the existence of the earth, but we have nothing to do with their puerile reasoning.

अपृथ्व्यादि जगन्नाम सपृथ्व्यादि च खात्मकम्।
कचतीत्थं नभोरूपं स्वप्नादिष्विव चिन्मणिः।।१४।।

The world whether it is considered as material or immaterial, is but a display of the intellectual vacuum; which presents all these images like dreams to our minds, and as the empty sky shows its hues and figures to our eyes.

अङ्गं यदेतस्य चिदम्बरस्य
निराकृति स्वानुभवानुमानम्।
तदेतदाभाति महीतलादि
रूपेण वेद्येतिकृताभिधानम्।।१५।।

The form of the vacuous intellect is without a form, and it is only by our percipience that we have our knowledge of it; it is the same which shows itself in the form of the earth etc., and the subjective soul appears as the subjective world to our sight.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उत्तरार्धे अविद्याभावप्रतिपादनं नाम सप्ताधिकशततमः सर्गः।।१०७।।

CHAPTER 108

DESCRIPTION OF THE KNOWLEDGE AND IGNORANCE OF THE SOUL

Argument. The Knowledge of the objective continuing with our ignorance of the subjective and the story of the wise prince *vipaścit*, attacked by his rude enemies.

श्रीराम उवाच

अविद्या दृश्यरूपेयं कचन्ती यस्य विद्यते।
चित्रभःस्वप्ननगरी दृश्यमानापि शून्यकम्।।१।।

Rāma rejoined: He whose mind is bound by his ignorance, to the bright vividness of visible phenomenal; views the palpable scenes of the nonmenal, as mere his idle dreams, and as visionary as empty air.

तस्याज्ञस्य कियत्कालं किंरूपा स्यात्किमात्मिका।
कियती सा च वेत्येवं मुने मे कथ्यतां पुनः।।२।।

Now, O sage, please to tell me again, the nature and manner of this ignorance of the nonmenal; and to what extent and how long, does this ignorance of the spiritual bind fast a man.

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श्रीवसिष्ठ उवाच

अविद्या विद्यते येषामज्ञानां भूतलादिका।
तेषामस्यां ब्रह्मणीव नास्त्यन्तोऽत्र कथां शृणु।।३।।

Vasiṣṭha replied: know Rāma, those that are besotted by their ignorance, think this earth and the elementary bodies, to be as everlasting as the believe Brahma to be. Now O Rāma! hear a tale on this subject.

सदृशं जगतोऽस्यास्ति क्वचिदम्बरकोणके।
कस्मिंश्चित्त्रिजगत्किंचिदनयैव व्यवस्थया।।४।।

There is in some corner of the infinite space, another world with its three *locas* of the upper and lower regions, in the manner of this terrestrial world.

अस्ति कश्चिद्भुवो भागो भूषणं तत्र भूस्थितेः।
पुरी ततमितिर्नाम्ना सुव्यक्तकलनाऽवनौ।।५।।

There is a piece of land therein, as beautiful as this land of ours; and is called the *sama bhumi* or level land, where all beings had there free range.

तत्रासीत्पार्थिवः कश्चिद्विपश्चिदिति विश्रुतः।
यः सभायां सुसभ्यायां विपश्चित्त्वाद्विराजते।।६।।

In a city of that place, there reigned a prince well known for his learning, and who passed his time in the company of the learned man of his court.

राजहंस इवाब्जिन्यामृक्षचक्र इवोडुराट्।
सुमेरुरिव शैलौघे यः सभायामराजत।।७।।

He shone as handsome as a swan in a lake of lotuses, and as bright as the moon among the stars; he was a dignified as the mount Meru or polar pinnacle among mountains, and he presided over his council as its president.

निवर्तते यतोऽशक्त्या वचनं गुणवर्णनात्।
कवीनामचलाकारा भवेद्भा भूधरो यथा।।८।।

The strain of bards, fell short in the recital of his praises, and he was a firm patron of poets and bards, as a mountain is the support of its refugees.

प्रातःप्रातर्विकसितात्सर्वाशाभासनोद्यतात्।
यतः प्रतापजनितश्रीरुदेत्यम्बुजादिव।।९।।

The prosperity of his valour flourished day by day, and stretched its lustre to all sides of the earth; as the blooming beauty of lotus blossoms under the early beams of the rising sun, fills the landscape with delight every morning.

स ब्रह्मण्यमतिर्मानी वह्निमेवाधिदैवतम्।
अपूजयत्समं भक्त्या देवं वेत्त स्म नेतरम्।।१०।।

That respectable prince of Brahmanic faith, adored fire as the lord of gods, with his full faith; and did not recognize any other god as equal to him; (Because *agni* is said to be the Brahma or father of the gods).

समत्स्यमकरव्यूहा गजवाजिगणान्विताः।
आवर्तचक्रव्यूहाढ्याः कल्लोलबलमालिताः।।११।।

He was beset by conquering forces, consisting of horse, elephants and foot soldiers; and was surrounded by his councillors, as the sea is girt by his whirlpool and rolling waters.

मर्यादापालने युक्ता अकम्पनबलाधिकाः।
मन्त्रिष्वप्यस्य चत्वारो दिक्षु सत्सागरा इव।।१२।।

His vast and unflinching forces, were employed in the protection of the four boundaries of his realm; as the four seas serve to gird the earth on all its four sides.

तैरशेषककुप्चक्रनाभिराभासितावनिः।
आसीत्सुदुर्जयो जेता स सुदर्शनचक्रवत्।।१३।।

His capital was as the nave of a wheel, the central point of the whole circle of his kingdom; and he was as invincible a victor of his foes, as the irresistible discus of Viṣṇu.

तमेकदा ययौ पूर्वदिङ्मुखाच्चतुरश्चरः।
स उवाच रहो रंहोगतिघोराक्षरं वचः।।१४।।

There appeared to him once a shrewd herald, from the eastern borders of his state; who approached to him in haste, and delivered a secret message that was not pleasing unto him.

देवदोर्दुमविश्रान्तधरागोबन्धनाच्युत।
श्रूयतां मन्मुखात्पश्चाद्यथाप्राप्तं विधीयताम्।।१५।।

Lord! may your realm be never detached, which is bound fastly by the arms, as a cow is tied to a tree or post; but hear me relate to you something, which requires your consideration. (The word go-Gr. ge.-Pers. gao-cow, means both the earth and a cow and hence their mutual simile).

पूर्वदिङ्मुखसामन्तो ज्वरेणास्तमुपागतः।
मन्ये जेतुं यमं यातस्त्वयारब्धो जितारिणा।।१६।।

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Your chieftain in the east is snatched away from his post, by the relentless hand of a fever where upon the seems to have gone to the regions of death, to conquer as it were, the god Yama at your behest.

तस्मिन्समन्ततो जेतुं दक्षिणापथनायकः।
पूर्वापराभ्यामाक्रम्य बलाभ्यामरिणाऽऽ हतः।।१७।।

Then as your chief on the south, proceeded to quell the borderers there abouts; he was attacked by hostile forces who poured upon him from the east and west, and killed by the enemy.

तस्मिन्मृते समागम्य यावद्वारुणदिक्पतिः।
बलेनायाति ककुभौ ते समादातुमादृतः।।१८।।

Upon this death as the chieftain of the west, proceeded with his army to wrest those provinces (from the hands of the enemy).

पूर्वदेशनृपैः सार्धं दक्षिणापथपार्थिवैः।
तावदेवारिभिरसावर्धमार्गे रणे हतः।।१९।।

He was met on his way, by the combined forces of the inimical princes of the east and south, who put him to death in his half way journey to the spot.

वसिष्ठ उवाच

अथास्मिन्कथयत्येवं त्वरार्तमपरश्चरः।
उपप्लवजडोत्पीड इव हर्म्यं विवेश ह।।२०।।

Vasiṣṭha continued: As he was relating in this wise, another emissary driven by his haste, entered the court- hall with as great a rush, as a current of the deluging flood.

चर उवाच

उत्तराशाबलाध्यक्षो देवारिभिरुपद्रुतः।
इत आयाति सबलो भग्नसेत्वम्बुपूरवत्।।२१।।

He represented saying: O lord, the general of your forces on the north, is overpowered by a stronger enemy, and is routed from his post, like an embankment broken down and borne away by the rushing waters.

वसिष्ठ उवाच

इति श्रुत्वा महीपालः कालक्षेपमवास्तवम्।
मन्यमान उवाचेदं निर्गच्छन्वरमन्दिरात्।।२२।।

Hearing so, the king thought it useless to waste time, and issuing out of his royal apartment, he bade as follows.

राज्ञः सन्नह्य सामन्तानानीयन्तां च मन्त्रिणः।
उद्घाट्यन्तां हेतिशाला दीयन्तां घोरहेतयः।।२३।।

Summon the princes and chiefs and the generals and minister, to appear here forth with in their full armour; and lay open the arsenal, and get out the horrible weapons (of destruction).

श्लेष्यन्तां कंकटा देहेष्वागच्छन्तु पदातयः।
गण्यन्तामाशु सैन्यानि क्रियन्तां वरकल्पनाः।।२४।।

Put on your bodies your armour of mail, and set the infantry on foot; number the regiments, and select the best warriors.

कल्प्यन्तां च बलाध्यक्षाः प्रेष्यन्तामभितश्चराः।

श्रीवसिष्ठ उवाच

वदत्येवं त्वरायुक्तं संरम्भवति राजनि।।२५।।

Appoint the leaders of the forces, and send the heralds all around; thus said the king in haste, and such was the royal behest.

प्रतिहार उवाचेदं प्रविश्याकुलमानतः।

प्रतीहार उवाच

उत्तराशाबलाध्यक्षो देव द्वार्यवतिष्ठति।
काङ्क्षत्यब्जमिवार्कस्य देवदेवस्य दर्शनम्।।२६।।

When the warder appeared before him, and lowly bending down his head, he sorrowfully expressed; "Lord, the chieftain of the north is waiting at the gate, and expects like the lotus to come to your sun-like sight."

राजोवाच

गच्छाविलम्बितं तावदेनमेव प्रवेशय।
जानीमः किं दिगन्तेषु वृत्तं वृत्तान्तसंश्रवात्।।२७।।

The king answered: Go you quickly there, and get him to my presence; that I may learn from his report the stirring events of that quarter.

श्रीवसिष्ठ उवाच

इत्युक्त उत्तराशेशं प्रतिहारप्रवेशितम्।
प्रणामपरमग्रेऽसौ राजाऽपश्यद्बलाधिपम्।।२८।।

Thus ordered, the warder introduced the northern chief to the royal presence; where he bent himself down before his royal lord, who beheld the chieftain in the following plight.

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क्षतविक्षतसर्वाङ्गमङ्गमङ्गेषुसंततम्।
श्वासाकुलं वमद्रक्तं धैर्येणाबलनिर्जितम्।।२९।।

His whole body and every part and member of it, was full of wounds and scars; it breathed hard and spouted out blood, and supported itself with difficulty.

स प्रणम्य त्वरायुक्तमुवाचेदमुपक्रमम्।
संस्तभ्याङ्गव्यथामाशु संततोच्छ्वासमुच्छ्वसन्।।३०।।

while he with due obeisance, and faltering breath and voice, and contortion of his limbs, delivered this hasty message to his sovereign.

बलाध्यक्ष उवाच

देव त्रयोऽपि दिक्पाला बलेन बहुना सह।
त्वदाज्ञयेव निर्जेतुं यमं यमपुरं गताः।।३१।।

The chieftain said: My lord, the three other chiefs of the three quarters, with numerous forces under them, have already gone to the realms of yama (Pluto), in their attempt to conquer death at your behest " (*i.e.* to encounter the enemies on every side).

तद्देशपालनाद्यर्थमशक्तं मामिमं ततः।
अनुद्रवन्तो बहवो भूपाः प्राप्ता बलादिह।।३२।।

Then the clansmen finding my weakness, to defend your realms alone on this side, assembled in large numbers, and poured upon me with all their strength.

महत्परबलं प्राप्तमिदं देवस्य मण्डलम्।
विधीयतां तथा प्राप्तं न देवस्यास्ति दुर्जयम्।।३३।।

I have with great difficulty, very narrowly escaped from them to this palace, all gory and gasping for life as you see; and pray you to punish the rebels, that are not invincible before your might.

वसिष्ठ उवाच

अथ तस्मिन्वदत्येवमार्तिमत्याजिविक्षते।
सहसैवाभ्युवाचेदं प्रविश्य पुरुषोऽपरः।।३४।।

Vasiṣṭha continued: As the yet alive and wounded chieftain, had been telling his painful story in this manner to the king; there appeared on a sudden another person entering the palace after him, and speaking to the king in the following manner.

पुरुषा मण्डलस्यास्य विपुला दललीलया।
स्थितान्यरिबलान्युच्चैश्चतुर्दिकं नरेश्वर।।३५।।

O sovereign of men, the hostile armies of your enemies, likening the shaking leaves of trees, have all beset in great numbers, the skirts of your kingdom, on all its four sides.

कचच्चक्रगदाप्रासकुन्तकाननकान्तिभिः।
वलिता नोऽरिभिर्भूमिर्लोकालोकतटैरिव।।३६।।

The enemy has surrounded our lands, like a chain of rocks all around; and they are blazing all about with their brandishing swords and spears, and with the flashing of their forest like maces and lances.

पताकायुधयोधङ्गाश्चलत्परिकराकुलाः।
विसरन्ति रथास्तत्र प्रोड्डीनत्रिपुरौघवत्।।३७।।

The bodies of their soldiers, with the flying flags and shaking weapons on them, appear as moving chariots upon the ground; while their rolling war cars, seem as sweeping cities all about.

करानुन्नामयन्तः खे मांसवृक्षवनोपमाः।
बृंहन्ति वारणव्यूहा वर्षावारिदवृन्दवत्।।३८।।

Their uplifted arms in the air, appear as rising forests of fleshy arbours in the sky; and the resounding phalanx of big elephants, seem as huge bodies of rainy clouds roaring on high.

नतोन्नतानि कुर्वन्तः स्पन्देनोर्वीनतोन्नतैः।
हेषन्ते हयसंघाता वातस्पन्दमहाब्धिवत्।।३९।।

The grounds seeming to rise and sink, with the bounding and bending of their snoring horses; give the land an appearance of the sea, sounding hoarsely under the lashing winds.

रसन्ति तुरगापूराः फेनिलावर्तपातिनः।
सर्वतो वलयाकारा लवणार्णववारिवत्।।४०।।

The land is moistened and whitened around, by the thickening froth fallen from the mouths of horses; and bears its resemblance to the foaming main, fell with its salt spray all over.

आकाशकान्तिसन्नाहैर्दिशं प्रति बलं बलम्।
उदेत्यलघुकल्लोलैः प्रलयार्णवपूरवत्।।४१।।

The groups of armed armaments in the field, resemble the warlike array of clouds in the sky; and likens to the huge surges, rising upon the

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surface of the sea, troubled by the gusts of the deluge.

शरास्त्रशस्त्रसन्नाहमुकुटाभरणत्विषः।
कचन्ति त्वत्प्रतापाग्नेर्ज्वाला इव तदङ्गगाः।।४२।।

The weapons on their bodies, and their armours and coronets, are shining forth with a flash that equals the flame and fire of your valour.

समत्स्यमकरव्यूहाः सचक्रावर्तवृत्तयः।
उद्यन्ति सैन्यसंघट्टैः कल्लोला जलधेरिव।।४३।।

Their battle array, in the forms of circling crocodiles and long stretching whales; resemble the waves of the sea, that toss about these marine animals upon the shore.

परस्परपरामर्शात्कुन्ताद्यायुधपङ्क्तयः।
कोपादिवोग्रहुंकारैर्ज्वलन्ति विरटन्ति च।।४४।।

Their lines of the lancers etc., are advancing with one accord against us; and flashing with their furious rage and fire are uttering and muttering their invectives to us.

इति कर्तुमहं देव विज्ञप्तिं स्वामिनेरितः।
तस्मान्मण्डलसीमान्तगुल्माद्युद्धाय गच्छता।।४५।।

It is for this purpose, that I have come to report these thing to my lord, so that you will deign to proceed in battle array to the borders, and drive these insurgents as weeds from the skirts.

तमहं देव गच्छामि शक्त्यृष्टिशरसंगतः।
मयेहावेदितं सर्वं देवो जानात्यतः परम्।।४६।।

Now my lord, I take leave of you, with my bow and arrows and club and sword as I came, and leave the rest to your best discretion.

वसिष्ठ उवाच

इत्युक्त्वाथ प्रणामं च स कृत्वा त्वरया ययौ।
कृत्वा गुलुगुलारावं शान्तो वीचिरिवाम्बुधेः।।४७।।

Vasiṣṭha added: Saying so, and bending lowly to his lord, the emissary went out forthwith; as the undulation of the sea disappears, after making a gurgling noise.

संभ्रान्तमन्त्रिनृपयोधनियोगिनाग-
नारीरथाश्वपरिचारकनागरौघम्।
राज्ञो गृहं स्वभयतोलितहेतिसार्थं
चण्डानिलाकुलमहावनगुल्ममासीत्।।४८।।

Upon this the king with his honourable ministers, his knights and attendants and servants; together with his cavalry and charioteers, the men and women and all the citizens at large were struck with terror; and the sentinels of the palace, trembled with fear, as they shouldered their arms and wielded their weapons, which resembled a forest of trees shaken by a hurricane.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अविद्योपाख्यानान्तर्गतविपश्चिदुपा० अविद्याक्षेपणे पार्थिवसंरम्भवर्णनं नामाष्टोत्तरशततमः सर्गः।।१०८।।

CHAPTER 109

FIGHTING WITH THE INVADING ARMIES AT THE GATE OF THE CITY

Argument. Adopting ways and means to quell the disturbances of the hostile enemies.

श्रीवसिष्ठ उवाच

एतस्मिन्नन्तरे सर्वे मन्त्रिणो नृपमाययुः।
मुनयो वासवमिव दैत्याक्रान्तनभोभुवम्।।१।।

Vasiṣṭha continued: In the mean while, the assembled ministers advanced before the king, as the sages of yore resorted to the celestial Indra, being invaded by the Daityas-Titans around.

मन्त्रिण ऊचुः

देव निर्णीतमस्माभिर्यावन्न विषयोऽरयः।
त्रयाणामप्युपायानां दण्डस्तेषु विधीयताम्।।२।।

The ministers addressed: Lord! We have consulted and ascertained, that as the enemy is irresistible by any of the three means (of peace, dissension and bribe or concession); they must be quelled by force or due punishment.

प्रणयोऽनुप्रवेशो वा न कदाचन यः कृतः।
अधुना तेषु तं देव कुर्यात्तेषु कथैव का।।३।।

When the proffer of amity is of no avail, and the offer of hostages does also fail; it is useless to propose to them, any other term for a reconciliation.

पापा म्लेच्छा धनाढ्याश्च नानादेश्याः सुसंहताः।
बहवो लब्धरन्ध्राश्च सामादेर्नास्पदं द्विषः।।४।।

Vile enemies that are base and barbarous, that are of different countries and races, that are great

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in number and opulence; and those that are acquainted with our weakness and weak parts; are hardly conciliated by terms of peace or subsidy.

तत्सुसाहसमेवेदं वर्जयित्वा प्रतिक्रिया।
नान्यास्ति शीघ्रमेवातो रणोद्योगो विधीयताम्।।५।।

Now there is no remedy against this insurrection, save by showing our valour to the enemy; wherefore let all our efforts be directed, towards the strengthening of our gates and ramparts.

वीराणां दीयतामाज्ञा पूज्यन्तामिष्टदेवताः।
आहूयन्तां च सामन्ता हन्यतां रणदुन्दुभिः।।६।।

Give orders to our bravos to sally out to the field, and command the people to worship and implore the protection of the gods; and let the generals give the war alarm with loud sounding drums and trumpets.

सन्नह्यन्तामशेषेण निर्गच्छन्तु रणे भटाः।
क्रियन्तां कालकम्पाभ्रमेदुरा राजिता दिशः।।७।।

Let the warriors be well armed, and let them rush to the field; and order the soldiers to pour upon the plains in all directions, as the dark deluging clouds inundate the land.

आस्फाल्यन्तां धनूंष्युच्चैः क्वणन्तु गुणपङ्क्तयः।
भवन्तु जलदश्यामाः ककुभः खण्डमण्डलैः।।८।।

Let the out stretched bows rattle in the air, and the bowstrings twang and clang all around; and let the shadow of curved bows, obscure the skies as by the clouds.

स्फुरज्याविद्युतः शूरवारिदा घनगर्जिताः।
नाराचधारा मुञ्चन्तु कचत्कोदण्डकुण्डलाः।।९।।

Let the thrilling bow strings, flash and flickering lightning in the air, and the loud war whoop of the soldiers, sound as the growling clouds above; let the flying darts and arrows fall as showers of rain, and make the combatants glare, with the sparkling gold rings in their ear.

राजोवाच

गम्यतां सङ्गरायाशु संविधानं विधीयताम्।
स्नात्वाहं पूजयित्वाग्निं निर्गच्छामि रणाजिरम्।।१०।।

The king said: Do you all proceed to the battle, and do promptly all what is necessary on this occasion; and I will follow you straight way to the battle field, after finishing my ablution and the adoration of Agni-the fiery god.

इत्युक्त्वा नृपतिः स्नातो महारम्भोऽपि स क्षणात्।
प्रावृषीव नवोद्यानं गङ्गाजलधरैर्घटैः।।११।।

Notwithstanding the important affairs, which waited on the king; yet he found a moments respite to bathe, by pouring potfuls of pure *gaṅgā* water upon him, in the manner of a grove watered by a showering of rain water.

अथ प्रविष्टोऽग्निगृहं पूजयित्वा हुताशनम्।
आदरेण यथाशास्त्रं चिन्तयामास भूमिपः।।१२।।

Then having entered his fire temple, he worshipped the holy fire with as much reverence, as it is enjoined in the śāstras; and then began to reflect in himself, in the following manner.

नीतमायुरनायासविलासविभवश्रिया।
प्रजाभ्यो दत्तमभयमासमुद्रसमुद्रितम्।।१३।।

I have led an untroubled and easy life, passing in pleasure and prosperity; and have kept in security all the subjects of my realm stretching to the sea.

आक्रान्तवसुधापीठाः पादपीठे कृता द्विषः।
लताः फलभरेणेव नमिताः ककुभो दश।।१४।।

I have subdued the surface of the earth, and reduced my enemies under my foot; and have filled the smiling land with plenty, under the bending skies on all sides.

प्रजाचित्तेन्दुबिम्बेषु लिखितं धवलं यशः।
भूमावारोपिता कीर्तिलता त्रिपथगामिनी।।१५।।

My fair fame shines in the sphere of heaven, like the clear and cooling beams of the lunar orb; and the plant of my renown, stretches to the three worlds, like the three branches of *gaṅgā*.

कोशवद्धरिता रत्नैः सुहृन्मित्रार्यबन्धवः।
निपीतोऽर्णवतीरेषु नालिकेररसासवः।।१६।।

I have lavished my wealth, to my friends and relatives, and to respectable Brahmans; in the manner, as I have amassed my treasures for myself; and I quenched my thirst with the beverage of the coconut fruits, growing on edges of the four oceans. (That is to say:— his realms were or bounded by the four oceans on all sides).

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द्विषामाकम्पिता भेकगलाङ्गत्वगिवासवः।
मच्छासनाङ्किता जाता द्वीपान्तरकुलाचलाः।।१७।।

My enemies trembled before me for fear of their lives, and they groaned before me as croaking frogs with their distended pouches, and my rule extended over and marked the mountains, situated in the islands amidst the distant seas.

विहृतं सिद्धसेनासु दिगन्तनवभूमिषु।
भूम्यन्तभूभृतां मूर्ध्नि विश्रान्तं मेघलीलया।।१८।।

I have roved with bodies of *siddhas*, over the nine regions beyond the visible horizon; and I have rested on the tops of bordering mountains, like the flying clouds that rest on mountain tops.

धियेवोच्चैः पदे ज्ञानपूर्णयैकान्तशीलया।
विलब्धान्यविनष्टानि राष्ट्रानीष्टार्थकारिणा।।१९।।

With my full knowing mind, and my perfection in Divine meditation; I have acquired my dominions entire and unimpared, by cause of my good will for the public weal. (It means the prince's high attainments in spiritual, intellectual as well as territorial concerns).

रक्षांस्यप्यविनीतानि बद्धानि निगडैर्घनैः।
धर्मार्थकामैरन्योन्यं चयापचयवर्जितैः।।२०।।

I have manacled the lawless Rākṣas, in strong chains and fetters; and kept my cares of religious duties, and those of my treasures and personal enjoyments within proper bounds, and without telling them clash with one another.

अखण्डितैर्मया नीतं पीतातियशसा वयः।
इदानीं शष्पविश्रान्तप्रालेयभरभासुरम्।।२१।।

I have passed my life time, in the uninterrupted discharge of those triple duties of mine; and have relished my life with great joy and renown. But now hoary old age has come upon me, like the snow and frost fallen upon the withered leaf and dried straw.

आगतं वार्धकं सर्वभोगसंरम्भमार्जनम्।
तस्योपर्यरयो रौद्रा बलवन्तो रणैषिणः।।२२।।

Now has old age come, and blasted all my pleasures and efforts; and after all, these furious enemies have overpowered upon me, and are eager for warfare.

संभूय सर्वतः प्राप्ताः संदिग्धो वर्तते जयः।
तदिहैवानलायास्मै देवाय जयदायिने।।२३।।

They have poured upon me in vast numbers on all sides, and the victory is doubtful; it is therefore better for me to offer myself as a sacrifice, to the god of this burning fire, which is known to crown its worshipper with victory.

मस्तकाहुतिमेवेमां समुद्यम्य ददामि वै।

राजोवाच

कृशानो देव मूर्धाऽयं तुभ्यमाहुतितां गतः।।२४।।

I will pluck this head of mine, and make an offering of it to the Fire-god (as a fit fruit to shrine; and say:— O Igneous god, I make here an offering of my head to you).

मया पूर्वं पुरोडाश इव देवेश दीयते।
यदि तुष्टोऽसि भगवंस्तदनेन कृतेन मे।।२५।।

I give this offering, as I have ever before given my oblations to fire; therefore accept of this also, O god, if you are pleased with my former offerings.

चत्वारो भवतः कुण्डात्स्वदेहाः प्रोद्भवन्तु मे।
बलवन्तः श्रिया दीप्ता नारायणभुजा इव।।२६।।

Let the four urns of your fiery furnace, yield four forms of mine, with brilliant and strong bodies, like that of Nārāyaṇa, with his mighty arms.

तैश्चतुर्दिक्कमेवारीन्वध्यामहमविघ्नतः।
त्वया च दर्शनं देयं मह्यं मतिमते विभो।।२७।।

Thus will I be enabled, with those four bodies of mine, to met my enemies on all the four sides; and be invulnerable like yourself, by keeping my thought and sight, ever fixed in you.

श्रीवसिष्ठ उवाच

इत्युक्त्वा स महीपालः खड्गमादाय चिच्छिदे।
शिरःकमलमालोलं लीलयेवाशु बालकः।।२८।।

Vasiṣṭha replied: So saying, the king took hold of a dagger in his hand; and separated the head from his body with one blow of it, as boys tear off a lotus bud from the stalk with their nails. (In many instances, the head is mentioned to be torn off by the nails).

छिन्नमेष शिरो यावज्जुहोत्यसितवर्त्मने।
तावच्छरीरेण सह पपातागनौ स पार्थिवः।।२९।।

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As the head became an oblation, to the fire of dusky fumes; the headless trunk of the self immolated sovereign, sprang and flew also upon the burning furnace.

भुक्त्वाथ वह्निस्तं देहं ददावस्मै चतुर्गुणम्।
महतामुपयुक्तं हि सद्य एवाभिवर्धते।।३०।।

The sacred fire, being fed with the fat and flesh of the royal carcass; yielded forth with four such living bodies, from amidst its burning flames; as it is the nature of the good and great, to make an instantaneous of four fold, of what they receive in earnest.

चतुर्मूर्तिरथोत्तस्थौ पावकाद्वसुधाधिपः।
प्रज्वलंस्तेजसां पुञ्जैर्नारायण इवार्णवात्।।३१।।

The king sprang from amidst the fire, in his fourfold forms of his kingly appearance, and these were as luminous with their effulgence, as the radiant body of Nārāyaṇa, when it rose at first from the formless deep. (The spirit of god rising over the surface of the deep).

ते देहास्तस्य चत्वारो विरेजुर्भास्वरत्विषः।
सहजातोत्तमोत्तंसभूषणायुधवाससः।।३२।।

These four bodies of the king, shone forth with their resplendent lustre; and were adorned with their inborn decorations of the royal crown and other ornaments and weapons. (The fire born form allude to the Agniculas or fiery races of men).

सकंकटशिरस्त्राणाः समौलिकटकाङ्गदाः।
सहारकुण्डलाभोगाः सर्वाः सर्वे महाशयाः।।३३।।

They had their armours and coronets on, together with helmets, bracelets and fittings for all and every part of the body; and necklaces and ear-rings hang upon them as they moved along.

सर्व एव समाकाराः सदृशावयवान्विताः।
चञ्चलोच्चैः श्रवः प्रख्यं हयरत्नमवस्थिताः।।३४।।

All the four princes were of equal forms and of similar shapes and sizes in all the member of their bodies; and were all seated on horse back, like so many Indras riding on their *Ucai-srava* horses: (having their ears pricked up, as in the plight of their heavenward flight).

ससुवर्णशरापूर्णतूणीराः सुमहाशयाः।
समानगुणकोदण्डाः समानवपुषः शुभाः।।३५।।

They had their long and capacious quivers, full with arrows of golden shafts; and their ponderous bows and bow-strings, were equally long and strong with the god of war.

समारोहन्ति ते यस्मिन्पुंसि नागे रथे हये।
सर्वेषामरिदोषाणां नैव गम्यो भवत्यसौ।।३६।।

They rode also on elephants and steeds, and mounted on their war-cars and other vehicles in their warfare; and were alike impregnable by the arms of the enemy, both themselves as well as the vehicles they rode upon.

पीत्वा धृत्वा चिरं कालं गर्भे पुरुषतापिताः।
वेद्यामिव हितास्तत्र सागरा वडवार्चिषा।।३७।।

They sprang from the bosom of the sacred fire, as the flames of the submarine fire, rise from amidst the ocean, by being nourished with the oblations that were offered upon it.

रत्नाश्वदेहकुसुमोत्करपूर्णदेहा-
श्चत्वार इन्दुहसितैरवभासयन्तः।
सन्मूर्तयो हरय एव यथाब्धयो वा
वेदा इवाहुतिहुतादनलात्प्रसस्रुः।।३८।।

Their flowery bodies on jewelled horses, made resplendent on all sides as four smiling faces of the moon; and their good figures looked like Hara-Hari, as if they have come out from fire and water.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वाण० उ० अवि० वि० अग्निप्रवेशाद्देहलाभो नाम नवाधिकशततमः सर्गः।।१०९।।

CHAPTER 110

BATTLE OF THE WISE PRINCES, WITH THE IGNORANT BARBARIAN

Argument. Description of the warfare before the city gates, betwixt the Royal armies and the Rude Invades of the Realm.

वसिष्ठ उवाच

पुरोपकण्ठसंप्राप्तैश्चतुर्दिकं सहारिभिः।
एतस्मिन्नन्तरे तत्र प्रवृत्तं दारुणं रणम्।।१।।

Vasiṣṭha continued: In the mean time the battle was raging in its full fury, between the royal forces, and the hostile bands that had advanced before the city gates.

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लुण्ठितग्रामनगरं प्रजाकुलमहाकुलम्।
अग्निदाहज्वलद्देहं धूमाभ्रपटलावृतम्।।२।।

Here the enemies were plundering the city and villages, and there they set fire to the houses and hamlets; the sky was obscured by clouds of smoke and dust, and the air was filled by loud cries of havoc and wailing on every side.

शरजालमहाधूमच्छन्नार्कविलसत्तमः।
क्षिप्रदृष्टरवि क्षिप्रमदृष्टरविमण्डलम्।।३।।

The sun was obscured by the thickening shadow, of the network of arrows spread over the skies; and the disk of the sun now appeared to view; and was then lost to sight the next moment.

अग्निदाहमहातापप्रतपत्पर्णकाननम्।
लोलालातलताशूलमुसलोपलपूर्णखम्।।४।।

The burning fire of the incendiaries, set to flame the leaves of the forest trees; and the fire brands of burning wood, were falling as loosely all around, as the iron sleets of arrow breast were hurling through the air.

अनलप्रतिबिम्बौघैर्द्विगुणज्वलनायुधम्।
रणभग्नमहाशुरप्राप्तेन्द्रवनितासुधम्।।५।।

The flame of the blazing fire, added a double lustre, to the burnished and brandishing weapons; and the souls of the great combatants falling in battle, are borne aloft to the regions of Indra, where they were ministered by the heavenly nymphs.

उद्दामवारणारावै रणलम्बटहर्षदम्।
भुशुण्डीमण्डलप्रासशूलतोमरवर्षदम्।।६।।

The thundering peals of fierce elephants, excited he bravery of bravados; and missile weapons of various kinds, were flung about in showers.

भटकोलाहलोल्लासहृद्भङ्गमृतपामरम्।
रजःपटलशुभ्राभ्रकृतद्युपथवारणम्।।७।।

The loud shouts and cries of the combatants, depressed the spirits of dastardly cowards; and the hoary clouds of dust flying in the air, appeared as elephants intercepting the paths of the midway skies.

मरणव्यग्रसामन्तमुक्तनादव्रजद्व्रजम्।
इतश्चेतश्च निपतद्वैद्युतोपहतप्रजम्।।८।।

Chieftains eager to die in the field, were roving about With loud shouts; and men were falling in numbers here and there, as if stricken by lightning in the battle field.

अग्निदग्धपतद्देहप्रोज्झिताग्निमयाम्बुदम्।
मरणाह्लाददासंख्यशरधारामयाम्बुदम्।।९।।

Burning houses were falling below, and fiery clouds drop from above; flying arrows in the form of rocks, were rolling on high; and descending upon and dispatching to death, numbers of soldiers that were ready to die.

जितसागरकल्लोलं तुरङ्गमतरङ्गकैः।
दन्तिदन्तविनिष्पेषतारक्रेंकारकर्कशम्।।१०।।

The galloping horses in the field gave it the appearance of wavy ocean afar; and the crashing of the tusks of fighting elephants, crackled like the clashing clouds in air.

कोटकोटिकुटीकुड्यकण्टकोद्भटसद्भटम्।
चटत्कुण्ठितकोटाट्टकूटाटननटच्छटम्।।११।।

The shafts of the arrows of the combatants, filled the forts and its bastion; and the flashing of the same on the top of it, made a glare of fire around.

लुठत्पटनकुट्टाकसाटोपस्फुटपट्टिशम्।
खे वटत्केतुपट्टाट्टपटत्पटपटारवम्।।१२।।

The dashing of one another in passing to and fro, torn their garments into pieces, and the furling of flags in open air and the clashing of shield between combatants made a *pat-pat* noise all around.

दन्तिदन्तगुणोद्दीर्णैर्हेतिपाषाणघर्षणैः।
तारक्रेंकारहुंकारैराहूतसुरवारणम्।।१३।।

The flash of the tusks of elephant, and the crash of weapons dashing on stony rocks, and the loud uproar and clangour of the battlefield, invited the elephants of heaven to join in the fray.

वहच्छरनदीपूरपूर्णाम्बरमहार्णवम्।
विचलच्चक्रकुन्तासिधारामकरकर्कशम्।।१४।।

The flights of arrows, ran as rivers into the ocean of the sky; and the flying lances, swords and discuses, which were flung into the air, resembled the sharks and alligators, swimming in the celestial sea.

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उन्नादयोधसंघट्टकंकटोत्कटटांकृतैः।
लसज्झणझणारावैर्घटितद्वीपमण्डलम्।।१५।।

The concussion of the amours of the clamorous combatants, and the clashing of the arms in commingled, warfare, represented the sounding main beset by islands.

पादपातपरापिष्टशरसंजातकर्दमम्।
वहद्रक्तनदीरंहःप्रोह्यमाणरथद्विपम्।।१६।।

The ground was trodden down to a muddy pool, under the feet of the foot soldiers; and the blood issuing out of their bodies from the wounds of the arrows, ran as river carrying down the broken chariots and slain elephants in its rapid course.

सुपर्णहेलानिपतत्प्रोत्पतत्पट्टपट्टिशम्।
शरवारितरङ्गार्तभग्नायुधजलेचरम्।।१७।।

The flight of the winged shafts, and the falling of the battle axes, resembled the waves of the arrowy sea in the air; and the broken arms of the vanquished, floated as aquatic animals upon it.

हेतिसंघट्टनिष्क्रान्तज्वालाप्रज्वलिताम्बरम्।
वलीपलितनिर्मुक्तशूराक्रान्तत्रिविष्टपम्।।१८।।

The sky was set on fire, by the flames issuing forth from the clashing arms; and the celestial regions were filled with the deified souls of departed heroes, now released from the fetters of the their wrinkled and decaying frames of earth.

पाण्डुपांसुपयोवाहकचच्चक्राचिरद्युति।
हेतिनिर्विवराकाशयुधानाधारभूतलम्।।१९।।

Clouds of dingy dust and ashes filled the firmament, with flashes of lightning flaming as arches amidst them; the missile weapons filled the air, as the tactile arms occupied the surface of the earth.

कटद्भटभटाटोपरटत्प्रतिभटोत्कटम्।
चटच्छकटसंघट्टपिष्टकाष्ठलुठद्रथम्।।२०।।

The contending combatants hooted at one another, and broke and cut their weapons in mutual contest; the cars were cleft by clashing at each other, and the chariots were raft by dashing together.

कबन्धभटवेतालमिश्रकण्टकसंकटम्।
वेतालभुज्यमानाङ्घ्रयशवमांसहृदम्बुजम्।।२१।।

Here the headless trunks of the *Kabandhas* (anthropophagi), mingled with the gigantic bodies of the *vetāla* demons, were disastrous on every side; and there the demoniac *vetāla* plucking their hearts for their hearty meal.

शूरशातितशीरार्धशिरःकरशुरोरुकम्।
कबन्धदोर्द्रुमस्पन्दवनीकृतनभस्तलम्।।२२।।

The bravos were tearing the arteries of the slain, and breaking as under their arms, heads and thighs; while the uplifted and shaking arms of the Kabandhas, made a moving forest in the air.

तरल्लोलास्यवेतालहासघट्टितपेटकम्।
कंकटोत्कटसाटोपभटभ्रुकुटिभीषणम्।।२३।।

The demons moving about with their open and jeering mouths, made their maws and jaws as caskets for carrion; and the soldiers passing with their helmets and coronets on, looked fiercely on all around.

एकान्तमारणैकान्तमरणैकान्तभूषणम्।
प्रहारदानग्रहणकार्पण्यापारदूषणम्।।२४।।

To kill or die, to slay or to be slain, was the soldier's final glory in the field; as it was their greatest infamy, to be backward in their giving or receiving of wounds.

शूरवारणसामन्तमदवारिविशोषणम्।
मारणैकान्तरसिककृतान्तानन्दपोषणम्।।२५।।

He is the gladdener of death, who dries up the boast of soldiers and chieftains, and drains the flowing *ichor* of ferocious elephants; (*i.e.* puts an end to them): and one who is entirely bent on destruction.

अविकत्थनगुप्तानां शूराणां जयघोषणम्।
अशूराणां च गुप्तानां प्रभावुद्घोषणं परम्।।२६।।

There were loud applauses given to the victory, of unboasting and unrenowned heroes; as there were the great censures, which were poured upon the nameless and dastardly cowards.

शौर्यादीनां प्रसुप्ताना स्वगुणाना प्रबोधनम्।
धनमाधारभूतानां राष्ट्रेषु भुजशालिनाम्।।२७।।

The rousing of the sleeping virtues of prowess and others, is as glorious to the great and strong;

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as the laying out of their treasures, for the protection of their proteges.

दन्त्यारूढरथास्फोटप्रभग्नकटवारणम्।
समस्तमत्तगन्धेभदानवारिनिवारणम्।।२८।।

The proboscises of the elephants, were broken in the conflict of elephant riders and charioteers; and oozing of the fragrant fluid of ichor from their front, was altogether at a stop.

सारसारवसामन्तमुक्तमत्तमतङ्गजम्।
जरज्जितकरानीककल्पितासीकवेदनम्।।२९।।

Elephants left loose by their flying leaders, fell into the lakes, and cried like shrill storks in them; and here they were pursued and overcome by men who inflicted terrible wounds upon them with their hands.

दिनं दिनकरस्येव नृपस्य शरणं गतम्।
अनागतभटव्रातपिष्टार्धमृतमानवम्।।३०।।

In some place the unprotected as well as the uninvaded people, being down trodden and half dead in their mutual scuffle; fled to and fell at the feet of their king, as the day time takes its shelter under the shining sun.

मानवायुबलोन्मत्तनतप्रारब्धकुट्टनम्।
धनानां प्राणपण्यानां नवमापणपत्तनम्।।३१।।

They being maddened by pride with the force of giddiness, became subject to death; (*i.e.* they called death, to be reborn); as millionaires and traders seek a better place in dread of their life.

पटनद्धपताकौघजातसंचारिदोर्द्रुमम्।
रक्तोज्ज्वलत्वात्त्रैलोक्यलक्ष्म्या भूषणविद्रुमम्।।३२।।

The red coats of soldiers, and the red flags lifted upon their arms as a wood of trees; spread a rubicund colour all around, like the adoration of the three worlds.

मन्दराहननोद्भूतक्षीरोदजलसुन्दरैः।
छत्रैश्छादितहेत्योघपुष्पाढ्यगगनाङ्गनम्।।३३।।

White umbrellas, resembling the waves of the Milky ocean, when churned by the Mandara mountain; covered the weapons of the soldiers under them, and made the sky appear as a garden of flowers.

गणगीर्वाणगन्धर्वगीतशूराशयं कृतम्।
तद्भातरलतालाग्रहेतिहालाहलायुधम्।।३४।।

The eulogies of sung by the bards and *Gandharvas*, added to the valour of the warriors; and profluent liquor of the tall palms trees *i.e.* the toddy juice), infused a vigour to their veins, as that of Baladeva (who fought dead drunk in battle).

संघप्रहरणासंख्ययातुधानाझणज्झणम्।
भुक्त्वा चाद्रिगुहागेहपूरितापूर्वदुर्द्रुमम्।।३५।।

There was the clashing of arms of the Rākṣ asas, who fought together in bodies; who were as big as lofty trees, and fed on carcasses, with which they filled their abodes in the caverns of mountains.

कचत्कुन्तवनव्यस्तशिरः करवृताम्बरम्।
क्षेपणोन्मुक्तपाषाणपूरप्लुतककुब्लतम्।।३६।।

There was a forest of spears rising to the sky on one side, with the detached heads and arms of the slain attached to them; and there were the flying stones on another, which were flung from the slings of the combatants, and which covered the ground below.

महाचटचटाशब्दस्फुटद्रवबृहद्रुमम्।
नारीहलहलारावरणन्नगरमन्दिरम्।।३७।।

There was the clapping of the arms and hands of the champions, resembling the splitting and bursting of great trees; and there was heard also the loud wailings of women, echoing amidst the lofty edifices of the city.

मन्दरावानलाकारनभोभातायुधव्रजम्।
परित्यज्य धनं गेहं दुरोर्वीविद्रुतप्रजम्।।३८।।

The flight of fiery weapons in the air, resembled the flying fire brands on high, with a hissing and whistling sound; and the people betook themselves to flight from these, leaving their homes and treasures all behind.

सर्वतोहेतिवहनात्समक्षप्रेक्षकोज्झितम्।
वर्जितं भीरुभीः पक्षिराजवृन्दमिवाहिभिः।।३९।।

The lookers were flying away, from the flying darts all about, inorder to save their heads; just as the timid snakes hide themselves, for fear of the devouring *phoenix*, darting upon them from the sky.

दन्तिदन्तविनिष्पिष्टशिष्टसद्भटसंकटम्।
कटे मृत्योरिव नरद्राक्षापीडनयन्त्रके।।४०।।

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Daring soldiers were grinded under tusks of elephants, as if they were pounded under the jaws of death, or as the grapes are crushed in their pressing mills.

यन्त्रपाषाणसंघट्टपिष्टाम्बरगतायुधम्।
योधनादनदद्दन्तिवृन्दबन्धुरकन्दरम्।।४१।।

The weapons flying in the air, were repelled and broken by the stones, flung by the ballistics; and the shouts of the champions, resounded as the reechoing yells of elephants, issuing out of the ragged caverns.

धराधरदरीरन्तःप्रतिश्रुत्प्रोतगर्जितम्।
अर्जितं प्राणसर्वस्वमर्जयद्भिरुपार्जितम्।।४२।।

The hollow sounding caves of mountains, resounded to the loud shouts of warriors; who were ready to expose their dear lives and dearly earned vigour in the battle field.

भर्जितं हेतिदहनैरग्निदाहैश्च संततैः।
तैरेवान्यैरथान्यैश्च द्वन्द्वयुद्धैरनिष्ठितम्।।४३।।

The burning fire of fire arms and the flames of incendiarism flashed on all sides; these and mutual conflicts and chariot fighting, went on unceasingly all around.

वेष्टितं मृतशिष्टैश्च सारैः सुभटपेटकैः।
कैलासैरिव संशुद्धैरीश्वराधारतां गतैः।।४४।।

The battle field was surrounded by the surviving soldiers, who were as stanch hearted as the mount Kailāśa, with the strong god Śiva seated therein.

तैरुदारैः समाक्रान्तं ये मृत्योरपि मृत्यवः।
मरणं जीवितं येषां जीवितं मरणं रणे।।४५।।

The brave-men that boldly expose their lives in battle, enjoy a lasting life by their death in warfare, and die in their living state, by their flight from the field. (The text is very curt and says:— The brave live by dying, and die by their living).

रणे नभसि निर्लूनवरवारणवारिजे।
सारसाः सरसीवात्र रेजुरत्युद्भटा भटाः।।४६।।

Big elephants being killed in the battle field, like lotus flowers immerging into the waters of lakes; great champions were seen to stalk over the plains, as towering storks strutted on the banks of lakes.

यन्त्राश्मक्षेपणानां प्रसरणसरिता
धूकृतैः फूत्कृतैर्द्राक्
क्रान्तानां व्योम्नि मूर्ध्नां शरस-
लिलमुचां सैनिकानां न नादैः।
टांकारैरायुधानां नभसि
विसरतामश्वचक्रेभशब्दै-
रासीन्निःसंधिबन्धोपलजठर-
जडं जीर्णकर्णं गतं तत्।।४७।।

Here showers of stones were falling in torrents, with a whizzing sound; and the showers of arrows, were running with a whistling noise around; and the uproar of warriors were growing in the skies. The flying weapons were hurtling through the air, and the neighing of horses, the cries of elephants and the whirling of chariot wheels, together with the hurling of stones from the height of hills, deafened the ears of men all about.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वा० उ० अविद्यो० विप० संग्रामवर्णनं नाम दशाधिकशततमः सर्गः।।११०।।

CHAPTER 111

THE FLIGHT OF THE SOLDIERS ON ALL SIDES

Argument. Description of the Discomfiture of the Royal army, and their use of pneumatic arms.

वसिष्ठ उवाच

इति कल्पान्तसदृशे यत्ते समरसंभ्रमे।
पतन्तीषूत्पतन्तीषु सेनासु समरेजिरे।।१।।

Vasiṣṭha continued: Thus the war waged with the fury of the four elements, in their mutual conflict on the last doomsday of the world; and the forces on all sides, were falling and flying in numbers in and about the battle field.

तूर्यमेरीमहाशङ्खखड्गेषु खे नदत्सु च।
धनुर्ध्वनिषु वीराणां तारक्रेंकारकारिषु।।२।।

The sky was filled with the stridor of the four fold noise of drums and conch-shells; and the rattling of arrows and clattering of arms on all sides.

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अन्योन्यकठिनास्फोटविकटे भटपेटके।
कवत्कटकटाटोपे कटुकुट्टितङ्कटे।।३।।

The furious warriors were violently dashing on one another, and their steel armours were clashing against each other, and splitting in twain with clattering noise.

किंचित्प्रभज्यमानासु विशत्कश्मासु संगरे।
विपश्चित्पक्षसेनासु लूयमानलतास्विव।।४।।

The files of the royal forces, were broken in the warfare; they fell fainting in the field, and were lopped off as leaves and plants, and mown down as straws and grass.

उदभूत्पूरयन्नाशा नृपनिर्याणदुन्दुभिः।
चतुर्धाशनिसंपूर्णकल्पाभ्रवमांसलः।।५।।

At this time the trumpets announced the advanced of king, with a peal that filled the quarters of the sky; and the cannons thundered with a treble roar, resounding with uproar of the *kalpa* or doomsday clouds.

स्फुटतां कुलशैलानां तुल्यकालमिवोत्कटः।
स्फुटच्चटचटास्फोटैर्जडिताखिलदिक्तटः।।६।।

They rent as under at the same time, the sides of the highest hills and mountains; and split in twain, the rocky shores and banks every where.

लोकपालैरिवाकारैर्नारायणभुजैरिव।
स चतुर्भिश्चतुर्दिक्कं निर्जगाम महीपतिः।।७।।

The king then issued forth to all the four sides, in the four fold or four parted from of himself; like the four regents of the four quarters of the sky, or like the four arms of Nārāyaṇa, stretching to so many sides of heaven.

चतुरङ्गेण महता सैन्येन परिवारितः।
अट्टालवलयात्कृच्छ्रान्निर्गत्य नगराद्बहिः।।८।।

Being then followed by his fourfold forces, (composed of horse, elephants, war-cars and foot soldiers); he then rushed out of the confines of his city of palaces, and marched to the open fields lying out of the town.

ददर्शात्मबलं रिक्तं बलवद्रिपुमण्डलम्।
गर्जन्तं च लयाकृत्या भीमं युद्धोद्धतार्णवम्।।९।।

He saw the thinness of his own army, and the strong armament of his enemies all around; and heard their loud clamour all about, like the wild roar of the surrounding sea.

शरसीकरनीरन्ध्रं मकरव्यूहसंकुलम्।
वारणव्यूहवलितं तरङ्गव्यूहविस्तृतम्।।१०।।

Flights of arrows flying thickly through the air, appeared as sharks floating in the sea; and the bodies of elephants, moving in the wide battle field, seemed as the huge waves of the ocean.

चक्रावर्तवहद्व्यूहकल्लोलकलितान्तरम्।
चलद्रथशतावर्तं पताकालहरीगणम्।।११।।

The moving battalions wheeling circular bodies, seemed as the whirling eddies in the sea; and the coursing chariots with their waving flags, appeared as the sailing ships with their unfurled sails.

प्रस्फुरच्छत्रफेनाढ्यं हयहेषितफीत्कृतम्।
समुल्लसद्धेतिजलं कचद्धाराकरं परम्।।१२।।

The uplifted umbrellas were as the foams of the sea, and the neighing of horses, likened the frothing of whales. The glaring of shining weapons, appeared as the flaring of falling rain under the sunshine.

तरत्तरलमातङ्गतुरङ्गौघतरङ्गकम्।
हेत्यम्भसि कचत्पापमुद्यद्गुलगुलोदरम्।।१३।।

The moving elephants and sweeping horses, seemed as the huge surges and swelling waves of the sea; and the dark Dravidian barbarians gabbled, like the gurgling bubbles of sea waters.

दरीदलनसंक्षुब्धमरुज्जनितघुंघुमम्।
नतोन्नतकृताद्रीन्द्रमहास्पन्दशरीरकम्।।१४।।

The big elephants with their towering and lowering bodies, seemed as they were mounting on dismounting from the heights of mountains, and breaking their hollow caves, howling with the rustling winds.

मज्जन्मातङ्गतुरगहेलाहतमहीधरम्।
अपारविचरत्पूरकल्लोलालमहाजलम्।।१५।।

The battle field looked like the vast expanse of water, in which the slain horses and elephants seemed to be swimming as fragments of floating rocks, and where the moving legions, appeared as the rolling waves of the sea.

अकालकल्पान्तदशासमुत्थानघनाकृतिम्।
आक्रान्तरोदसीरन्ध्ररुधिरैकमहार्णवम्।।१६।।

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The field presented the dismal appearance of an untimely dissolution; appeared as an ocean of blood, stretching to the borders of the visible horizon.

कचदायुधखण्डौघडीनरत्नावृतोदरम्।
चलद्व्यूहचलद्व्यस्तयन्त्राश्मक्षेपणाश्मकम्।।१७।।

The fragments of the shining weapons, showed themselves as the sparkling gems in the womb of the sea; and the movements of forces, resembled the casting of ballast stones into it ?

रत्नसीकरनीहारसंध्याभ्रपटलानतम्।
क्वचित्पांसुपयोवाहपीतहेतिपयोधरम्।।१८।।

The falling weapons, were as showers of gems and snow from above; and presented the appearance of evening clouds in some place, and of fleecy vapours in another.

तमालोक्य रणाम्भोधिमगस्त्योऽस्य भवाम्यहम्।
इति संचिन्त्य मनसा स पातुं तं रणार्णवम्।।१९।।

Beholding the ocean like the battalion of the enemy, the king thought of swallowing it up, as the sage Agastya had sucked in the ocean; and with this intent, he remembered his airy instrument, which he thought to employ on this occasion; (and which would disperse the cloud of the hostile force like the wind).

अस्त्रं सस्मार वायव्यं चतुर्दिकं च संदधे।
धनुषि शिखराधारे त्रिपुरान्त इवोद्यतः।।२०।।

He got the airy instrument, and aimed it at all sides; as when the god Śiva had set the arrow to his bow on mount Meru, to slay the demon Tripura.

(This passage shows the slaughter of Tripura, when the Indo-Āryans had their habitation on Meru or the polar mountains).

आत्मीयदेशसैन्यानां श्रेयोर्थं शान्तयेऽनलम्।
नमस्कृत्याथ जप्त्वाशु स तत्तत्याज दारुणम्।।२१।।

He bowed to his god Agni-Ignis, and let fly his mighty missile with all his might; in order to repel the raging fire, and preserve his own forces from destruction.

यथा तथैव तत्याज तस्य साहायकाय सः।
पर्जन्यास्त्रं महास्त्रेशं द्विषदातपशान्तये।।२२।।

He hurled his airy bolt, together with its accompaniment of the cloudy arms; both to drive off as well as to set down the fire of the enemy.

तस्मादस्त्रजुषो घोराद्धनुषः परिनिर्गताः।
अष्टमूर्तेश्चतुर्दिक्कमाशाकुहरपूरकाः।।२३।।

These arms being propelled from his octuple cross bow, burst forth into a thousand dire weapons, which ran to and filled all the four sides or quarters of the sky.

निर्ययुर्बाणसरितस्त्रिशूलसरितस्तथा।
शक्तीनामुग्रसरितो भुशुण्डीसरितस्तथा।।२४।।

Then there issued forth from these, an abundance of darts and arrows; and currents of iron spears and tridents; and volleys of shots and rockets.

मुद्गराणां च सरितः प्रासानां सरितो रयात्।
चक्राणां चैव सरितः परश्वधनदीरयाः।।२५।।

There were torrents of missiles and mallets, as well as currents of discs and battle axes.

तोमराणां च सरितो भिन्दिपालमहापगाः।
पाषाणानां च सरितो वाताः कल्पान्तसंशिनः।।२६।।

There were streams of iron clubs, crows and lances; and floods of bhindipalas or short arrows thrown from the hand or through tubes; and also washes of spring nets, and air instruments of incredible velocity.

अशनीनां च सरितो विद्युतां सरितस्तथा।
जलधारासरित्पूराः खड्गवर्षसमन्विताः।।२७।।

There was an effusion of fire bolts, and a profluence of lightning, as also showers of falling shorts, and scuds of flying swords and sabres.

सनाराचा महावर्षहर्षलोत्पातपीवराः।
नागाश्च युगपर्यन्तस्फुटिताद्रीन्द्रजा इव।।२८।।

There were falls of iron arrows, and javelins and spears of great force and strength; and purling of huge snakes, that were found in mountain caves, and grew there for ages.

तेनास्त्रवर्षवेगेन धुतः सोऽरिबलार्णवः।
झटित्येव न कालेन पांसुराशिरिवाभितः।।२९।।

It was in no time, that the force of these flying arms, blasted the ocean of the hostile forces; which fled in full haste and hurry in all directions, as heaps of ashes before the hurricane and whirlwind.

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सलिलाशनिशस्त्राणामासारैश्चण्डमारुतैः।
सरांसीव विसेतूनि सैन्यानि परिदुद्रुवुः।।३०।।

The thunder showers of arms, and the driving rain of weapons, were driven away by the impetuous winds; and invading hosts buried to all sides, as the torrent of a river breaks its embankment, and overflows on the land in the rains.

चतुरङ्गश्चतुर्दिक्कं बलौघः स पराङ्मुखः।
ययौ प्रावृड्गिरिणदीमहावाह इव द्रुतः।।३१।।

The four bodies of troops (consisting of horse, elephant, chariots and foot-soldiers), fled vanquished from the field to the four directions; just as the mountain cataracts precipitate on all sides during the rains.

वहत्स्वन्नबृहच्छिन्नपताकाकेतुपादपः।
मरीचिपुष्पशबलविलोलासिलतावनः।।३२।।

The lofty flags and their posts, were torn and broken and hurled down as large trees by storm; and the forest of uplifted swords were broken to pieces, and scattered like the petals of *marice* flowers over the ground.

विलुठत्पुष्टपाषाणपृषद्रक्तद्रवावचः।
घोरैर्घुरघुरारावैरलं हृदयभङ्गदः।।३३।।

The sturdy bodies of stout soldiers, were rolling as stones on the ground, and besmeared with blood gushing out of their wounds; while the groans of their agony, broke down the stoutest hearts.

उह्यमानबृहद्दन्तिदन्तद्रुमविघट्टनैः।
स्फूर्जच्चटचटारावतर्जितोद्गर्जिताम्बुदः।।३४।।

Large elephants rolled upon the ground with their elevated tusks rising as trees; and roared aloud with their crackling sounds, vying with thunder claps and roaring clouds.

हेतिवृत्तोग्रसंघट्टपुष्पजातझणज्झणः।
तरत्तरलसारावतुरङ्गमतरङ्गकः।।३५।।

The clashing of the weapons against one another, was as the crashing of the branches of trees against each other; and the horses clashing on one another, sounded as the clashing of waves of the sea.

रथादिभटचक्रौघशिलाक्रेंकारपीवरः।
पदातिरथहस्त्यश्वशिलासंघट्टसंकटः।।३६।।

The crackling of war cars and their huge wheels, sounded as the rattling of the hail storm on high; and the mingled noise of the clashing of carriages, horse, elephants and foot-soldiers, sounded as the crashing of stones.

कटुचंकारचीत्कारक्रेंकारपरिपीवरः।
मृता मृता वयमिति घनकोलाहलाकुलः।।३७।।

The harsh sound of war hoops and shouts, was loud on all sides; and cries of dying soldiers, crying "we die, we are slain," swelled in the air all around.

सेनावारिमहावर्तचलद्गुलुगुलारवः।
रक्तसीकरनीहारसंध्याम्बुदवितानकः।।३८।।

The army appeared as a sea, and their march was as the whirling of an eddy with its gurgling sound; and the blood-shed on their bodies, exhibited the rosette hue of the evening sky.

हेतिवीचिवटाच्छिन्नवारिवामनवारिदः।
वर्षपङ्किलभूपीठतटखण्डनमण्डितः।।३९।।

The waving weapons, appeared as a lowering cloud moving upon the shore; and the ground besmeared in blood seemed as the fragment of a purple cloud.

कुन्तशूलगदाप्रासवहत्तलतलाद्भुतः।
साक्रन्दबीरुजनताप्रतपन्मृगपोतकः।।४०।।

The lancers, mace bearers and spear-men, seemed to bear the tall *tala* trees in their hands; while the cowardly crowds of men, were seen to cry aloud like the timid deer in the plain.

मृतहस्त्यश्वयोधौघजीर्णपर्णनिरन्तरः।
पिष्टदेहवसामांसपङ्कसंजातकर्दमः।।४१।।

The dead bodies of horses, elephants and warriors, lay prostrate on the ground liken the fallen leaves of trees; and the rotten flesh and fat of the bruised carcasses, were trodden down to mud and mire in the field.

चूर्णीकृतशुरापिष्टमहास्थिघनसैकतः।
उह्यमानशिलापूरकाष्ठकोटिकटङ्कटः।।४२।।

Their bodies were pounded to dust under the hoofs of the horses; and the concussion of wood and stones under the driving winds, raised a rattling sound all around.

उद्गर्जत्प्रलयाम्भोदैर्वहत्प्रलयवायुभिः।
प्रपतत्प्रलयासारैः प्रलयाशनिसंकटैः।।४३।।

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The clouds of dooms-day were roaring, and the winds of desolation were blowing; the rains of the last day were falling, and the thunders of destruction were clapping all about.

पङ्किलाखिलभूपीठैः सलिलोपप्लुतस्थलैः।
सितशैत्यवशाश्यानधाराकृतखपञ्जरैः।।४४।।

The surface of the ground was all muddy and miry, and the face of the land was flooded all over; the air was chill and bleak, and the sky was drizzling through all its pores.

समग्रनगरग्रामगृहज्वलितयह्निभिः।
प्रजाश्वेभपदातीनामाक्रन्देनापि घर्घरैः।।४५।।

The huts and hamlets, and the towns and villages, were all in a blaze; and the people and their cattle, with all the horses and elephants, were in full cry and loud uproar.

रथाम्भोधरनिर्ह्रादैर्दिवि भूमौ घनारवैः।
चतुर्दिक्कं घनं तारक्रेंकारस्य चतुष्टयैः।।४६।।

The earth and heaven, resounded with the rolling of chariots and rumbling of clouds; and the four quarters of heaven, reverberated to the twanging of his fold bow on all the four sides.

विद्युद्वलयविस्तारकारिसंघट्टघर्षणैः।
शरशक्तिगदाप्रासभिन्दिपालादिवर्षणैः।।४७।।

The forky lightning were playing, by the friction and clashing of the clouds; and showers of arrows and missiles fell profusely from them, with the thunder bolts of maces, and darts of spears.

सर्वदिक्कमसंख्यानि बलानि बलशालिनाम्।
भूभृतां विद्रवन्त्याशु विनेशुर्मशकौघवत्।।४८।।

The armies of the invading chiefs, fled in confusion from all the four sides of the field; and the flying forces fell in numbers like swarms of ants and troops of gnats and flies.

उद्दामपावकवनोपमहेतिसार्थ-
मेघानलाकुलजनाशनिवर्षपातैः।
आसन्बलानि चपलाब्धिजलाबलानि
पर्याकुलानि वडवाग्निमिवाविशन्ति।।४९।।

The myrmidons of the bordering tribes, were burnt amidst the conflagration of fiery arms; and were pierced by the fiery weapons, falling like thunderbolts upon them, from the darkened sky. The flying forces resembled the marine animals of the deep, which being disturbed by the perturbed waters of the sea, plunge at last into the submarine fire.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० वि० चतुर्दिग्गतबलद्रवणं नामैकादशाधिकशततमः सर्गः।।१११।।

CHAPTER 112

FLIGHT OF THE FOREIGN FOES

Argument. Account of the routed soldiers, and the names of their countries and places of retreat.

वसिष्ठ उवाच

लोकहाराम्बरव्यालं चेदिचन्दनकाननम्।
छिन्नं परशुधाराभिः पतितं दक्षिणार्णवे।।१।।

Vasiṣṭha continued: The Chedis of Deccan, who were as thickly crowded as the sandal wood of their country, and girt with girdles resembling the snakes about those trees, were felled by the battle axes, and driven afar to the southern main-the Indian Ocean.

पर्णवत्प्रोह्य पूरेण पारसीकाः परस्परम्।
प्रहरन्तो विमोहेन विनष्टा वञ्जुलावने।।२।।

The Persian flew as the flying leaves of trees, and striking against one another in their madness, fell like the vanjula leaves in the forest.

दर्दुराद्रौ दुरन्तेषु दरदीर्णहृदन्तराः।
दरीरन्ध्रेषु संलीना दरदा दानवा इव।।३।।

Then the demon like Darads, who dwell in the caverns of the distant Dardura mountains, were pierced in their breasts, and fled from the field with their heart rending sorrow. (The Dardui is a people of Afghanistan).

चतुरायुधधाराग्रचूर्णनीहारधारिणः।
विद्युद्वलयिनो वाता वेल्लितायुधवारिदाः।।४।।

The winds blew away the clouds of weapons, which poured down torrents of missible arms, that shattered the armours of the warriors, and glittered like curling lightning.

दन्तिनोऽन्योन्यमाभग्नदन्तदेहौघपीडिताः।
मृत्युदरोम्भकग्रासपिण्डपिण्डा इवाभवन्।।५।।

The elephant falling upon one another, pierced their bodies and gored each other to

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death with their tusks; and became heaps of flesh, similar to the lumps of food with which they filled their bellies.

तज्जा रैवतिका रात्रौ रौद्रतोमरताडिताः।
रूपिकाभिः पिशाचीभिर्भुक्ता भागीकृताङ्गकाः।।६।।

Another people of the same country, and of the Raivata mountain, who were flying from the field by night; were way-laid by the horrid Pisācas, that tore their bodies and devoured them with voracity.

तालीतमालमगहने दशार्णा जीर्णजङ्गले।
गले पादं निधायान्तः कृत्ताः सिंहैर्गतासवः।।७।।

Those that fled to the *tala* and *tamāla* forests, and to the old woods on the bank of the *dasārnā* river; were caught by lions and tigers crouching in them; and were throttled to death under their feet.

पश्चिमार्णवतीरस्था नालिकेरधरावनौ।
यवना विगतप्राणा निगीर्णा मकरोत्करैः।।८।।

The *yovanas* living on the coasts of the western ocean, and those in the land of coconut trees; were caught and devoured by sharks, in the course of their flight.

नाराचनिकरं नीलं निमेषं नासहञ्छकाः।
रमठा नलिनीषण्डा इव ताण्डवितासवः।।९।।

The śakas or *scythians* being unable to endure the impulse, of the black iron arrows for a moment fled to all directions; and the Rumatha people were blown away and broken down, like the lotus bed by the blowing winds.

श्रवणाभोगशृङ्गाग्रो महेन्द्रोऽद्रिर्दिवि व्रजैः।
विद्रुतैर्वलितो नीलैर्जालैर्जलमुचामिव।।१०।।

The routed enemy flying to the Mahendra mountain, covered its three peaks with their armours of black mail, and made them appear as mantled by the sable clouds of the rainy weather.

चामीकरवराकारा भग्ना तङ्गणवाहिनी।
मृता हृताम्बरा चोरैर्भुक्तैकान्ते निशाचरैः।।११।।

The legions of these hostile forces, being broken down by the arms of the king, like the large mines of god, were first plundered of their raiments by the highway robbers, and then killed and devoured by the nocturnal cannibals and hobgoblins of the desert.

द्यौरिवर्क्षभरैरासीत्तदासारं भुवस्तलम्।
विवर्तमानैरभितः कचद्भिर्ज्वलनायुधैः।।१२।।

The surface of the land was converted to the face of the sky; by the broken fragments of weapons glistening on like the stars of heaven twinkling in myriads above.

धाराधरधरारन्ध्रप्रतिश्रुद्धनघुंघुमा।
जगद्गेहगुहासीद्द्यौर्घनं गातुमिवोद्यता।।१३।।

The caverns of the earth, resounding to the noise of the cloud above, appeared as a grand orchestra, sounding the victory of the king both in earth and heaven.

द्विपान्तरजनाश्चक्रैर्जर्जरा जीवितं जहुः।
मीनजङ्गलजम्बाले जीर्णमत्स्या इवाजले।।१४।।

The peoples inhabiting the islands, lost their lives under the whirling disks; as the dwelling in the watery marshes perish on dried lands for want of rain.

यावद्द्वीपा जिताः कुक्षौ सह्याद्रौ सममूर्तयः।
आश्वस्य दिवसान्सप्त ययुरायासमन्थरम्।।१५।।

The vanquished islanders fled to the sahya mountains, and having halted there for a weak, departed slowly to the respective places.

गन्धमादनपुन्नागवनकुञ्जेषु पुञ्जिताः।
विद्याधरकुमारीभिर्गान्धाराः परिरक्षिताः।।१६।।

Many took shelter in the Gandha-mādana mountains, while multitudes of them resorted to the Punnāga forests; and the retreating Gandharas became refugees in the sanctuaries of the Vidyādhara maidens.

हूणचीनकिरातानां मुक्तैस्तैश्चक्रवर्षणैः।
कमलानीव लूनानि शिरांस्यभिमुखानिलैः।।१७।।

The Huns, chins and *Kirātas*, had their heads struck off by the flying discuses of the king; and these were blown away by the opposite winds, like lotus flowers by the blast.

निलीपा नलिनीनाले कण्टका इव निश्चलाः।
द्रुमे द्रुमे द्रुममया भयात्त्वस्यावसंश्चिरम्।।१८।।

The Nilipa people, remained as firm as trees in a forest, and as fixed in their places as thorns on stalks and brambles.

चारुसारङ्गरङ्गासु शैलकाननभूमिषु।
चतुर्दिक्कं तदापातैः संपन्नं क्षोभणं घनम्।।१९।।

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The beautiful pastures of antelopes, the woodlands and hilly tracts on all sides; were desolated by showers of weapons, and the rush and crush of the forces.

कण्टकस्थलनामानः कण्टकस्थलकर्कशाः।
कण्टकस्थलगा आसन्कण्टकस्थलमडण्ले।।२०।।

The thorny deserts became the asylum of robbers, after they deserted their habitation to be over grown by thorns and thisles.

पारसीकाः परं पूरैः पारं प्राप्य पयोनिधेः।
निपेतुः पवनैः पूताः प्रलये तारका इव।।२१।।

The Persians who were abundant in number, got over to the other side of the sea (the Persian gulph); and were blown away by the hurricane, like stars blasted by the storm of final desolation.

ववुरम्भोधिकुट्टाका दृषदां कटकाङ्किताः।
सर्वदिग्वनलुण्टाका वाताः प्रलयशङ्किताः।।२२।।

The winds blew as on the last day of destruction, and broke down the woods and forests all about; and disturbed the sea by shaking its hidden rocks below.

आसारसाराः पङ्काम्बुप्लुताः सघनघुंघुमाः।
आसन्दशदिशोऽदृश्या बहुक्षुब्धायुधानिलैः।।२३।।

The dirty waters of the deep, rose on high with a gurgling noise; and the sky was invisible owing to the clouds of weapons, which obscured its face on all sides.

निर्ह्रादकारिभिर्वातैर्वहच्छपछपारवम्।
प्रसस्रुर्भुवि नीहारा महार्णवरया इव।।२४।।

The howling winds, raised a clapping and flapping sound all about; and there fell showers of snow also, which flowed on earth, like the waters of the sea.

विदूरस्था रथेभ्यश्च वीचिचीत्कारकारिणः।
सरोम्भस्यनिलैः पेतुः पद्मेभ्य इव षट्पदाः।।२५।।

The charioteers of Vidura country, fell down from their cars, with the loud noise of waves; and were driven to fall into the waters of the lake, like bees from lotuses.

आयुधौघेऽपि चक्रौघात्पादातं बलमाविलम्।
रजोराशिरिवासारे न समर्थं पलायने।।२६।।

The routed foot soldiers who were as numerous as the dust of the earth, and well armed from head to foot; were yet so overpowered under the showers of darts and discs, that they were blinded by the tears of their eyes, and disabled to beat their retreat. (*i.e.* They were as dust, set down by the showers of darts from above, and tears of their eyes below).

हूणा आमस्तकं मग्ना उत्तरार्णवसैकते।
किलन्नास्तत्रैव पङ्कान्तः पूरणाविलशूलवत्।।२७।।

The Huns were buried with their heads and heels, in their flight over the sandy deserts of the north; and others were as muddied as the dirty iron, by their being fastened in the miry shores of northern seas. (The huns had been the progenitors of the present Hungarians, residing beyond the Baltic. They are said to have been as dark complexioned as their cognate Dravidians of Deccan in Southern India).

तीरैलावनलेखासु शकाः पूर्वपयोनिधेः।
नीता बद्ध्वा दिनं मुक्ता न गता यमसादनम्।।२८।।

The śāks (saccac or scythians), were driven to cassia forest on the bank of the eastern main; there they were confined for some time, and then released without being dispatched to the regions of death.

मन्दं मन्द्रा महेन्द्राद्रौ क्रन्दन्तः पतिता दिवः।
आश्वासिता मुनिवरैर्निजाश्रममृगा इव।।२९।।

The Madrasees were repulsed to the Mahendra mountains, whence they lightly alighted on the ground as if fallen from heaven; and there they were protected by the great sages, who preserved them there with tender care as they bear for the stags of their hermitage.

प्रविष्टा याचनं सह्ये लब्धाः सुरबिलाद्द्वयम्।
अनर्थेनाऽर्थ आयाति काकतालीयतः क्वचित्।।३०।।

The fugitives flying to the refuge of the sahya mountains, found in lieu of their imminent destruction, in the subterranean cell, the two fold gain of their present and future good therein. Thus it comes to pass that, many times good issues out of evil, where it was least expected. (We know not what were the two great gains made at this place, expect it be made to them, that the hidden cell of *sahya* or patience is the door to prosperity and success).

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पतिता दर्दुरारण्ये दशार्णा जीर्णपर्णवत्।
भुक्त्वा विषफलान्यज्ञा मृतास्तत्रैव ते स्वयम्।।३१।।

The soldiers flying to Daśārṇā at the confluence of the ten rivers, fell into the *Dardura* forest like the fallen leaves of trees; and there they lay dead all about by eating the poisonous fruits thereof.

विशल्यकरणीं भुक्त्वा काकतालीययोगतः।
हिमाद्रौ हैहया याता गृहं विद्याधरा इव।।३२।।

The Haihayas that fled to Himālayas, drank the juice of *Viśalya-karaṇī* or pain killing plants by mistake; and became thereby as volant as Vidyāharas, and flew to their country.

पृष्ठनृम्लानकुसुमा धनुर्भिर्गृहमागताः।
वङ्गा नाद्यापि दृश्यन्ते पिशाचत्वमिवागताः।।३३।।

And then the people of Bengal, who are as weak as faded flowers, showed the backs to the field, and fled to their homes; from which they dare not ster even to this day, but remain as *Piśācas* all along.

अङ्गा वनफलैर्भुक्तैर्विद्याधरपदप्रदैः।
विद्याधरीभिः क्रीडन्ति दिवि विद्याधराः स्थिताः।।३४।।

But the people of Aṅga or Behar, that live upon the fruits of their country; are as strong as *Vidyādharas*, and sport with their mates, as if it were in heavenly bliss.

तालीतमालखण्डेषु पतिताः पातिताङ्गकाः।
पारसीका गता मोहं भ्रमाद्वैमानिका इव।।३५।।

The Persian being worsted in their bodies, fell into the *tāla* and *tamāla* forests; whereby drinking their intoxicating extracts, they became as giddy as drunken men. (The addictedness of Persian to their delicious drinks, is well known in their Āna Cronatics).

तरलासारमातङ्गं पतितं तङ्गणाङ्गणे।
अङ्गैरङ्ग कलिङ्गानां चतुरङ्गं बलं हतम्।।३६।।

The light and swift mettled elephants of the swarthy Kalingas, pushed against their four fold armies in the field of battle, where all lay slain in promiscuous heaps.

क्रमत्यरिबले साल्वाः शरशैलोदकोदरे।
पतिताः प्रभुणा सार्धमद्याप्येवोपलाः स्थिताः।।३७।।

The sālwas passing under the arrows and stones of the enemy, fell into the waters which girt their city, wherein they perished with the whole of their hosts, that are still lying therein the form of heap of rocks.

असंख्याः प्रपलायन्तः ककुभं ककुभं प्रति।
नराः सरत्तरङ्गेषु सागरेषु लयं गताः।।३८।।

There were numbers of hosts, that fled to different countries in all directions; and many that were driven to the distant seas, where were all drowned and dead, and borne away by the waves.

क्षेत्राटवीपुरजलस्थलशैलकूल-
कुल्याग्रहारसरिदब्धिभृगुद्रुमेषु।
ग्रामारपट्टिगिरिकूपगुहागृहेषु
भ्रष्टानि कः कलयितुं कुबलानि शक्तः।।३९।।

But who can count the countless hosts, that fled to and lay dead and unnoticed in every part of the wide earth and sea, on the fields and plains, in forests and woods, on land and water, on mountains and dales, on shores and coasts and on the hills and cliffs. So there is nobody who can tell what numbers of living beings are dying every moment, in their homes and abodes in cities and villages, in caves and dens, and every where in the world.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अवि० वि० बलपरिभ्रंशो नाम द्वादशाधिकशततमः सर्गः।।११२।।

CHAPTER 113

DESCRIPTION OF THE OCEAN

Argument. Relation of the cessation of arms, and description of majestic ocean.

वसिष्ठ उवाच

बलान्यनुतरन्तोऽथ तदित्थं द्रवतां द्विषाम्।
दूराद्दूरतरं प्राप्ताश्चत्वारस्ते विपश्चितः।।१।।

Vasiṣṭha continued: The hostile forces of the enemies, thus flying on all sides, were pursued to a great distance by the forms of *Vipaścit* as said before.

सर्वशक्तिमयैकेन चेतनेनेश्वरेण ते।
प्रहिता दिग्जयं चक्रुः सर्व एव समाशयाः।।२।।

These four forms of almighty power, and of one soul and mind; went on conquering the four

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regions on every side, with one intent and purpose.

दूरात्तावदविच्छिन्नमनुस्त्रुर्बलानि ते।
यावत्तीरं समुद्राणां प्रवाहाः सरितामिव।।३।।

They chased the retreating enemies without giving them any respite, to the shores of the seas on all sides; as the currents of rivers keep on their course without intermission, to the coast of the far distant ocean.

दूराविश्रान्तयानेन तेषां तत्सर्वसाधनम्।
आत्मीयं परकीयं च क्षीणं कुसरिदम्बुवत्।।४।।

This long course of the royal forces, as well as of the enemies, soon put an end to all their provisions and ammunitions, and all their resources and strength were exhausted at last, as a rill is lost under the sands ere it reaches the lake.

आत्मीयान्यन्यदीयानि तेषां वीक्ष्यबलान्यलम्।
क्षीणानीव मुमुक्षूणां पुण्यपापानि धावताम्।।५।।

The king beheld his forces and those of his enemies, to be as exhausted at the end; as the merits and demerits of a man are lost up on his ultimate liberation.

स्वयमस्त्राणि शान्तानि कृतकृत्यान्यथाम्बरे।
ज्वालाजालानि वह्नीनां दाह्यस्यासंभवादिव।।६।।

The weapons ceased to fly about, as if they were at rest after they had done their part in the sky; and as the flames of fire subside of themselves, for want of fuel and the combustibles.

आलयेषु रथाश्वेभवृक्षौघादिषु हेतयः।
आसन्निद्रालवो लीना दिनान्ते विहगा इव।।७।।

The horses and elephants went under their shelters, and the weapons stuck to trees and rocks; and they seemed to fall fast asleep, like birds upon their spray at night fall.

तरङ्गा इव तोयेऽन्तर्नीहारा इव वारिदे।
मेघा वायाविवामोदा व्योमनीव निलिल्यिरे।।८।।

As the waves cease to roll in a dried up channel, and the snows to fall under the clouded sky; and as the clouds fly before the storm, and the fragrance of flowers is borne away by the wind.

धारापङ्कतलालीनशान्तहेतिचलेचरः।
नाराचसीकरासारनीहारपरिवर्जितः।।९।।

So the flying weapons were submerged like fishes, under the falling showers of rain; and the dripping drops o darts, were thwarted by the thickening showers of snow; (*i.e.* the dropping arrows were driven away, by the drifts of snow).

चक्रावर्तशतोन्मुक्तो युक्तः सौम्यतयाच्छया।
प्रशान्तमेघसंरम्भतरङ्गोत्तुङ्गवर्षणः।।१०।।

The sky was cleared of the whirling disks, that were hurled by hundreds, and hurtling in the hazy atmosphere; and it got a clean sweep of the gathering clouds, that were soaring up in surges, and pouring down in floods of rain.

अन्तर्लीनर्क्षरत्नौघकोणसंस्थार्कवाडवः।
शून्यतावारिरमलो व्योमैकाब्धिरभूत्पृथुः।।११।।

The firmament presented the appearance of an immense ocean, composed of the limpid fuel of the vast void; and containing the sparkling gems of the stars in its bosom, and the burning submarine fire of the sun in the midst of it.

लम्बप्रकाशगम्भीरं प्रसन्नं कान्तिमत्ततम्।
रजोविरहितं रेजे खं मनो महतामिव।।१२।।

The great vacuum appeared as extensive and deep and as bright and serene, and devoid of the dust of rajas or pride, as the minds of great men; (which are of equal extent and depth of knowledge etc.).

अथार्णवांस्ते ददृशुराकाशस्यानुजानिव।
विस्तीर्णान्विमलाकारान्पूरिताखिलदिक्तटान्।।१३।।

They then beheld the oceans, lying as junior brothers of the skies; being of equal extent and clearness, and stretching to the utmost limits of the horizon.

तरङ्गकणकल्लोलमहागुलुगुलाकुलान्।
भूरिसीकरनीहारहारिहारिशरीरिणः।।१४।।

These with their deep sounding waves and foaming froths, are as gratifying to the minds of people; as the roaring clouds with their showers of snow, are ravishing of human hearts.

स्थितानात्मानमास्तीर्य भूमौ व्याध्यातुरानिव।
श्वसनार्ताश्चलद्देहान्विवर्तोर्मिमहाभुजान्।।१५।।

They having fallen down from high heaven, and stretching wide their huge bodies on the

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earth below; seem to be rolling grievously on the ground, with their deep groanings and breathings, and raising up their billowy arms, in order to lift themselves on high.

जडानपि स्पन्दमयान्कल्लोलाकोटकोटरान्।
संसारानिव विस्तीर्णांश्चक्रावर्तदशाकुलान्।।१६।।

They are gross and dull bodies, yet full of force and motion, and though they are mute and dumb, yet full of noise and howling in their hollow cavities; they are full of dreadful whirlpools, as is this world with all its dizzy rounds.

रत्नराशितटोद्योतपीवरीकृतभास्करान्।
शङ्खराशिविशद्वातशब्दतर्जितघुंघुमान्।।१७।।

The gems sparkling on the banks, add the brightness of the sun beams (in the morning); and the winds blowing in the conch-shells, resound all along the coast.

मांसलोर्मिघटाघोषघर्घराम्बरडम्बरान्।
वर्तुलावर्तविस्तारप्रभ्रमद्विद्रुमद्रुमान्।।१८।।

Here the huge waves are growling, like the big clouds roaring loudly on high; and the circling eddies are whirling around, as the shattered coral-lines were scattered along.

मकरव्यूहनिर्ह्रादघर्घरोदरघुंघुमान्।
मत्स्यपुच्छच्छटाच्छिन्नमज्जत्पोतकृतारवान्।।१९।।

The hoarse snorting of sharks and whales, is howling in the bosom of the deep; and the lashing of the waters by their tails, sounded as the splashing of the oars of vessels in them.

उद्ग्रीवकूर्ममकरनिगीर्णौर्णनरोत्करान्।
ऊर्मिबिम्बितसप्ताश्वसहस्रार्कनभोनिभान्।।२०।।

Here are the horrid sharks and alligators, devouring the fleecy mermaids and marine men in numbers; and a thousand suns shining in their reflexions on the rising waves.

भांकारकारिपवनपतद्धूत्यततोद्धटान्।
ऊर्म्यूदस्तमणिव्रातबलाज्झणझणध्वनीन्।।२१।।

Here are seen fleets of ships floating on the surface of the waters, and rising aloft on the tops of the tops of the waves; and driven forward by the blowing winds, howling horribly through the furling sails and crackling cordage.

नानाजालैर्बलभुजैर्हेलास्पृष्टार्कमण्डलान्।
नमदुन्नमदुद्रश्मिरत्नमाणिक्यमण्डलान्।।२२।।

The ocean with his hundreds of arms of the heaving waves, handles the orbs of the sun and moon; and displays varieties of sparkling gem, with reflexions of their beams in them.

उत्फालफेनिलावर्तविवर्तमकरोत्करान्।
क्वचित्करिकरोन्नामैः क्षणं वंशवनीकृतान्।।२३।।

Here were the shoals of sharks, skimming over the foaming main; and there were the water spouts, rising like columns of elephants trunks to the skies, and representing a forest of bamboos.

लहरीवल्लरीवालान्पृष्ठतालिषु माधवान्।
क्वचिदन्तरविश्रान्तसपरिच्छदमाधवान्।।२४।।

In some places, the rippling waves were gliding, like curling creepers, with hairy tufts and frothy blossoms on them; and in others, little rocks resembling the backs of elephants and bearing the vernal flowers, were scattered in the midst of the waters.

एकदेशस्थितासंख्यनानासुरसुरालयान्।
तारानवतरङ्गौघपरिदन्तुरिताम्बरान्।।२५।।

Some where were the heaps of froth and frost and hills of ice bergs, resembling the edifices of the gods and demigods; and else where were the groups of sparkling little billows, that laughed to scorn the clusters of shining stars in the skies.

गुहामशकवद्गर्तभीतशाखायिताचलान्।
नयतोम्बुतरङ्गौघैर्वेलाद्रीनतिखर्वताम्।।२६।।

Here are branches (chains) of rocks concealed in its depth, like little gnats hidden the huge surges, which make pygmies and dwarfs of the high hills on earth.

खक्षेत्रारोपितानल्परत्नरश्मिपथाङ्कुरान्।
शुद्धशुक्तिमुखोन्मुक्तमुक्तान्तरितसैकतान्।।२७।।

Its coasts are spread over with sparkling gems, like beds of gemming sprouts and shoots of flowers on the ground (or) as the ground strewn over with the germinating shoots and sprouts of gemming blossom); while the glistening pearls bursting out of their silvery shells sparkle amidst the spreading sands.

नानारत्नांशुकौशेयसूत्रचित्रांस्तरङ्गितान्।
विशत्रदीन्दशादिग्भिः समाकीर्णान्पटानिव।।२८।।

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The sea seems to weave a vest of silken stuff, with its fleecy waves; and decking it with all its floating gems and pearls; while the rivers flowing into it from all directions, serve to colour it with their various waters.

इन्द्रनीलतटैर्व्युप्तमुक्ताशुक्तिशताङ्कितैः।
क्वचिद्दर्शयतः कान्तशतेन्दुकनखश्रियम्।।२९।।

The coasts studded with gems and pearls of various hues, display as it were the beams of a hundred moons, in the versi coloured nails of its feet.

रत्नांशुजालसंदग्धास्तरङ्गादेशबिम्बिताः।
परिवर्तयतः फुल्लास्तीरतालीवनावलीः।।३०।।

The shadows of the beachening *tali* forests, falling on the swelling waves of the sea, were imbued with the hues of the marine gems; and appeared as moving arbours with their variegated foliage, fruits and flowers.

एलालवङ्गकङ्कोलफलमालां जिघृक्षुभिः।
वेलावनलताभ्रष्टामात्तावृत्तीञ्जलेचरैः।।३१।।

There are seen the shadows of sundry fruit trees, reflected in the waters gliding below; and as rising up and falling down with their reflexions in the moving waves and billows. The false and falling shadows, gathered numbers of marine beasts under them, for gorging the falling fruits. (This is pursuing a shadow).

चूतनीपकदम्बाग्रविहगान्प्रतिबिम्बितान्।
भुञ्जानैर्विप्रलम्भेन कृताच्छोटाञ्जलेचरैः।।३२।।

Again the greedy fishes were collected some where, and leaping to catch the birds that were sitting on the fruit trees, and seen in their reflexions on the waves.

खेचरप्रतिबिम्बेन विद्रवद्भिरितस्ततः।
भग्नबन्धबृहत्सेतून्क्षणं प्रति जलेचरैः।।३३।।

Here are seen many sea monsters also, that break the embankments, and rove about at random in the watery maze, as birds fly freely in the vacuous air.

अमूर्तान्प्रतिबिम्बेन हृदयस्थजगत्त्रयान्।
चतुरो व्योमविपुलान्दिक्षु नारायणानिव।।३४।।

The ocean being a formless deep, bears the image of the three worlds impressed on its bosom; it bears also the image of the pure vacuum in itself, as it bore the image of Nārāyaṇa in its breast.

अतिगाम्भीर्यनैर्मल्यविस्तारविभवैर्नभः।
निगीर्य संदर्शयतो हृदयादिव बिम्बितम्।।३५।।

Its great depth, clearness and immeasurable extent, gives it the appearance of the majestic firmament, which is reflected in its bosom, as it were impress upon it.

जलचारिविहङ्गानां साकाशं प्रतिबिम्बितम्।
आशयैर्दधतः सारैः पद्मान्भृङ्गमिवात्मगम्।।३६।।

It bears the reflexion of the sky and of the flying birds thereof, as if they were the images of aquatic fowls swimming on its surface, or resembled the black-bees fluttering about its lotus like waves.

तरङ्गतरलास्फालमारुतैराहताम्बरान्।
कन्दरोद्गारगम्भीरैः कल्पान्तजलदालयान्।।३७।।

Its boisterous waves are borne to the skies by the violent winds, and washing the welkin's face with their briny sprays; and the deep sounding main, resounding from its hollow rocks, it roaring aloud like the diluvian clods.

गुहागुलुगुलावर्तनिर्घोषाशनिभीषणान्।
भृशं भावयतो ग्रस्तानगस्त्यौर्वानलानिव।।३८।।

The gurgling noise of the whirlpools, resembles the loud thunder claps of heaven; and the submarine fire is sometimes seen to burst out of the deep, like the latent flame of Agastya, that consumed the waters of the main.

भूरिसीकरपुष्पाणि तरङ्गौघतरूणि च।
प्राप्तान्यम्बुवनानीव लहरीमञ्जरीणि खम्।।३९।।

The watery maze presents the picture of a vast wilderness, with its waves as the waving trees; the billows as its branch boughs, its surfs as blossoms, and the foams and froths as flowers.

सरत्तरङ्गजालानि प्रोड्डीनप्राणिमन्त्यधः।
आकाशखण्डखण्डत्वात्पतितानीव विभ्रमात्।।४०।।

The high heaving surges with the shoals of fishes skimming and skipping upon them; appear as fragments of the sky fallen below, and carried away the gliding waters.

एलालवङ्गबकुलामलकीतमाल-
हिंतालतालदलताण्डवखण्डिताग्रे।

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प्राप्ते पतल्लवणवारिधिदीर्घतीरं
रेखा बभावलिनिभाम्बरशैलमूर्ध्नि।।४१।।

Thus the hostile forces were driver afar to the shores of the salt seas; extending far and wide and bounding the earth on every side; while the lofty mountains rising to the skies with there verdant tops, intercepted the sight on all sides.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वा० उ० अवि० विप० समुद्रवर्णनं नाम त्रयोदशाधिकशततमः सर्गः।।११३।।

CHAPTER 114

DESCRIPTION OF THE PROSPECTS ALL-AROUND

Argument. Description of the forest trees, the hills and seas, the forest and hill peoples, and clouds on high.

श्रीवसिष्ठ उवाच

अथ तेषां तदा तत्र ततस्तांस्तानदर्शयन्।
पार्श्वगा वनवृक्षाब्धिशैलमेघवनेचरान्।।१।।

Vasiṣṭha continued: Then the royal army beheld whatever there was on sides of them; namely, the forests and hills, the seas and the clouds, and the foresters and hill people, and the trees of the forest.

देव पश्यास्य शैलस्य येयमभ्रंकषाग्रभूः।
समरुन्मध्यदेशादेरश्मदेशमुपेयुषः।।२।।

They said; behold, O lord, that high hills, which lifts its lofty top to the sky, and invites the clouds to settle upon it; while its midmost part is the region of the winds, and the base is composed of hard and rugged stones.

इमा बकुलपुन्नागनालिकेरकुलाकुलाः।
विपिनावलयो वान्तविविधामोदमारुताः।।३।।

See, O lord, how they abound with fruit trees of various kinds, and the groves whose fragrance is wafted around by the gentle winds.

लुनात्युपत्यकां वार्धिः शैलशालिशिलावलीः।
वनालीर्लहरीदात्रैरापादफलपल्लवाः।।४।।

The sea breaks down the peninsulas with its battering breakers, and disperses the stones of the rocks on its banks; it shatters the bordering forests with its wavy axes, and scatters their fruits and flowers all over the waters. (The gloss explains the peninsula to mean the maritime lands of Madras).

अधित्यकासु मेघालीर्नृत्यतां स्वाम्बुभूभृताम्।
धुनोति जलधिर्बालो गृहधूमावलीमिव।।५।।

Behold the sea—breeze wafting away the clouds, settling on the tops of mountains, by the sufflation of the leafy boughs of trees dancing over them; in the manner of men, blowing away the smoke with their fans.

राकाब्धिपूरसंप्रोतशङ्खशाखास्तटद्रुमाः।
चन्द्रबिम्बफलाः कल्पवृक्षा इव विभान्त्यमी।।६।।

Here are arbours on its coasts, like the trees in the garden of paradise; whose branches are as white as the conch-shells growing in the full-moon-tide, and whose fruits are as bright as the disk of the moon.

रत्नपुष्पभरापूर्णरक्तपल्लवपाणयः।
भवन्तं पूजयन्तीव लतादारान्विता द्रुमाः।।७।।

Lo, these trees with their spouses of the creepers, are honouring you with offerings of gemming flowers; from the rosy palms of their rubicund leaves.

प्रोतोर्मिमकरग्रासैर्दृषइन्तैर्गुहामुखैः।
ऋक्षवानृक्षवद्भूभृद्धत्ते घुरघुरारवम्।।८।।

There is the Rikṣabana rock, howling as a ferocious bear; and devouring the huge sharks and swallowing the swelling waves, in its cavern like mouth, and under its stony teeth.

महेन्द्रो मन्द्रगर्जाभिरभिक्षिपति गर्जतः।
पर्जन्यानूर्जितो जन्यः प्रतिजन्यान्यथा जडैः।।९।।

The Mahendra mountain with loud uproar, growls at the roaring clouds (moving below its height); as the stronger champion hurls defiance against his weaker rival.

चन्दनारूषितः श्रीमाञ्जेतुं जलधिवेल्लनाः।
समुद्यत इवोच्चोऽसौ मल्लो मलयपर्वतः।।१०।।

There the enraged Malaya mount lifts his lofty head, decorated with forests of the sandal wood; and threatens the loud ocean below, rolling with its outstretched arms of the waves on the shore.

सर्वतः कचितोऽजस्रं रत्नवीचिभिरम्बुधिः।
भूरत्नवलयभ्रान्त्या प्रेक्ष्यते सूर्यमार्गगैः।।११।।

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The ocean rolling incessantly, with its gemming waves on all sides; is looked upon by the celestial from high, as if he bore away the treasured gems of the earth.

सरन्ति रत्नमूर्धानश्चलकानिलपायिनः।
वानपूराः पर्वतकाः सर्पा इव नतोन्नतैः।।१२।।

The wild hillocks, with woods and ruddy rocks on the tops, and waving with the wafting gales; appeared as huge serpents, creeping with their crescent gems, and inhaling the breeze.

भ्रमन्तो वीचिशृङ्गेषु मकरेभाः करोत्कटैः।
हरन्ति सीकराम्भोदा मेघानुद्राविता इव।।१३।।

There were the huge sharks and elephants, moving and grappling with each other upon the surges; and this sight delights the minds of men, as that of a rainy and light cloud opposing and pursuing one another.

आवर्तवलिताकारः सीकरोत्करकीर्णदिक्।
पूर्णत्वात्तु शिरोऽशक्तो म्रियतेऽत्युत्करः करी।।१४।।

There is an elephant fallen in a whirlpool, and being unable to raise itself from the same, it lefts its proboscis on the water, and dies with sputtering the water from snout on all sides.

विविधप्राणिसंपूर्णाः सजलाद्रिनतोन्नताः।
यथैवाम्भोधयः सर्वास्तथैव द्वीपभूमयः।।१५।।

The high hills as well as the low seas, are all equally filled with living beings; and as the oceans abound with aquatic animals, so are all lands and islands full of living beings.

आवर्तानात्मनोऽनन्यानप्यन्यानिव भास्वरान्।
गृह्यमाणानसद्रूपान्दृश्यमानानपि स्फुटान्।।१६।।

The sea like the earth and all the worlds, are full of whirlpools and revolutions of things, and all these are mere falsities, that are taken for and viewed as realities.

तरङ्गतरलानन्तर्जडानप्यम्बुधिश्चलान्।
धत्ते ब्रह्मजगन्तीव सान्तानप्यन्तवर्जितान्।।१७।।

The ocean bears in its bosom the liquid waves, which are inert in themselves, and yet appearing to be in continual motion; so Brahma contains the innumerable worlds, which seem to be solid without any substantiality in them. (The worlds are as empty and unstable waves).

यानन्तरिन्द्रवद्भानुमणीन्धत्तेऽम्बुधिर्बहून्।
मन्थापहृतसर्वस्वो देवेभ्यः परिरक्षितान्।।१८।।

It was at the churning of the ocean, by the gods and giants of yore; that it was despoiled of all its bright and hidden treasures, which have since fallen to the lot of the Indra and the Gods.

दृश्यमानान्महातेजस्तथा पातालतोऽप्यलम्।
प्रतिबिम्बविभङ्ग्यान्तरसत्यानिव गोपितान्।।१९।।

It has therefore adopted to wear on its breast, the reflexions of the greatest and brightest lights of heaven, as its false and fictitious ornaments. These are seen even from the nether worlds, and of these no one can deprive it.

तेषां मध्यादेकमेकं प्रत्यहं पश्चिमार्णवे।
निक्षेपाय क्षिपति यं तेन मन्ये दिनं भवेत्।।२०।।

Among the shining sun is one, whose image it bears in its bosom, with equal splendour as it is in heaven. This bright gem is daily deposited as a deposit in the western main, to give its light to the nether world. It is called the gem of day दिनमनि, because it makes day wherever it shines.

नानादिग्देशपयसामब्धौ साधुसमागमः।
यात्रायामिव लोकानां मिथः कलकलान्वितः।।२१।।

There is a confluence of all the waters from all sides to it, and assemblage of them in its reservoir, gives it the clamorous sound, as it is heard in the of crowds of men in a mixed processions.

जलेचरावरा नून सागरार्णवसंगमे।
अन्योन्यवेल्लनाद्युद्धं न कदाचन शाम्यति।।२२।।

Here is a continued conflict of the marine monsters in their mutual contentions, as there is a jostling of the currents and torrents of the waters of rivers and seas, at the mouths of gulfs and bays.

ताम्यत्तिमितरङ्गाग्रनर्तनावर्तविभ्रमम्।
वलयन्वायुरायाति वान्तसीकरमौक्तिकैः।।२३।।

There the large whales are rolling and dancing on the rising waves; and spurting forth spouts of water from their mouth; and these shedding showers of pearls, borne aloft and scattered about by the blowing winds.

सरिन्मुक्तालतामध्यमध्यस्थाब्दमणीश्वराः।
दीर्घाः खणखणायन्ते चञ्चलाः सर्वतोऽम्बुधेः।।२४।।

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The streams of water, flowing like strings, of pearl, and bearing the bubbles resembling brilliant pearls (abdas) amidst them; adorn the breast of the ocean as necklaces, and whistling by their concussion.

महेन्द्राद्रेर्गुहागेहपरावृत्तार्णवाध्वनाम्।
भांकारिण्यो भुवः सिद्धसाध्यानां सुसुखावहः।।२५।।

The sea winds serve to refresh the spirits of the *siddha* and *sādhya* classes of spirits, that dwell in their abodes of the caverns of Mahendra mountains; and traverse the howling regions of the sounding main.

मन्दरः कन्दरोद्गीर्णैः प्रसरैर्मातरिश्वनः।
कम्पाकुलवनाभोगः पुष्पमेघांस्तनोति खे।।२६।।

Again the winds exhaled from the caves of the Mahendra mountains, are gently shaking the woods growing upon it, and stretching a cloud of flowers over its table lands.

चूतनीपकदम्बाढ्यगन्धमादनकन्दरान्।
विशन्ति मेघहरिणास्तडित्तरललोचनाः।।२७।।

Here is the mount gandha-mādana, full of mango and kadamba trees; and there the fragments of clouds, are seen to enter into its caves like stags, with their eyes flashing as lightnings.

हिमवत्कन्दरोद्गीर्णा वल्लीवलयताण्डवम्।
तन्वाना वायवो यान्ति विभिन्नाब्दाब्धिवीचयः।।२८।।

The winds issuing from the valleys of Himālaya mountains, and passing through the encircling bowers of creeping plants, are scattering the clouds of heaven, and breaking the breakers of the sea.

तात चूतकदम्बाग्रपरामर्शसुगन्धयः।
वलयन्त्यब्धिकल्लोलान्गन्धमादनवायवः।।२९।।

The winds of the gandha-mādana mountain, are exhaling the fragrance of the *kadamba* flowers growing upon it; and ruffling the surface of the sea with curling waves.

जलदान्वलयन्वायुरलकालकतां गतान्।
इत आयाति पुष्पाभ्रं रचयन्वनवीथिषु।।३०।।

After twisting the fleecy clouds, in the form of the curling locks of hair, on the pinnacles of Alaka (the residence of Kābera); the winds are passing by the alleys of the gandha-mādana groves, and forming cloud or canopy of flowers at this place.

कुन्दमन्दारसंदोहमधुरामोदमन्थरान्।
तुषारसीकरोन्मिश्रानिवात्र कलयानिलान्।।३१।।

Here the odoriferous airs, bearing the sweet burthen of fragrant flowers and gums, and moistened by the admixture of icy showers, are creeping slowly amidst the alleys.

नालिकेरलतालास्यलब्धतिक्तसुगन्धयः।
पतन्ति पवनाः पश्य पारसीकपुरीः पुरा।।३२।।

Lo there the *nālikera* creepers, diffusing their nourish scent to the breezes, which being acidulated by their sourness, are turning towards the regions of Persia.

धुन्वानाः पुष्पितेशानवनकर्पूरवारिदान्।
चालयन्तोऽनिला वान्ति कैलासकमलाकरान्।।३३।।

Here the winds are wafting the odours, of the flowery forests of *Īsana* on the Kailāśa mountain; and there they are breathing with the perfume of the lotuses of the mountain lakes; and blowing away the camphor-white (fleecy) clouds from the face of the sky.

करीन्द्रकुम्भनिष्क्रान्तमदमन्थरमूर्तयः।
इमे शुकशुकायन्ते विन्ध्यकन्दरवायवः।।३४।।

The fluid ichor which flows from the frontal proboscis of elephants, is dried and stiffened by the breezes issuing out of the caverns of the Vindhya mountain.

शबरीणां शरीरेषु शीर्णपर्णोत्करे गिरौ।
नाराचैः पर्णशबरैर्वनाली नगरायते।।३५।।

The females of the *savara* foresters, covering their bodies with the dry leaves of trees, and accompanied by their swarthy males, in leafy apparel, have been making a town of their jungle, by extirpating the wild animals, with their iron arrows.

अब्ध्यद्रिसरिदम्भोदवनलेखाङ्गिका दिशः।
त्वत्प्रतापबलैरेता हसन्तीवार्करश्मिभिः।।३६।।

Behold, great lord, these seas and mountains, these forests and rivers, and these clouds on all sides, look as if they are all smiling under your auspices, as under the brightness of sun- beams.

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अत्रोपशैलवनवीथिषु पुष्पशय्या
विद्याधरीविरचिताः परिवर्णयन्ति।
पार्श्वद्वयस्थपरिवृत्तपदात्समुद्रा-
दृष्वावृत्तमुग्धवनितापुरुषायितानि।।३७।।

Here they also describe the flowery beds, of the *Vidyādhari* wood nymphs; and their sports, (which omitted on-account of their uselessness).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० अवि० विप० दिगदर्शनं नाम चतुर्दशाधिकशततमः सर्गः।।११४।।

CHAPTER 115

THE SAME SUBJECT CONTINUED

Argument. Description of the hills and forests, rivers and other objects on all sides.

पार्श्वगा ऊचुः

अत्रोत्तमाशय लतावलयालयेषु
लीलाविलोलललनाः कलयन्ति गीतम्।
उद्दामभावरसविस्मृतवासरेहा
विश्रम्य किंनरगणाः कलकाकलीकम्।।१।।

The Royal companions related: Here, O high minded lord! the *kinnara* females from their abodes of leafy bowers, where they enjoy themselves with singing their songs; and the *kinnaras* also being enrapt with the music, listen to it attentively by forgetting their business of the day.

एते हिमाद्रिमलयाचलविन्ध्यसह्य-
क्रौञ्चा महेन्द्रमधुमन्दरदर्दुराद्याः।
दूरस्थिता दृशि सिताभ्रपटा वहन्ति
संशुष्कपर्णलवलाञ्छितलोष्टलीलाम्।।२।।

There are the Himālaya, Malaya, Vindhya, Kraunca, Mahendra, Mandara, Dardura and other mountains; which from their distant view, appear to the sight of the observer to be clothed in robes of hoary clouds, and seen as heaps of stones covered with the dry leaves of trees.

अमी दूरालोकव्यवहितमहावर्त्मनिचयाः
पुरःप्राकाराणां कुलशिखरिणो बिभ्रति वपुः।
विशन्तीरम्भोधिं कलय लुलिता भान्ति सरितः
पटस्यान्तः सक्ताः प्रतनुसितसूत्रा इव दशाः।।३।।

Those distant and indistinct chains of boundary mountains, appear to stretch themselves like the walls of cities; and those rivers which are seen to fall into the ocean with their gurgling noise; appear as the woof and texture threads of the broad sheet of waters of the ocean.

दशाशाः शैलानामुपरि परितः प्रावृतघना
घनश्यामाकाराः खगकलकलालापलपिताः
लतामुक्तैः पुष्पैर्ललितवनलेखाभुजलता
हसन्त्यस्ते राजन्भवननिता भान्ति पुरतः।।४।।

The ten sides of the sky, which are spread over the tops of mountains; appear as the royal consorts, looking on you from their lofty edifices, and smiling, gladly at your success. The many coloured and roaring clouds in the sky, resembling the variegated birds of air, warbling their notes on high; and the rows of trees which are dropping down the showers of flowers from high, appear as the arms of heavenly nymphs, shedding their blessings upon your head with their hands.

तालीतमालबकुलाकुलतुङ्गशृङ्ग-
मेकीकृताकृति वनं तरलं विभाति।
अभ्याहतं जलनिधेस्तरलैस्तरङ्गै-
स्तीरान्तलग्नघनशैवलजालकल्पम्।।५।।

The high hills overgrown with rows of trees, and stretching all along the sea shore; appear as a ramparts; and these being beaten by the surges, seem as mere moss gathered on the coast.

इतः स्वपिति केशवः कुलमितस्तदीयद्विषा-
मितोऽपि शरणार्थिनः शिखरिपत्रिणः शेरते।
इतोऽपि वडवानलः सह समस्तसंवर्तकै-
रहो विततमूर्जितं भरसहं च सिन्धोर्वपुः।।६।।

O! the extensive, all sustaining and wondrous body of the ocean that supported the body of Hari sleeping upon it; contained the unrighteous creation at the great deluge, and it covered all the mountains and rocks and the submarine fire under it.

एते जम्बुनदीतटा रविकरैराभान्ति हेमाखिल-
ग्रामारण्यपुरस्थलीगिरितरुस्थाण्वग्रहारोच्चयाः।
ज्वालालीवलिताम्बरान्तरलिहो मुञ्चन्ति भासोभित
स्सर्वा भूमिप भूरिहैवममरासेव्यास्ति नो मानुषैः।।७।।

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There is the northern ocean, to which the Jamburiver, pours all the gold of the Meru or polar mountain, and it contains numerous cities and forests and mountains and countries. It washes the face of the sky and all its lights, and is therefore adored by gods as well as men.

एते कदम्बवनकम्बलमम्बुदाभ-
माभान्ति भास्करपथानुगता वहन्तः।
अस्याचलस्य वसुधेव तटं तवास्तु
मा सूर्यरोधकनभस्थघनौघशङ्का।।८।।

Here is this polar mountain, reaching to the solar sphere, and presenting the trees on its top as its cloud capthead; may the earth extending to this mountain be yours, and may not this mount which hides the sun under its clouds, obstruct the extension of your realm.

एषोऽसौ मलयो लयोग्रलवलीवल्लीलसच्चन्दन-
स्फीतामोदमदाद्रसेन तरवो वक्रे क्रियन्ते त्रिभिः।
सज्वालोदहनाक्षसंस्थितकपोलोष्मोदयोत्ताण्डवे
अङ्गुष्ठाङ्गुलिभिर्यथोष्णककणास्तप्ता यथा योषिताम्।।

Here is this Malaya mount on the south, growing the fragrant sandal wood, which converts all other woods to its nature. Its sweet paste decorates the persons of gods, men and demons, and is put as a spot on the forehead like the frontal eye Śiva; and is sprinkled over the body be-like the bedewed persons of females with sweat.

एषोऽब्धिधौतकलधौततटाधिरूढ-
भोगीन्द्रभोगपरिवेष्टितचन्दनोऽगः।
विद्याधरीवदनपङ्कजदीप्तिपुञ्ज-
हेमीकृताखिलशिलो मलयाभिधानः।।१०।।

The waves of the ocean are continually laving the coast, overgrown with forests of the sandal wood, and encircled by folds of snakes; while the woodland nymphs wandering, on this mount, throw a lustre about it by the beauty of their persons.

कूजत्कुञ्जकठोरगह्वरनदीकवत्कारवत्कीचक-
स्तम्भाडम्बरमूकमौकुलिकुलःक्रौञ्चाचलो गिरिः।
एतस्मिन्प्रबलाकिनां प्रचलतामुद्वेजिताः कूजितै-
रुद्वेल्लन्ति पुराणरोहणतरुस्तम्भेषु कुम्भीनसाः।।११

Here is the hill called *Kraunca*, with its groves resonant with the cooling of cuckoos; and its rugged caves and rivers resounding harshly to one another; while the bamboos are crackling with their mutual friction, and the humble bees have been humming about; among these is heard the warbling of emigrating cranes on high, and the loud screams of peacocks, which are terrific to the serpent tribe.

कोमलकनकलतालय
विलसितललनाविलोलवलयकृतम्।
श्रवणरसायनपानं
विततमिहाकर्णयास्य तटे।।१२।।

Behold here, O great lord, the sport of woodland nymphs, in the groves of their soft leafy bowers; and listen to the tinkling sound of their bracelets, which are so sweet to the ears of hearers.

करिकरटगलितमदजल-
वलितश्चलवीचिचञ्चरीकचयैः।
चर्वित एष कदर्थित-
इव कणनिकरो विरौति वारिनिधौ।।१३।।

There behold the drizzling ichor, exuding from the foreheads of elephants, and the swarming bees giddy with the drink; which has made the sea to melt in tears, on account of its being slighted by them.

पश्यामलेन्दुरामृत-
नवनीतशरीरसुन्दरीवलितः।
पितुरुत्सङ्गे कुरुते
जललीलां क्षीरवारिनिधौ।।१४।।

Lo there the fair moon, with his train of fairy stars, sporting in their reflexions, in the lap of his sire the milky ocean, from which it was churned as its butter or froth.

नृत्यन्ति मत्तकलकोकिलकाकलीकाः।
पश्यामले मलयसानुनि बालवल्ल्यः।
लोललिजालनयनारुणपत्रपाणि-
पुष्पा मधूत्सवविलासविसेषवत्यः।।१५।।

See there the tender creepers, dancing merrily on the table- lands of the Malaya mountain; displaying their red petals as the palms of their hands, and winking with their eyes formed of fluttering bees. The blooming flowers bespeak

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their vernal festivity, and the warbling cuckoos fill the groves with their festive music.

वंशानां हृदि पर्वतेषु जलधौ तोयार्थिनीनां तु ये
शुक्तीनां हृदये विशन्ति समये वर्षाभसां बिन्दवः।
ते मुक्ताफलतां व्रजन्ति करिणां कुम्भेषु वान्यद्भवेत्
शुद्धौ मौक्तिकवत्स्युरुत्तमगुणा एतास्त्रिधा जातयः।।१६

Here the rain-drops produce the pearly substance of *vansa-locana*, in the hollows of bamboos; and the *gaja-mati* or frontal pearl, in the skull of elephants; and large pearls in the womb of pearl-shells. So the words of the wise, are productive of unlike effects in different persons.

शैलेऽब्धौ पुरुषेऽवनौ जलधरे भेके शिलायां गजे
नानाकारधरा भवन्ति मणयः कर्माणि तेषां बिभो।
ह्लादोच्चाटनमारणज्वरभयभ्रान्तिप्रकाशान्धता-
खेदोत्तापनभूनभोगतिदृशो नाशो विधानं तथा।।१७।।

So the gems are productive of various effects, according as they are produced in varied forms in different receptacles; as in men and stones, in seas and forests, in frogs, clouds and elephants. They gladden and distract the mind, cause fear and error, fever and death, and many other preternatural and supernatural effects.

वातायनोदरगवाक्षकवाटकक्षा-
द्वाराननैरिह पुराण्युदिते पठन्ति।
श्वभ्राभ्रकन्दरदरीवनवेणुरन्ध्र-
वर्गेण मन्दर इवामृतसिन्धुमिन्दुम्।।१८।।

Lo here the city smiling under the rising moon, and singing in praise of that ambrosial luminary, through all its windows, doorways and openings, as it were from the mouths of its females; and responsive to his eulogy sang by the Mandara mountain, from the many mouths of its caves and caverns, and the pipes of hallow bamboos.

एतच्छृङ्गं हरति पवनः किंस्विदित्युन्मुखीभि-
र्दृष्टोत्साहश्चकितचकितं मुग्धसिद्धाङ्गनाभिः।
प्रालेयाद्रेः प्रतितटवनं प्रोत्पतत्यभ्रमूर्ध्वं
वज्रस्तम्भो गगनसुतलोत्तोलनायेव भूमेः।।१९।।

The wondering women of the *siddhas*, behold with their astonished and uplifted faces and eyes, a large body of cloud borne away by the winds; and dubitate in their minds, whether it is a mountain peak carried away by the winds, or is it a forest of the snowy mountain flying upward in the air, or is it a column to measure the distance of the earth and sky, or a balance to weigh there weight.

गङ्गातरङ्गहिमसीकरशीतलानि
विद्याधराध्युषितचारुशिलातलानि।
पुष्पाभ्रसंवलितपुष्पितकाननानि
राजन्विलोकय महेन्द्रगिरेस्तटानि।।२०।।

See the moorlands at the foot of the Mandara mountain, how cool they are with the cooling breezes wafting the coldness of the waves of Gāṅges; and see its foot-lands inhabited by the air Vidyādhara tribe; and behold its flowery woodlands all around, overtopped by shady clouds of flowers above.

देशान्तरेषु विततानि वनान्तराणि
पुष्पस्थलान्युपवनान्यथ पत्तनानि।
तीर्थेषु पूतभुवनानि जलानि दृष्ट्वा
दौर्भाग्यभीतिरपयाति जवानुविद्धा।।२१।।

See the forests and groves and the hursts spread there about, with the huts and hamlets and habitations of men scattered therein. Look at the holy shrines, and the sacred brooks and fountains lying in them, the very sight of which, disperses our woes, poverty and iniquities.

शृङ्गाणि पूरितदिगन्तरमण्डलानि
श्वभ्राभ्रकन्दरनिकुञ्जकुलाकुलानि।
व्योमोपमान्यपि च वारिधिकुण्डलानि
दृष्ट्वा गलन्ति कुकृतानि बृहत्तराणि।।२२।।

Mountain craigs and ridges, overhung on all sides of the horizon; the dales and caverns, and the groves and grottos, are overshadowed by clouds; the limpid lakes, resemble the clear firmament; such sights are sure to melt away masses of our crimes.

रम्याश्चन्दनवीथयो हि मलये विन्ध्ये मदान्धा गजाः
कैलासे नृप पादजाति कनकं चन्द्रं महेन्द्राचले।
दिव्याश्चौषधयस्तुषारशिखरे सर्वत्र रत्नानि वै
सन्त्यन्धाखुदेष जीर्णसदने व्यर्थं जनो जीर्यते।।२३।।

Lo here my lord, the ravines of the *Malaya* mountain, redolent with the odour of the aromatic sandal wood; and there the Vindhyan

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hills, abounding with infuriate elephants; the Kailāśa mount yielding the best kind of gold, in its olden laureate lore; and the mount Mahendra, fraught with its mineral ore (*aguru*-agalocum); the summits of the snowy mountain are plenteous, with the best kind of horses and medicinal plants; thus while every places found to abound with richest productions of nature, why does man set to repine in his time worn cell, like an old and blind mouse in its dirty hole.

सोन्नतं जगदिवोरुतटाकं
वारिणा विवलितं तिमिरेण।
प्रस्फुरन्ति च युगान्त इवैता
विद्युतः शफरिका इव लोलाः।।२४।।

Behold the dark and rainy cloud on high, appearing as another world, to submerge the earth under its flood; and threatenings it with its flashing and forky lightning, and gliding as frisky shrimp fishes in the ethereal ocean.

सावश्यायाश्याननीहारधारा
धारोद्गारान्वारिदान्मादयन्तः।
शीतानीतोद्दामरोमाञ्चचर्चाः
प्रोद्यच्छब्दं वान्त्यहो वर्षवाताः।।२५।।

Oh! the bleak rainy winds, blowing with the keen icy blasts of frozen snows, poured down profusely by the raging rainy clouds on high. They are now howling aloud in the air, and now chilling the blood, and shaking the body with horripilation.

हा वाति नीलजलदप्रसरानुसारी
वातः किरन्विटपिपल्लवपुष्पगुच्छान्।
धीरोत्करद्रुमवनान्तरचारचारु-
रासारसीकरकदम्बकसारसारः।।२६।।

Oh! the cold winds of winter are blowing in their course with the dark clouds of heaven; and scattering cluster of flowers, from the twigs and branches of trees. And there are the drizzling rain drops dropping in showers, amidst the thick forests, redolent with the odours of kadamba blossoms.

मारुताः सुरतक्रान्तकान्तानिःश्वसितैरिमे।
वहन्ति वृद्धिं गन्धं च लवं स्वर्गादिव च्युताः।।२७।।

There the winds are bearing the fragrance of the breaths of languid females, as if it were the celestial odour of ambrosia stolen by and borne on the wings of zephyr.

कुवलयकुवलयविकचन-
कुसुमलताविदलनोद्यता मृदवः।
घनपटपाटनपटवो
विधुतोपवना वहन्तयमी पवनाः।।२८।।

Here the gentle breezes are breathing, with the breath of the new blown lilies and lotuses of the lake, and sweeping their tender odours to the land; and the blasts are bursting the flakes of the folded clouds, and wafting the perfumes from the gardens and groves.

संध्याभ्रलेशानुपयन्ति वाता
नभस्तले कोमलकम्पनेन।
नृपाङ्गणे पुष्पविचित्रलेखा-
नुवासिते मृत्यवरा इवैते।।२९।।

Yonder the mild airs are lulling out toils, cooled by their contact with the evening clouds of heaven; and resembling the vassal florists, perfumed all over in their culling the flowers from the royal gardens.

कवचित्कुसुमगन्धयः कमलवर्गगन्धाः कवचि-
त्कवचित्कुसुमवर्षिणो ललितकेसरासारिणः।
कवचिच्च हिमपाण्डवो हरितपीतलश्यामला
वहन्ति शिखरानिलाः सुरतमन्दघर्मच्छिदः।।३०।।

Some of these are perfumed with the odours of different flowers, and others with the fragrance of lilies and lotuses; in some places they are scattering showers of blossoms, and shedding the dust of flowers at others. Some where the air is blowing from the hoary mountain of frost, and at others from those of blue, black and red minerals.

कवचिद्धुंकारकांकारैरङ्गारनिकरान्करैः।
किंकरैर्विकिरत्यर्को मूर्खसंसर्गवानिव।।३१।।

The sun is scattering his rays, as fire-brands in some places, and these are spreading a conflagration with loud cluttering in the woods, like the riotous rabble in a country.

नररसायनतृप्तिविमुक्तया
प्रमदया मदयापितलज्जया।
उपगते वपुषा न विपह्यते
विषविमूर्च्छनयेव समायता।।३२।।

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The winds like wicked attendants on the sun, are spreading the conflagration caused by the solar rays; and carry their clattering noise afar.

वलिततामरसा मृदुशीकराः
शशिकरोत्करवीचिविभेदिनः।
सदहना इव तापमयाः पुरो
विरहिणीषु वनावनिवायवः।।३३।।

The cooling winds blowing from the woods, and bedewed by the gentle beams of the moon, or moistened by the watery particles of heaving waves; though cheering to the souls of others, appear yet as fiery hot to separated lovers.

इह हि पूर्वपयोधितटावटे
विकटपत्रपटाः कटकीतटाः।
नवमदासवयौवनसंश्रयाः
कलय यान्ति कथं शबरस्त्रियः।।३४।।

Lo here, O lord! how the *savara* women, on the low- lands of the eastern main, are covered in their rude and rough leafy garments, and wearing their sounding bracelets of brass; and see how they are strutting about, in the giddiness of their prime youth.

नवरसासवसारनिशागम-
क्षयभयातुरचित्ततयाङ्गना।
त्यजति कान्तन्मियं न मनागपि।
द्रुतमितो वलितेव पुरोऽहिभिः।।३५।।

See how these newly loving lasses, are clinging round the bodies of their mates, for fear of darkness of the approaching night; in the manner of timid snakes twining about the trunk of sandal wood trees.

प्रभाततूर्यमुखरैर्दिवसैरिव तर्जिता।
हृद्येव स्फुटिता नारी निलीना दयितोरसि।।३६।।

Struck with fear by the alarm, giving by the sounding bell at day break; the loving consort leans on the bosom of her lover, as the darkness lingers in the enclosed room.

प्रोत्फुल्लकिंशुकैषा
दक्षिणजलधेस्तटेऽत्र वनराजी।
ज्वलितेव जलतरङ्गैः
पौनःपुन्येन सिच्यतेऽम्बुधिना।।३७।।

There is a furze of *kinśuka* flowers, blooming as fire-brands, on the border of the southern sea, which is continually washing them with lavations of its waves, as if it wanted to extinguish them.

अस्या निर्यान्त्यनिलै-
र्धूमा इव कृष्णकेसराम्बुधराः।
अङ्गारा इव कुसुमा-
न्युपशान्ताङ्गारवच्च खगभृङ्गाः।।३८।।

The winds are wafting their fuming farina, which are flying upwards like mists of hazy clouds to heaven; the flowers are falling about like flames of fire, and the birds and black-bees are hovering over them as extinguished cinders of fire.

ईदृश्येव विलोकय
वनराजी सत्यवह्निना ज्वलिता।
गिरिशिरसि तूत्तरस्यां
दिशि दूरे धूयते च खे पवनैः।।३९।।

Behold there on the other side, the real flashes of living wild fire, blazing in the forests on the east; and to their flames are borne above the mountain tops, by the flying winds of the air.

क्रौञ्चाचलस्य भुवि मन्थरमेघचक्र-
गम्भीरतारवनर्तितबर्हिणीयम्।
पश्योत्थितं तुमुलमाकुलवर्षवात-
व्याधूतपुष्पफलपल्लवकाननीयम्।।४०।।

See the slow moving clouds, shrouding the lowlands lying at the foot of the kraunca mountain; and observe the crowding peacocks dancing under them, and screaming aloud with their grave and shrill cries to the clouds. Lo there the gusts of rain-winds rising high, and blowing the fruits and flowers and leaves of trees afar on all sides.

अस्ताचले विकटकाञ्चनकूटकोटि-
संघट्टनस्फुटितजर्जरचारुसंधिः।
खर्वं रथः पतति स स्म रवेः सचक्र-
चीत्कारतारतरकूबररास एषः।।४१।।

Behold the sun setting mountain in the west, with its thousand peaks of glittering gold; shining amidst the dusky hue of the evening sky; and the sloping sun descending below in his chariot whirling down with its rattling wheels in the rustling of evening winds. (But the solar car is a velocipedes with a single wheel only).

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भुवनभवनप्राकारेऽद्रौ निशाकरभेरुकं
परिविकसितं भीतं भासा मलालिरुपाश्रितः।
तदिह जगतां वस्तु श्रेष्ठं न किंचन विद्यते
विधिरुपहतः कुर्यान्नो यत्क्षणेन कलङ्कितम्।।४२।।

The moon that rises upon the eastern mount of Meru like a full blown flower, in order to give light to the darkened mansion of this world; is itself accompanied by it black spots, sitting as black-bees upon the blossom. Hence there is no good thing in this perverted world, which is free from its fault and frailty.

त्रिभुवनहराट्टहासो भुवनमहाभवन एष मङ्कोलः।
क्षीरसलिलावपूरो गगनाब्धेश्चान्द्र आलोकः।।४३।।

The moon light is shining like the laughter of the god Rudra, amidst his dome of the triple world; or it is as the white wash of the great hall of the universe, or it likens the milky fluid of the milky ocean of the sky.

स्पृष्टप्रदोषमयमन्दरमथ्यमान-
चन्द्रार्णवोल्लसितदुग्धतरङ्गभङ्गैः।
पश्य प्रभापटलकैः परिपूरिताङ्गीः
पूरैरिवोग्रसरितः प्रसरद्भिराशाः।।४४।।

Look on all sides of the sky, tinged with the evening twilight, and the variegated hues of mountain tops; and filled with the milky beams of the moon, that was churned out by the mount Mandara from the milky ocean.

एते पतन्त्यतुल तालकराललोल-
वेतालबालवलिता निशि गुह्यकौघाः।
हूणेश्वरस्य नगराणि निरस्तशान्ति
स्वस्तिश्रवादिविकलानि बलेन भोक्तुम्।।४५।।

Look there, O incomparable lord! those hosts of Guhyka ghosts, that are as hideous as the large *tāla* or palm, trees; and also those puny Vetāla younglings are pouring upon the ill-fated dominions of the Hunas; and devouring troubled inhabitants at night.

तावद्विभाति गगने परिपूर्णचन्द्रो
यावद्वधूवदनमेति न सद्म बाह्यम्।
अभ्युद्गतेऽङ्गणनभस्यबलाननेन्दा-
विन्दोः सिताभ्रशकलस्य च को विशेषः।।४६।।

The face of the moon shines brightly like the beauteous face of a fairy, so long as it does not appear out of its mansion at night; but it is shorn of its beams, and appears as a piece of fleecy cloud, by its appearance at day light; as the fairy face becomes disgraced, by appearing out of the inner apartment.

वृद्धानि चन्द्रांशुनबाम्बराणि गङ्गौघनिर्धूतशिलान्यमूनि।
हिमाततान्युग्रलताजटानि तुषारशैलेश्वरमस्तकानि।।४७।।

Look at the lofty peaks of the snowy mountain, covered with the fair gesture of the bright moon beams; and see its craigs washed by floods of the falling Ganges; behold its head capped by perpetual snows, and begrit by creepers of snowy whiteness.

स एव मन्दारवनावतंसो
दोलाप्सरोगेयविसारिवातः।
क्वचिन्मणिद्योतविचित्रचित्रः
संदृश्यते व्योमनि मन्दराद्रिः।।४८।।

Behold there Mandara mountain touching the sky, and crowning the forest with its lofty ridges; here the winds are wafting the cradle chimes of Apsarā nymphs, and there the mountainous mines gemming in various hues.

प्रोन्निद्रनीरन्ध्रशिलीन्ध्रसान्द्र-
पुष्पार्घ्यपात्रभ्रमहामहीध्राः।
सान्द्राभ्रनिर्ह्रादगभीरकुक्षौ
सक्षान्तरिक्षश्रियमुद्वहन्ति।।४९।।

See the high hills all around, abounding with blooming flowers like offerings to the gods; see the thickening clouds round their loins, and resounding hoarsely within their hollows, while the starry heaven shines over their heads.

इतः स कैलासगिरिर्गरीयसा
प्रभाप्रवाहेण मितेन यस्य खम्।
शंभोरिवाभाति सुतस्य कुट्टिमं
चन्द्रोऽपि च क्षीरसमुद्रगो यथा।।५०।।

There is a Kailāśa mountain on the north, vying with firmament in its brightness; below it there is the hermitage of *skanda*, and the moon shines in her brilliance above.

स्थाणूनां छिन्नशाखानां मृन्मयानां च वासवः।
संधत्ते पश्य दूराणां वातैर्मुक्तशिखा इव।।५१।।

Lo, the god Indra has let loose his winds, to break the branches of trees, and demolish, the

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huts on the ground, the fragments of which they have been carrying afar.

एते कदम्बकुलकुन्दसुगन्धिवाता
लिम्पन्ति मांसलतया मकरन्दवृष्टेः।
घ्राणं घनैः परिमलैरलिजालनीला
व्यालोड्य मेघपटलैः खमिवाभ्रकायाः।।५२।।

The winds are wafting the profuse fragrance of flowers after the rains, and filling the nostrils of men with their ordours; while the flights of bees are floating as clouds in the azure sky.

उन्निद्रकुड्मलदलासु वनस्थलीषु
सच्छायशाद्वलघनेषु च जङ्गलेषु।
ग्रामेषु संततफलद्रुमसंकुलेषु
लक्ष्मीः स्वयं निवसतीव निवासहेतोः।।५३।।

Methinks the goddess Flora has chosen for her abode, the blooming flowers in the forests; limpid waters in the marshy grounds, and in villages abounding in fruitful trees, and flourishing fields.

वातायनागतलतावृतसौधकोश-
कोशातकीकुसुमकेसरमाहरद्भिः।
आगुल्फकीर्णमुकुलाचिर एष वातै-
र्ग्रामो विभाति नगरं वनदेवतानाम्।।५४।।

The windows are overgrown with creeping plants in the rains, and the house tops are decorated with the flowers of the climbing creepers upon them. The ground is strewn over with the dropping flowers up to the heels, and the breezes are blowing the dust of the flowers all about. All these have made the woodlands the seats of the sylvan gods.

उन्निद्रामलचम्पकद्रुमलतादोलाविलोलाङ्गनाः
कूजन्निर्झरवारयः परिसरप्रोन्निद्रतालद्रुमाः।
उत्फुल्लोज्ज्वलमञ्जरीसितलतागेहोल्लसद्बर्हिणः।
पर्यन्तोन्नतसाललम्बजलदा रम्या गिरिग्रामकाः।।५५

The rains have converted the rustic village, to a romantic paradise or fairy land; by the blooming *champaka*, flowers, the swinging of the rural nymphs in their cradles, of creepers, by the warbling of birds and gurgling of water-falls, the blossoming of the tall palm trees in the skirts; the tender creepers blooming with clusters of snow white blossom, the dancing of peacocks on the tops of houses, and the borders shaded by the Sāl trees; and the rainy clouds hanging over the village and the bordering hills.

वातालोलविचित्रपत्रलतिकासंपूर्णनीलस्थलाः
कूजल्लावककोककुक्कुटघटागायत्पुलिन्दाङ्गनाः।
बालाव्याकुलतर्णका दधिमधुक्षीराज्यपानोज्ज्वलाः
कस्येवामृतमण्डपा विरचिता रम्या गिरिग्रामकाः।।५६

Again the soft and sweet breathing breezes, the variegated leaves of the plants and creepers, the verdure of the village, the cries of cranes and other fowels, and the wild notes of the foresters; these together with the jollity of the swains, and the merriment of the pastoral people, over their plenty of milk, curd, butter and ghee, and their glee in their peaceful abodes, add a charm to this hilly tract.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अवि० वि० विपश्चिदनुकृतपदार्थवर्णनं नाम पञ्चदशाधिकशततमः सर्गः।।११५।।

CHAPTER 116

NARRATION OF THE SPEECH OF CROW AND CUCKOO

Argument. Description of the battle field, and of the hills and sky, and the story of the foolish crow.

अनुचरा ऊचुः

देव पश्यात्र संग्रामलग्नसीमान्तभूभृताम्।
कचन्ति हेतिसंघाता विसरन्ति बलानि च।।१।।

The companions added: Look lord, the field of battle, stretching to the bordering hills; look upon the heaps of shining weapons, and the scattered forces of elephants, horse, infantry and war chariots.

हतान्हतानभिमुखान्वीरान्वीरैः सहस्रशः।
आरोप्यारोप्य खं यान्ति पश्य पश्याङ्गनारथैः।।२।।

Look at the slain and their slayers, and the combatants attacking their corrivals; and how their dying souls are borne by celestial nymphs in heavenly cars to heaven.

विजिगीषोः पुनः प्राप्ते संकटे प्रकटे रणे।
धर्म्यं विराजते युद्धं यौवने सुरतं यथा।।३।।

The victor finding his adversary worsted in warfare, ought not slay him unjustly, unless he is

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justified to do so by laws of warfare; (as a youth is justified to take unto him no other woman but his legal wife).

लोकैरनिन्दिता लक्ष्मीरारोग्यं श्रीसमन्वितम्।
धर्म्यं युद्धं परार्थेन जीवितस्योत्तमं फलम्।।४।।

As health and wealth and prosperity, are good for men when they are rightly gained; so it is right to fight for those by whom one is supported.

अविरोधेन धर्मस्य युद्धे संमुखमागतम्।
योधानुरूपं यो हन्ति शूरः स्वर्ग्यः स नेतरः।।५।।

When one kills his opposing corrival in combat, without violation of the laws of warfare, he is justly styled a heavenly champion, and not one who takes undue advantage of his enemy.

हस्तस्थितासिवरनीलसरोजदाम-
श्यामो हयोत्थघनरेणुनिशागमोऽत्र
आलोकय क्रमणमेष कथं करोति
प्रोन्नामहेतिभरभूषणभाजि लक्ष्म्याः।।६।।

Behold there the bold champion brandishing his sword, as if he is swinging a blue lotus in his hand; and casting the dark shadow of the evening dusk on the ground. Such a hero is courted by Laxmi for her spousal.

एते कचन्ति शरशक्तिगदाभुशुण्डी-
शूलासिकुन्तपटुतोमरचक्रपूर्णाः।
तापाः सताण्डवकचप्रचले चलेऽब्धौ
देहेन वल्गति भुवीव फणीन्द्रसंघाः।।७।।

Look at those flourishing weapons, flaming as the flying embers of wild fire, in a mountain forest; or as the dreadful dragons of the sea, dancing on land with hundreds of their flashing hoods and heads.

पश्याम्बरं बलवदम्बुधराब्धिपूर्णं
पश्याम्बरं तरलतारकतारहारम्।
पश्याम्बरं सुघनसक्तमसैकसारं
पश्याम्बरं विशदचन्द्रकरावसिक्तम्।।८।।

Look at the sky on one side, resembling the sea with its watery clouds, and shining with strings of its stars on another; see how it is covered by dark clouds on one side; and how it is brightened by moon beams on the other.

यत्रानेकसुरासुरास्पदघटा तारापदेशं गता
ऋक्षाणां च यदास्पदं विसरतां सर्वोन्नतानां च यत्।
तस्मिञ्छून्यमिति प्रतीतिरधुनाप्यस्तं गता नाम्बरे
कोऽन्यो मार्जयितुं जनोऽज्ञरचितं लोकापवादं क्षमः।।९

Look at the firmament, ranged by multitudes of revolting planets, resembling the rolling chariots of warriors; and crowded by myriads of moving stars, likening the soldiers in the battle field; and yet it is the error of the ignorant to think it an empty vacuum; an error which is hard for the wise to remove.

मेघाटोपैः प्रलयदहनैरद्रिपक्षाभिधातै-
स्तारापूरैरमरदितिजक्षुब्धसंग्रामसंघैः।
व्योमाद्यापि प्रकृतिविकृतिं नाम नायात्यसंख्यै-
रन्तःसाराशयगुणवतां लक्ष्यते नो महिम्नः।।१०।।

The sky with its over spreading clouds, its fiery lightning, its thunderbolts that break down the mountain wings; its starry array, and the battle of gods and demigods that took place in it; it still as inscrutable in his nature, as the solid minds of the wise, whose magnitude no one can measure.

आन्दोलयस्यविरलं गगनार्कमङ्के
नारायणं च शशिनं च तथेतराणि।
तेजांसि भासुरतडित्प्रभृतीनि साधो
चित्रं तथापि न जहासि यदान्ध्यमन्तः।।११।।

O wise man, you has been constantly observing before you, the sun, moon and all the planets and stars in the firmament, together with all the luminous bodies of comets, meteors and lightning; and yet is astonishing that, your ignorance will not let see the Great Nārāyaṇa in it.

आकाश काशसि तु यत्र शशाङ्कबिम्बं
त्वत्कीर्णकज्जलतमो मलिनोऽसितत्त्वम्।
सङ्गात्र यत्रयसि तत्खलु चित्रमुच्चैः
को नाम वान्तरमलं मलिनीकरोति।।१२।।

You dark blue sky, that are brightened by moon-light, does yet retain your blackness, like the black spot amidst the light some disk of the moon; and such is the wonder with ignorant minds, that with all their enlightenment, they will never get rid of their inward bias and prejudice.

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पूर्णस्यापि जगद्दोषैः सर्वदैवाविकारिणः।
खस्य मन्ये बुधस्येव सुखं सर्वार्थशून्यताः।।१३।।

Again the clear sky which is full with endless worlds, is never contaminated by their faults, nor ever changed in its essential state; and resembles the vast and pure mind of the wise, which is full with its knowledge of all things, and devoid of all their pollutions.

कल्पाभ्रद्रुमवीरुदुन्नतिदृशां कर्तासि धर्तासि च
आकाशेन्दुघनार्ककिन्नरमरुत्स्कन्धामराणामपि।
सर्वं रम्यमसंकुलाशय समस्वच्छस्वभावस्य ते
यत्त्वेतद्दहनत्वमङ्ग तदहो मुख्याय खेदाय नः।।१४।।

You profound sky, that art the receptacle of the most elevated objects of nature, and containest the lofty clouds and trees and summits in your womb; that art the recipient of the sun, moon and the aerial spirits that move about in you; art yet inflamed by the flames of the fiery bodies that rise in you to our great regret, notwithstanding your greatness, which helps them to spread themselves high in heaven.

आकाश काशमसि निर्मलमच्छमुच्चै-
राधार उन्नततयोत्तममुत्तमानाम्।
त्वामेत्य किंतु विरलं करकाघनोऽयं
लोकं निमर्दयति तेन परोऽसि नीचैः।।१५।।

You sky that art replete with pure and transparent light, and great with your greatness of giving quarters to all the great and elevated objects of nature; but it is greatly to be pitied, that the dark clouds to whom you gives room to rise under you, molest us lake base upstarts, with pelting their hailstones at random.

आकाश कर्षकव एव निकर्षणं ते
मन्ये चिरं समचितं न तु किंचिदन्यत्।
शून्योऽसि यज्जलधरर्क्षविमानचन्द्र-
सूर्यानिलान्वहसि भासि न चार्थशून्यः।।१६।।

Again you dark, art the attestor of all lights; as the touchstone is the test of gold; and you are a void in your essence, yet you does support the substances of stars and planets of clouds and winds and all real existences at large.

अह्नि प्रकाशमसि रक्तवपुर्दिनान्ते
यामासु कृष्णमथ चाखिलवस्तुरिक्तम्।
नित्यं न किंचिदपि सद्वहसीति मायां
न व्योम वेत्ति विदुषोऽपि विचेष्टितं ते।।१७।।

You are the day light at day-time, and the purple red of evening, and turnest black at night; thus devoid of all colour of yourself, you does exhibit all colours in you; hence it is impossible even for the learned, to understand a right your nature and its convertible conditions also.

अकिंचनोऽपि कार्याणि साधयत्याततताशयः।
अन्तःशून्यमपि व्योम सर्वस्योन्नतिकारणम्।।१८।।

As the helpless man is enabled to achieve his purposes, by means of his patient perseverance; so the inane sky has risen above all, by means of its universal diffusion. (The gloss says that, extension of knowledge, is the cause of elevation).

न तृणसलिलं नैव ग्रामो न नाम च पत्तनं
न च दलभरास्निग्धच्छायस्तरुर्न च सत्प्रपा।
तदपि गगनाध्वानं सूर्यः प्रयाति दिने दिने
विषममपि यत्प्रारब्धं तत्त्यजन्ति न सात्विकाः।।१९

The sun that persists in his wonted course, rises to the vertical point in time; but the unmoving straws and trees, and the dormant hills and places, and stagnant pools and ponds, are ever lying low on the ground.

यामा ध्वान्तपटेन शीतलरुचिः कर्पूरपूरैः करै-
रर्कालोकनवांशुकेन दिवसस्तारौघपुष्पोत्करैः।
द्यौरम्भोदतुषारवारिकुसुमैः सर्वर्तवो भूषय-
न्त्येते कालकलात्मनोस्त्रिभुवने व्योमाङ्गणं नाथयोः।।२०

The night invests the sky with a sable garb, and sprinkles over it the fair moon-light like the cooling dust of camphor; with the decoration of stars like clusters of flowers upon it. The day mantles the firmament with bright sun beams, and the seasons serve to cover it in clouds and snows, and in the gaudy attire of vernal flowers. Thus is time ever busy, to decorate the heavenly paths of his lords the sun and moon, the two time keepers by day and night.

धूमाभ्ररेणुतिमिरार्कनिशेशसंध्या
ताराविमानगरुडाद्रिसुरासुराणाम्।
क्षोभैरपि प्रकृतिमुच्झति नान्तरिक्षं
चित्रोत्थिता स्थितिरहो नु महाशयस्य।।२१।।

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The firmament like the magnanimous mind, never changes the firmness of its nature; although it is ever assailed by the disturbances of smokes and clouds of dust and darkness, of the rising and setting sun and moon and their dawns and dusks; and of the confluence of stars and combat of gods and demons.

दिग्भित्तिबद्धमिदमूर्ध्वतलान्तरिक्ष-
मुर्वीतलं घनपुराचलभूरिभाण्डम्।
विद्याधरामरमहोरगजालकारं
लोकौघसंसरणसंघपिपीलिकाढ्यम्।।२२।।

The world is an old and decayed mansion, of which the four sides are it walls, the sky its covering roof above and the earth its ground floor below; the hills and mountains are its pillars and columns, and the cities and towns are its rooms and apartments; and all the various classes of animal beings, are as the ants of this abode.

कालः क्रिया च भुवनं भवनं चिराय
नामाधितिष्ठत इवोपवनं विकासि।
आशङ्क्यते प्रतिदिनं ननु नष्टमेव
नाद्यापि नश्यति च केयमहो नु माया।।२३।।

Time and action are the occupants of this mansion from age to age, and all its ample space presents the aspect of a smiling garden; it is feared every day to be blown and blasted away, and yet it is a wonder how this frail flower should last so long and forever more.

युगलकम्।
खं मन्ये पादपादीनां रोधयत्यधिकोन्नतिम्।
अकर्तुरेव महतो महिम्नोदेति कर्तृता।।२४।।

It is the air my think, that puts a stop to the greater height or rising of trees and hills; for though it does not actually restrain their growth, yet its influence (pressure from above), like the authority of noble men, puts a check to the rise of aspiring underlings.

जगतां यत्र लक्षाणि न भवन्त्युद्भवन्ति च।
तच्छून्यमुच्यते व्योम धिक्पाण्डित्यमखण्डितम्।।२५।।

O fie for that learning, which calls the air as void and vacuity; seeing it to contain millions of worlds in its bosom, and producing and reducing also unnumbered beings in its boundless bosom.

व्योमन्येव प्रलीयन्ते व्योमतः प्रोद्भवन्ति च।
गच्छतोन्मत्ततामेतामीश्वरान्यभिदा कृता।।२६।।

We see all things to be born in and to return into the air; and yet we see the madness of men, that reckon the all containing and all pervading air, as something different from god.

आयान्ति यान्ति निपतन्ति तथोत्पतन्ति
सर्गश्रियः कणघटा इव पावकोत्थाः।
यत्रामलं तदहमेकमनादिमध्यं
मन्ये खमेव न तु कारणमीश्वराख्यम्।।२७।।

We see the works of creation, to be continually producing, existing and extinguishing in air, like sparks of fire; I ween this pure and sole air, which is without beginning, middle and end, as the universal source and terminus of all, and no other distinct cause as God.

आधारमायततरं त्रिजगन्मणीना-
मङ्गे बिभर्त्यमितमन्तरशेषवस्तु।
व्योमैव चिद्वपुरहं परमेव मन्ये
यत्रोदयास्तमयमेति जगद्भ्रमोऽयम्।।२८।।

The vacuum is the vast reservoir of the three worlds, and bears in its ample space the innumerable productions of nature; I understand infinite vacuity as the body of the Intellect, and that transcendent being, in which this erroneous conception of the world, has its rise and fall.

वनावनौ वनचरचारुकामिना
मनोहरद्रुमगहनेषु गीयते।
इतो गिरेः शिरसि विलोक्यतेऽमुना
वियोगिना पथि वहता रसाकुलम्।।२९।।

Therein the woodlands on mountain tops, the solitary forester chants his charming strains amidst his sylvan retreat; and attracts the heart of the lonely passenger, who lifts up his head to listen to the rapturous times.

गीतं शृङ्गतरूच्चपल्लवपुटे निःश्वस्य सोत्कण्ठया
कण्ठाश्लिष्टगिरा वियोगहतया विद्याधराणां स्त्रिया।
यत्रामात्र तदेष नाथ पथिकः सोच्छ्वासमाकर्मयन्।
दोलान्दोलनयेव चञ्चलधिया नो याति नोनूच्यते।।३०

Hearken O Lord, to the sweet music, proceeding from the thick groves on yonder lofty mountain; and emitted with the heart rending

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strains, of love born Vidyādhara nymphs; and behold the lonely and love sick passenger, whose love-sick heart being smitten by the sound, has neither the power to proceed forward or recede backward from the spot, or utter a word.

गायत्यद्रिशिरस्तरौ दलपुटे निःश्वस्य विद्याधरी
काकल्याऽ तिलकं वियोगविधुरा बाष्पाकुलैषा पुरः।
नाथोत्सङ्गगृहे गृहीतचिबुकं स्मेरं भवच्चुम्बनं
स्मृत्वास्वाद्य रसायनं हतसमा नीता मयैता इति।।३१

I hear a love lorn *Vidyādhara* damsel, singing her love ditty amidst the woods of the hill with her heaving sighs and tears flowing profusely from her eyes. She sang saying; 'Lord, I well remember the day, when you ledst me to the recess of the bower, holding my chin and giving kisses on my cheeks with your smiling face, and now the pleasing remembrance of that gladsome moment, had left me to deplore its loss for years.

अस्याः प्राग्भवसत्पतिः स मुनिना शापेन वृक्षीकृतो
वर्षद्वादशकं तदेव गणयन्त्येषैव सात्र स्थिता।
गायत्युत्कलिता तदेव दयितं तं पादपं संश्रिता
मार्गे मार्गविहारिणां वदनतो राजन्ममैतच्छ्रुतम्।।३२।।

I heard her tale, O Lord, thus related to me from the mouth of a forester on the way. He said:— Her former young lover, was cursed by a relentless sage to become an arbour for a dozen of years; and it is since this ill fated change of his, that she has been reclining on that tree, and singing her mournful ditty unto the same.

पश्यैष सोऽस्मदवलोकनशान्तशापो
विद्याधरो विटपितामवमुच्य बालाम्।
कण्टेकरोति विटपाकृतिविप्रलम्भै-
स्तैरेव बाहुभिरलं स्फुटपुष्पहासः।।३३।।

And now observe the wonder, that on my approach the arborescent lover, has released of his sad curse, and shedding a shower of flowers upon her, he changed his form and clasped her unto his arms with his face smiling as his blooming flowers.

शिखरिणां करिणां कुसुमोत्करो
विटपिषु स्फुटरोमसु राजते।
गगनविच्युततारकलीलया
शिखरमेष तुषारसमानया।।३४।।

The tops of hills are decorated with flowers, as the heads of elephants are painted with white dye; the sky is whitened with the stars and falling meteors, as the summit of the mountain is etiolated with hoar-frost and snows.

मीनावलीसरभसप्लुतिघट्टिताम्बु-
वीचीविलोलविरुवत्कुररीकराला।
कावेर्यहो कुसुमशुक्लपटाऽवभाति
निःशङ्करङ्कुलसंकुलकूलकच्छा।।३५।।

Behold there the beautiful stream of Kaveri, gliding along with shoals of fishes skimming in its waters. to its boisterous waves resounding with the cries of shrill and clamorous cranes; see its banks mantled in vests of flowers, and its shores freely grazed by timid fauns without any fear.

भात्यत्र पश्य रविणा कटके सुवेल-
शैलस्य काञ्चनशिला सकलामलश्रीः।
वेलावलोलवरुणालयवीचिभङ्ग-
पर्यस्तवाडवकृशानुकणोपमाना।।३६।।

Look the Belā rock, which is washed by the billows of Varuṇa– the god of the sea; its stones shining as gold under the solar rays; and sparkling as the marine fire when they are laved by the waves.

आसन्नपीनजलदावलितालयानां
गेहोपशल्यपरिफुल्लवनद्रुमाणाम्।
लक्ष्मीः पलाशपटलावलिताम्बराणां
घोषौकसां समवलोकय पर्वतेषु।।३७।।

Look at the abodes of the Ghosha shepherds at the foot of the mountain, which are continual covered under the shrouding clouds; and behold the beauty of the blossoming *palāśa* and *patāla* trees there abouts.

उन्नितपुष्पपटुपाण्डुरपुष्पखण्डा
मन्दारभाण्डविशिखण्डिकरण्डकच्छाः।
ग्रामाः प्रपातजलजालविलासवाद्या
वल्गद्गुहागहनगीतजना जयन्ति।।३८।।

Look at the plains, whitened by the full-blown whitish flowers; see the *mandāra* tree with twining and flowering creepers; look at the banks crowded by cranes and peacocks; look at those villages and the water falls, resounding as

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music from the mouths of mountain caves and forests, and redounding to the joy of the happy inhabitants of the valley.

उन्निद्रकन्दलदलान्तरलीयमान-
कूजन्मदान्धमधुपोन्मदपामराणाम्।
मन्ये न सा भवति तुष्टिरिहामराणां
या गोकुलेषु गिरिगह्वरिणां नराणाम्।।३९।।

Here the buzzing bees are sporting about the new blown petals of plantain flowers; and inspiring fond desire in the breasts of the Pāmara foresters; who enjoy a bliss in their rustic pastures and hidden hilly caverns, which I ween, is not attainable by the immortal gods in their garden of Eden. (So says Hafiz:— You canst not have in heaven, the blissful fount of Roknabad, nor the flowery groves of Mossella).

भृङ्गावदोलितलताकुलकाननान्त-
र्गायत्पुलिन्ददयितानननदत्तनेत्रम्।
लीलाकुला गतघृणं गिरिगह्वरेषु
किं घ्नन्ति शत्रुमिव मुग्धमृगं किराताः।।४०।।

Behold the black bees sporting and swinging in their cradles of the flowery creepers of the forest; and to the Pulinda forester singing to his beloved, with his eyes fixed upon her face; and mark also the sportive Kirāta, forgetting to kill the deer roving beside his lonely cavern.

नानाविकासिकुसुमोत्करसारलब्ध-
वल्लीदलावलनशीतलिताध्वगाङ्गाः।
साम्भःपथप्रसरणेन तरत्तरङ्गा
ग्रामा गिरीन्द्रगहनेषु जयन्ति चन्द्रम्।।४१।।

Here the weary traveller is regaled, by the sweet scent of various full blown flowers, and is cooled in his body by the odorous dust, wafted by the breeze from the flowering creepers; while the winds bearing the watery particles of the waves, which lave the vale on all sides, render the spot more delightful than the spotted disc of the moon. (*i.e.* the people have more of coolness here, than the gods have in the moist sphere of the moon).

कूजन्निर्जरवारयः परिसरत्प्रोरन्निद्रतालद्रुमा
हेलोल्लासितपुष्पपल्लववलद्वल्लीवितानाम्बराः।
पर्यन्तोन्नतसाललम्बिजलदा रम्या गिरिग्रामका-
श्चन्द्राश्वत्थमितावनिं शशिपुस्योद्यानस्यभागा इव।।४२

Here the unceasing gliding of waters, and the continued waving of the palm trees; together with the dancing of the blossoming branches, and the undulation of the spreading creepers in the air; the forest of lofty sāla trees in the borders, and the hanging clouds over the bordering hills, all combine to add a charm to this village of the vale, not unlike to that of the gardens in the orb of the moon.

आसन्नपीतघनघर्घरमेघनाद-
नृत्यच्छिखण्डिनवताण्डवविप्रकीर्णैः।
ग्रामाः कलापिकुलकोमलबर्हखण्डैः
प्रोड्डीनचन्द्रकमणिप्रकरा जयन्ति।।४३।।

The flashing of lightnings, and the deep roaring of clouds; the merry dance of peacocks and their loud shrieks and screams, and their trailing trains displayed in the air, decorate the valley with a variety of variegated gems.

पार्श्वस्थचारुशशिमण्डलमण्डनेषु
विश्रान्तवारिगुरुवारिदवारणेषु।
ग्रामेषु या गिरितटेषु विलासलक्ष्मी
राज्येषु सा विभववत्सु कुतो विरिचेः।।४४।।

The bright orb of the moon appearing on one side, and the dark clouds rising as huge elephants on the other; serve to embellish the village in the valley, and the hills in the skirts, with a beauty unknown in the heavenly kingdom of Brahma: (which is the Empyrion or city of fire only).

स्वामोदनन्दनवनान्तरसुन्दरेषु
संतानकस्तबकहासिनिकुञ्जकेषु।
उन्निद्रमन्द्रमधुपाकुलपारिभद्र-
सान्द्रद्रुमेष्वभिरमे गिरिगह्वरेषु।।४५।।

O! how I long to lodge myself in the mountain grotto, amidst the fragrant arbours of the beauteous *nandana* forest, and in the delightsome groves of blooming *santānaha* blossoms, and where the busy bees are continually fluttering, over the *mandāra* and *pāribhadra* arboreta.

हरिणीरावरम्येषु हारिहारीतहारिषु।
गिरिग्रामेषु पुष्पेषुपुरेष्विव रतिर्नृणाम्।।४६।।

O, how much are our hearts attracted, by the cries of the tender deer, browzing the verdant

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and delight-some verdure; and by the blooming blossoms on hills and in dales, as by sight of the cities of mankind.

स्फाटिकस्तम्भसंभाररम्यनिर्झरवारिणि।
नृत्यन्तयेताः शिखण्डिन्यः पश्यास्मिन्ग्रामगह्वरे।।४७।।

Look on yonder village in the valley, where the waterfall appears as a column of clear chrysolite; and the peacocks are in their merry dance, all about the precipitate cascade.

शिखण्डिन्यो विलासिन्यः पुष्पभारनता लताः।
अत्र नृत्यन्ति कुञ्जेषु रणनिर्झरपुष्करे।।४८।।

See how the joyous peacocks, and the gay some creepers, bending down under the burden of their blossoms; are dancing delightfully, beside the purling water of the cataract.

हारीतहारिहरितोपवनद्रुमासु
वापीप्रमाणरणितामलकाकलीषु।
ग्रामस्थलीषु गिरिगह्वरगोपितासु
मन्ये मुदैष रमते स्वरमेन कामः।।४९।।

I believe the lusty god of desire (Kāma or Cupid), sports here at his pleasure, in this village of the valley protected by the hills all around. He is sporting with the handsome *hārīta* birds (the green partridges and parrots) in the verdant groves, and beside the crystal lakes, resounding with the sweet warblings of water-fowls.

श्रीमद्वृत्तमहाशयातपहरप्रोच्चैर्गभीराकृते
भूभृन्मूर्धसु भूषणं भवसि भो भूमे रसैकास्पदम्।
एतत्तु क्षपयेन्मनांसि यदिदं मेघ त्वया वर्षता
हर्षादूषरपल्वलस्थलतरुष्वम्भोविभागक्रमः।।५०।।

O most prosperous and magnanimous lord, that art the centre of all virtues, and the highest and gravest of men; you are like the towering mountain, the refuge of mankind from heat, and the cause of their plenty, (*i.e.* the rainy clouds on mountain tops, are the causes of plenteous produce).

नित्यं स्नासि सुतीर्थवारिविसरैरुच्चैः पदस्थोऽम्बुद
शुद्धः सन्विपिनावनौ निवससि प्रारब्धमौनव्रतः।
रिक्तस्याप्यतिकान्तिरेव भवतः कायाश्रया लक्ष्यते
प्रोत्थायाशनिमातनोषि किमिदं तुच्छं तवाचेष्टितम्।।५१

You cloud that bathest in holy waters, (*i.e.* that resist from the waters of seas and rivers); that art exalted above all earthly beings, and choosest to abide in hills and wildernesses like holy hermits, and art taciturn like them, from the pure holiness of your nature; you appearest also as fair in the form when you are emptied (of your waters) in autumn; all this is good in you; but say why does you rise in your fullness with flashing lightnings in your face, and roaring thunders in your breast, like lucky upstarts of low origin ?

वस्त्वस्थानगतं सर्वं शुभमप्यशुभं भवेत्।
दुर्मेघं स्थानमासाद्य वारि त्वसिततां गतम्।।५२।।

All good things being misplaced (or out of their proper place), turn to badness; as the water ascending to the clouds, turns to hoar frost and cold ice.

अहो नु मेघेन जलं विमुक्त-
महो नु तोयेन विपूरिता भूः।
अहो नु भूमौ परिपोषितश्च
जलैर्धनाढ्यैः प्रणयीव दीनः।।५३।।

O, wonder! that the drops distilled by the clouds, fill the earth with water; and wonder it is that this water supports all beings, and makes the poor grow with plenty, (of harvest).

नैर्घृण्यमस्थैर्यमथाशुचित्वं
रथ्याचरत्वं परिकुत्सितत्वम्।
श्वभ्यो गृहीतं किमु नाम मूर्खै-
र्मूर्खेभ्य एवाथ शुना न जाने।।५४।।

Ignorant people are as dogs, in their unsteadiness, impudence, in their impurity and wayfaringness; hence I know not weather the ignorant have derived their nature from dogs or these from them.

गुणैः कतिपयैरेव बहुदोषोऽपि कस्यचित्।
उपादेयो भवत्येव शौर्यसंतोषभक्तिभिः।।५५।।

There are some persons, who notwithstanding all their faults, are yet esteemed for certain qualities in them; as the dogs are taken into favour, on account of their velour, contentedness and faithfulness to their masters. (So are men serviceable to their masters for these virtues in them).

उन्मत्तमत्तपतनोन्मुखधावमान-
नानाधिकाम्बिषयवीथिषु दक्तमूर्तिः।

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यन्मन्यते तृणलवाग्र विलोकयेच्छा-
सत्वं जडत्वमुत वास्य विचार्यतां तत्।।५६।।

We see all worldly people persuing the course of their worldliness as madmen, and pushing on in the paths of business at the sacrifice of their honour, and likely to tumble down with fatigue. I find them flying to and fro as trifling straws, and know not whether it is of their will or madness or stupidity, that they have made choice of this foolish course.

कोलाहलः समानेऽपि तिर्यकत्वे क्षुब्धमानसैः।
अन्यथा सह्यते सिंहैर्मीलितैरन्यथा श्वभिः।।५७।।

Among brute creatures, the brave lion hears the tremendous thunder claps without shuddering; while the cowardly dog trembles and shuts his eyes with fear at the sound.

नित्याशुचे प्रियजने भषणैकनिष्ठ
रथ्यान्तरभ्रमणनीतसमस्तकाल।
कौलेयकाशयसमानतयैव मन्ये
मूर्खेण केनचिदहो बत शिक्षितोसि।।५८।।

I believe, O vile dog, that you have been taught to bark at your fellows, and to ramble about in the streets, by some surly and strolling porter or peon (among men).

नित्यं सर्वं जगदसदृशं कुर्वतोच्चैर्विधात्रा
दौहित्रेऽस्मिञ्छुनि समदृशे निर्मितं सर्वमेव।
वासोऽमेध्यावकरकुहरे भोजनं गूथपूयं
सर्वालोके कुरति कुरतिः सर्वनिन्द्यं शरीरं।।५९।।

The divine creator, that has ordained varieties in all his works, has made the nasty breed of his daughter saromā all equal in their filthiness. These are the dogs, that make their kennels or dog holes in dirt, that feed upon filth and carrion and copulate in public places, and carry about in impure body everywhere. (This is a slur against the progeny of one's daughters, who generally turn to be vicious).

त्वत्तः कोऽधम इत्युदीरितवते श्वोवाच हासान्वितं
मत्तो मौर्ख्यममेध्यमान्ध्यमशुभं यः सेवते सोधिकः।
शौर्यं भक्तिरकृत्रिमा धृतिरिति श्रीमान्गुणो योस्ति मे
मूर्खदिष गुणः प्रयत्ननिचयैरन्विष्य नो लभ्यते।।६०।।

"Who is there viler than you; says a man to his dog; to which he answered, the silly man as you is the vilest of all." There are the best qualities of valour, fidelity and unshaken patience, combined in the canine tribe; and these are hard to be had in human kind, who grovel in the darkness of their ignorance amidst greater impurities and calamities. (The instinctive sagacity of beasts, is a surer safe guard to them, than the boasted reason of man).

भुङ्क्तेऽमेध्यममेध्य एव रमते नित्यं महावस्करे
तूष्णीमत्ति सचेतनं कृतरतिर्निश्चेतनं कृन्तति।
सर्वैरत्य रते शुनीविवलिते लोष्टैर्जनैस्ताजयते
धात्रा खेलसमन्वितस्थिततिरलं लोके कृतो नेश्वरः।।

The dog eats impure things and lives in the impurity; he is content with what it gets, feeds upon dead bodies and never hurts the living, and yet men are fond of pelting stones on him everywhere; thus the dog is made a plaything by men, contrary to the will of God.

लिङ्गस्योर्ध्वं रटत्काक आत्मानं दर्शयत्ययम्।
सर्वाधःपातकोत्तुङ्गगतं पश्यत मामिति।।६२।।

Looking at the crow flying there upon the offerings, left on that *lingum* or phallus of Śiva on younder bank; and there appearing to sight to tell its tale to people, saying; "Behold me on high, with all my degrading sin"; (of stealing from the altars of deities).

काकक कटुकल्कारव
कवलितगुणकर्दमे भ्रमन्सरसि।
अन्तरयसि मधुपरवं
यदतो मे शिरसि फलभूतः।।६३।।

You croaking crow, that crowest so harshly, and treadst the marshy lake; it is no wonder that you would vex us with your cries, that have put down the sweet buzz of humming bees.

कवलयति नरकनिकरं
परिहरति मृणालिकां ध्वाङ्क्षः।
यदतोस्तु मा स्मयस्ते
स्वभ्यस्तं सर्वदा स्वदते।।६४।।

We see the greedy rook, devouring ravenously the dirty filth, in preference to the sweet lotus stalk. It is no wonder that some would prefer sour to sweet, from their long and habitual taste of it.

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विविधवनकुसुमकेसर-
धवलपुहंस इव दृष्टः।
काकः कृमिकुलकवलं
क्लिन्नमथो कवलयन ज्ञातः।।६५।।

A white crow sitting in a bush, of white lotus flowers and their snowy filaments, was taken at first for a *hansa* or heron, but as it began to pick up worms, it came to be known as a crow.

तुल्यवर्मच्छदैः कृष्णः संगतैः किल कोकिलैः।
केन विज्ञायते काकः स्वयं यदि न भाषते।।६६।।

It is difficult to distinguish a crow, sitting in company with a cuckoo, both being of the like sable plumes and feathers; unless the one makes itself known as distinct from the other, by giving out its own vocal sound.

अरण्यान्या मृदः स्थाणौ स्थितः काको निरीक्षते।
चैत्याद्दशदिशश्चोरो निशि सुप्ते जने यथा।।६७।।

The crow sitting on a forest tree, or on a mould of clay or high built building, looks on all sides for its prey; as a nightly their mounts on a *caitta* tree, and sits watching there from the ways of people.

सरभससारसविदल-
त्पुष्करमकरन्दसुन्दरे सरसि।
कथमिह विहरति काकः
स्फुरदवकरनिकरधूसरस्कन्धः।।६८।।

It is impossible for a crow, to abide with cranes and storks by the side of a lake, which abounds in lotus flowers, that diffuse their sombre farina all about.

हा कष्टमिष्टवपुषि स्फुटपुण्डरीक-
कोशे कषाहननयोग्यमुखः पिशाचः।
पश्यैष काक उपविश्य कुपल्वलेस्मिन्
लीलाः करोति विविधाः सह राजहंसैः।।६९।।

For shame that the noisy crow, should have a seat on the soft lotus bed in company with silent swans, and play his disgraceful part and tricks among them. (*i.e.* It is impudence on the part of the ignorant, to open their mouths, where the learned hold their silence.

हे काक कर्कशरव कककचैकचिह्न
तादृक्स्वशङ्कनमपि कव नु तेऽद्य यातम्।

कस्मादनर्थकमिदं पिकपाकमेक-
पुत्राशया तदपि ते ह्युपहाससिद्ध्यै।।७०।।

You crow that criest as the hardest saw, say where have you left or lost your former reservedness today,. Why do you brood over the young cuckoo, the sweetness of whose voice you canst never attain, and whom you canst not retain as your young.

आलोक्य पङ्कजवने सविलासवन्तं
काकं कलङ्कसदृशं भृशमारटन्तम्।
हा कष्टशब्दशतनष्टविचेष्टितो यो
नो रोदिति क्रकचकेन विदार्यतां सः।।७१।।

one seeing a dark crow sitting as a black stag, in a bed of white lotuses, and crowing aloud with delight at that place, said unto him saying:— It is better for you O clamorous crow to rend ears of those with your cracking voice, that are not tired with splitting the head of others with their wily verbiage.

विशरारुशरारुमये
बकमह्युघने च पल्वले चपलाः।
स्युर्यदि कौशिककाका-
स्तत्स्यादेवा समन्विता गोष्ठी।।७२।।

It is well when the cunning consort with the cunning, as the crow and the crab meeting at a pool; or the rook and the owl joining in an arbour; for the two rogues though seemingly familiar, will not fail to foil one another by their natural enmity (kā ko lu kikā).

कोकिलः काकसंघातैः समसंवरणाकृतिः।
गदितैर्व्यक्ततामेति सभायामिव पण्डितः।।७३।।

The cuckoo associating with the crow, and resembling him in figure and colour; is distinguished by his sweet notes from the other; as the learned man makes himself known by his speech in the society of the ignorant.

मृदुकुसुमाङ्कुरदलनं
सोढुमलं कोकिलस्य कुसुमलता।
न तु कङ्कगृध्रमह्युक-
बककुक्कुटवायसादीनाम्।।७४।।

The blossoming branch is well able to bear, the spoliation of its flowers by the cuckoo; and will not yet suffer the association of crows and

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cranes, and cocks and vultures upon its twigs. (*i.e.* It is possible to bear with an injury from the good, but not to tolerate the society of bad people).

श्रोत्रोत्सवं तव कलं कलकण्ठ कोऽत्र
नादं शृणोति रतिविग्रहसंधिदूतम्।
काकैरुलूककलहैरिह गुल्मकेषु
क्रेंकारघर्घररवैः श्रुतिरागतास्तम्।।७५।।

How delightfully do people listen to the sweet notes of the cuckoo, which unites the separated lovers together; but who can brook to hearken unto the jarring cries of the crow or hooting of the owl, without disgust.

वाचाकोमलयासुकोकिलशिशुःकल्याणकल्पाः
कथां सर्वावर्जनमार्जवेन कुरुते यावत्पुरो रागिणाम्।
तावन्मत्तनयो यमित्यविरतं द्रांकारभीमारवै-
र्ध्वाङ्क्षेणोपवने निपत्य नभसः सर्वे कृता नीरसाः।।७६

When the sweet notes of the young *kokila* serve to ravish the ears of hearers, with the gladsome tidings of the vernal season; there is the grating cry of the crow, immediately obtruding upon their ears, and demanding the melodious cuckoo as its foster child. (It is well known to all here, that young cuckoos are fostered in the nests of crows).

किं किं कोकिल कूजसि द्रुतरवं हर्षात्समुल्लासितं
ग्रीवाकोटरतः प्रवेशय पुनर्मा भूच्चिरं ते भ्रमः।
उद्दामैः कुसुमैर्निरन्तरतरं नेदं मधोर्जृम्भितं
हेमन्तेन कृतास्तुषारनिकरैःशुष्का अमी पादपाः।।७७

Why and what have you been cooing so long, O you tender cuckoo, with so much joy and glee in yonder grove; lo! your pleasant vernal season is too soon over with its fading flowers, and beheld the stern winter approaching fast, to blast the blossoming trees with its icy breath, and hiding you to hide your head in your nest.

कूजत्कोकिल कोमलं कलरवैर्नित्यं प्रशस्ताकृते
केनेदं बत शिक्षितोसि वचनं दुःखप्रदं दुर्भगम्।
चैत्रे चित्रनवाङ्कुरे विरहिणी वक्ति त्वया यात्मनः।
कस्यायं मधुरित्यतस्तव तवेत्युक्तं त्वरोच्चैस्तरोः।।७८

A separated mistress seeing a sweet kokila, pour forth his notes to the tender blossoms of the vernal season thus address to him saying; "say, O sweet cuckoo! who taught you to tell, that vernal season is *tava tava tua tua, i.e.* "for you and your enjoyment," this is verily an woeful lie you tellest me, instead of saying "it is mine and mine" that art enjoying your companion." (It would better rendering in English to reverse the application of the words mine and yours).

मौनस्पन्दविहारवर्णवपुषां साम्येऽपि काकव्रजे
काकः कोकिल एष कान्तिरुचिरो दूरात्परिज्ञायते।
मध्ये मूर्खजनस्य पण्डित इव स्वाकारभव्यक्रियः
सर्वो हि प्रथिमानमेति सदृशस्वान्तश्चमत्कारतः।।७९

The cuckoo sitting silent in an assemblage of crows, appears as one of them in its form and colour of its feathers; and the graceful gait of the cuckoo, makes it known from the rest, as the wise man is marked in the company of fools. It is hence that every body is respected by his inward talents and outward deportment, more than by outer from and feathers.

भ्रातः कोकिल कूजितैरलमलं नायात्यनर्ध्यो गुण-
स्तूष्णीमास्व विशीर्णपर्णपटलच्छन्ने क्वचित्कोटरे।
उद्दामद्रुमकन्दरे कटुरटत्काकावलीसंकुलः
कालोय शिशिरस्य संप्रति सखे नायं सन्तोत्सवः।।८०।।

O brother kokila! it is in vain that you do cuckoo sweetly, when there is none to appreciate its value; it is far better therefore, that you shouldst sit quiet in your secluded covert under the shady leaves, when these flocks of crows are so loud in their cries; and when it is time for the falling dews, and not of vernal flowers.

चित्रं मातरमेष कोकिलशिशुः संत्यज्य काकीं गतः
सैषैनं तुदतीति यावदहमप्याचिन्तयामि क्षम्।
तावत्सोऽपि तथाशु मातृसदृशं श्लिष्टो रसाद्वर्धितुं
यामायाति दिशं स्वभावसुभगः सैवास्य माहात्म्यदा।।८१

It is to be wondered, that the young cuckoo forsakes its mother for its fostering crow; which on her part begins to prick it with its bills and claws. As I reflect on these, I find the young cuckoo growling in its form to the likeness of its mother; and hence I conclude, that the nature of a person prevails over his training everywhere.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० नाम अवि० विपश्चि० श्वकाककोकिलान्योक्तिवर्णनं षोडशाधिकशततमः सर्गः।।११६।।

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CHAPTER 117

DESCRIPTION OF THE LOTUS-LAKE, BEE AND THE SWAN

Argument. Description of a Lake of lotus, and the bees and swans frequenting them.

सहचरा ऊचुः

पश्याद्रिमानाविव बिम्बितं खं
पुरःसरो मारपुरःसरो यः।
कह्लारपद्मोत्पलजालनाल-
ललद्विचित्रारवपक्षिवीतम्।।१।।

The companions said: Behold there, O lord! the lotus lake on the tableland of the mountain; reflecting the sky in its bosom, and resembling the pleasure pond of Kāma or Cupid. Behold there the beds of white, red and blue lotuses, with their protruding stalks; and listen to the mingled sounds of the water fowls sporting thereon.

विकासितोद्दण्डसहस्रपत्र-
कोशस्थलस्थोद्धुरराजहंसम्।
पीठद्विरेफद्विजलोकजुष्टं
भुवीव गेहं कमलासनस्य।।२।।

Lo the full blown lotus standing on it stalk with its thousand petals, and the royal gander or swan resting on its pericarp; it is crowded by double streaked bees, and birds of various kinds, a as if it were the abode of the lotus-seated Brahma himself.

आकीर्णसीकरकरालदिगन्तराले
फुल्लोत्पलाञ्नपटलोदररेणुगौरम्।
आमोदमत्तमधुपद्विजगीतिगीतं
यातं वितानकमिवाम्बरगं वहन्तम्।।३।।

All the sides are overspread by mists and fearful frost, and the red dust of the farina of full blown flowers and lotuses, have been flying all about; the bees and birds giddy with the odours spread around, are humming and warbling their tunes and notes in the open air; and the clouds are spreading above as an aerial canopy.

क्वचित्तरत्तारतरङ्गभङ्गं
क्वचिद्दिद्धद्धूरिविराविभृङ्गम्।
क्वचिद्भीरामलवारिसुप्तं
क्वचित्सरोजोज्ज्वलपुष्पगुप्तम्।।४।।

There is the lashing sound of the breaking waves, beating against the shore; and here is the rumbling noise of the humming bees, vying with one another; some where the silent waters are sleeping in the deep, and else where the fair lotus of the lake, are lying hid in the bushes.

कणाणुमुक्ताजलतापटालं
तीरेषु सिंहे सुलतासुटालम्।
तरङ्गनिर्धूतशिलोग्रकच्छं
महीतलाकाशमनन्तकच्छम्।।५।।

The pearly particles of water, are lulling away the heat of the people; wild beasts are prowling on the bank, overgrown by wild thickets are around; the waves are laving the stones on the bank, and the land appears as the clear sky on the earth.

तडित्प्रकाशोदरमस्यमेघ-
नुन्नाञ्नजातोत्थरजःप्रभाभिः।
पृषद्धरध्वान्तमयैकदेशं
संध्याम्बराभोगमिवाप्रकाशम्।।६।।

The bosom of the lake displays the rays of lightning, from the redness of the clouds by the dust of flowers borne above by the winds; and one side of it is obscured by a dark rainy cloud hanging over it, while the other side exhibits the variegated rays of the evening skies above it.

वातावकीर्णशरदम्बुदखण्डखण्डं
व्योमेव केवलसमीरणमावृताङ्गम्।
हंसैर्लसद्विसलताकवलालसांसैः।
कालेन संचयकृतैरिव चन्द्रबिम्बैः।।७।।

There is a fragment of the autumnal cloud, borne aloft by the driving winds; and appearing as it were a part of the sky supported upon the air.

आमोदमन्दमकरन्दकरालवात-
व्याधूतपङ्कपुटपाटनपाटवेन।
उद्यन्महापटपटा वयतीव लेखा-
क्षुभ्यत्खगाश्रितलतोज्झितपुष्पवर्षम्।।८।।

The rippling waves of the lake by gentle breeze, and the wettish humming bees fluttering over the bed of the lotus lake, made a noise all around; like the falling of flowers from the branches of trees, lying on the bank of a river.

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वेल्लन्महाकमलपल्लवतालवृन्त-
संवीजितं वलितचामरचारुफेनम्।
राजायमानमलिकोकिलगीतगीतं
सद्वृत्तपङ्कजलताललिताङ्गनौघम्।।९।।

The large lotus leaves are waving like fans made of palm leaves, and the foaming froths were puffing as the snowy *cowries* of princes; the buzzing bees and cooing cuckoos, were singing to and lauding the lake which lay like a lord, in the assemblage of lotuses, resembling the consorts of his *harem*. (The lake is likened to a lord).

भृङ्गाग्रभाजनमनोहरहारिगीतं
राजीवरेणुरणकीर्णपिशङ्गतोयम्।
डिण्डीरपिण्डपरिपाण्डुरपुण्डरीक-
खण्डोपमण्डिततटोपवनावतंसम्।।१०।।

Lo the chorus of black bees, singing their charming chimes before him; and the yellow farina of the lotus flowers have strewn his waters with dust of gold. The yellowish froths are floating like fragments of its gold coloured flowers; and the flowery furzes on the bank, decorate it as its head dress.

विविक्तहृदयाम्भोजं हृदयाम्भोजं हृदयाह्लादनं परम्।
रसवत्स्वादु भातीदं सरः सत्संगमोपमम्।।११।।

The deep fountain, having the beautiful lotuses on its bosom; enjoys their sweet fragrance, as princes derive from the assemblage, of talented men in their courts.

बिम्बितेन मरुव्योम्ना भातीदं सौम्य निर्मलम्।
शास्त्रार्थपरिणामेन महतामिव मानसम्।।१२।।

The pellucid lake, reflecting the clear autumnal sky on its surface; resembles the mind of the wise man, which is ever clear and composed, with the light of the true śāstra.

किंचिल्लक्ष्यमपश्यामं पृषत्परुषमारुतम्।
हिमाभ्रमिव भातीदं सरः सरससारसम्।।१३।।

The limpid lake is little discernible in winter, when the keen blasts have covered it with hoar frost, and converted its blueness to white.

यथेदं ब्रह्मणे दृश्यमविकारादि नेतरत्।
यथाम्भसि तरङ्गादि राजन्पृथगिव स्थिम्।।१४।।

So the world appears to the wise, a vast sheet of the glory of God; and all these distinct forms of things, like waves of the sea are lost at last, into the bright element of Eternity.

आत्मनैवोह्यमानानां चक्रावर्तविधायिनाम्।
जडाशयानां विषमा हा कल्लोलपरम्परा।।१५।।

It is by one's own exertion, that every body should try to raise himself above the sea of error; or else he must be continually whirling in the whirlpool of blunder, like all other ignorant men.

कूपवापीसरोब्धीनां दृश्यते यादृगन्तरम्।
नारीपुरुषतोयानां विज्ञेयं तादृगन्तरम्।।१६।।

As the waters of wells, tanks, lakes and seas, differ from one another in their quality; so the persons of men and women, are different from each other in their respective dispositions.

जन्तोरिवास्य मनसो जलजातिबन्ध-
जीर्णस्य जर्जरदशालहरीभ्रमेण।
आवर्तवृत्तिवलितान्यतिसंततानि
को नाम संकलयितुं कमलानि शक्तः।।१७।।

Who can count the aquatic plants and lotuses, which grow in the lakes as plentifully, as the passions and desires spring in the fountain of the human heart; and which are carried away by the waves of accidents, or hurled into the whirlpool of perdition.

चित्रं विजृम्भितमहो जडसंगमस्य
पद्मोपि यन्निजगुणानगुणानिवैषः।
अन्तः प्रगोपयति कण्ठतले निवेश्य
सर्वस्य दर्शयति दुर्भगकण्टकौघम्।।१८।।

Oh, the wonderful effect of bad company, that the lotus growing in the company of aquatic plants, loses its fragrance in the current waters, and shows its thorny stalks to view.

सच्छिद्रैरदृढैः सूक्ष्मैर्गोपितैर्जाड्यसंयुतैः।
अनल्पैरपि निःसारैः पद्मस्येव गुणैरलम्।।१९।।

The good qualities of a person like those of the lotus, are lost under the assemblage of vicious faults in the same; such as the pores, the hollowness and the too fine and fragile fibers of the lotus stalks, make them entirely useless to any body.

महतां कुलपद्मानां गुणसौन्दर्यशालिनाम्।
प्रभावं नास्ति संख्यातुं वासुकेरपि शक्तता।।२०।।

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But the lotus which adorns its natal waters, and fills the air with its fragrance; is as a nobleman born with the noble qualities of a noble family, and whose virtues is impossible for the hundred hooded serpent-Vāsuki also to relate. (Such a person is called the lotus of his family).

हरिवक्षोगता लक्ष्मीरपि शोभार्थमेव यत्।
बिभर्ति कमलं हस्ते कान्याशंसाधिका भवेत्।।२१।।

What other thing can equal the lotus in its praise, which in form of Laxmī, rests on the bosom of Hari, and graces his hand in the manner of a *bouquet* or nose gay.

सितासिताभ्यां रूपाभ्यां कमलोत्पलखण्डयोः।
वैसादृश्यं भवेत्किंतु समा जडजडैतयोः।।२२।।

The white and blue lotuses, are both esteemed for their quality of sweet scent, though they differ in their colour; and hence the one is sacred to the sun and the other to the moon.

साम्यं न फुल्लविपिनेन सरःसु याति
व्योम्ना न तारकयुतेन न चेन्दुवृन्दैः।
नृत्यद्वधूविहसिताननशोभयैति
फुल्लस्य पङ्कजवनस्य नवोदिता श्रीः।।२३।।

The blooming beauty of the lotus-bed, is not comparable to that of the full blown flowers of the forest; nor does the lotuslake bear comparison with the starry heaven also; but they are to be compared with the comely and smiling face of the dancing girl in her fete.

येषां पुष्पलतास्वादैरनन्यमनसां गतम्।
भृङ्गाणामायुरायामि त एव सुभगोत्तमाः।।२४।।

Blessed are bees, that have all along enjoyed their lives in revealing over the sweets of flowers, without having any other thing to care about.

चूतचारुचमत्कारं चञ्चरीकाश्चरन्ति ये।
त एव सचमत्कारा इतरे जातिपूरणम्।।२५।।

Blest are the bees and cuckoos, that feast upon the flavour of mango fruits, and regale themselves with the fragrance of their flowers all others not so blest, are horn only to bear the name of the species.

मत्ता मधुमदामोदैः पुष्करेषु रणन्ति ये।
तुष्टानामितरस्वादैर्भ्रमराणां हसन्ति ते।।२६।।

The bees cloyed with honey, and giddy with the flavour of lotuses, in the lake where they revel; laughed to scorn some others of their tribe, that led their humble lives on the common farina of flowers.

येनोषितं विरुतमुल्लसितं प्रसुप्तं
पद्मोदरेषु शशिकोटरकोमलेषु।
भृङ्गः स एष शिशिरे विरसेषु भावं
कष्टं करिष्यति कथं तरुपुष्पकेषु।।२७।।

The black bee that buzzed to the lotus, lived and sported in its company and slept in its honey cup at night; was in trouble at the approach of autumn, not knowing what flower to choose for its fare, and were to resort for its rest.

अफुल्लमल्लिकोद्दाममुकुलोपरि षट्पदः।
दृश्यते कालरुद्रेण शूले प्रोत इवान्धकः।।२८।।

A black bee sitting on the unblown bud of a flower, appeared as a black man placed over a trident by *kāla*.

आस्वादयन्विविधपुष्पमधूनि भृङ्ग
नित्यं भ्रमन्सकलशैललतागृहेषु।
नाद्यापि तुष्यसि किमङ्ग दुराशयोऽसि
मन्ये न सारमुपगच्छसि वा वनेभ्यः।।२९।।

O you insatiate bee! that ever rovest over hills and dales, and suckest the sweets of all kinds of flowers; why wanderest you still, unless it were for your restless discontent.

कमलकुलकवलकोविद
गच्छ सरो मधुप मा रूढम्।
वदरदरीषु विदीर्ण
देहं कुरु कण्टकक्रकचैः।।३०।।

You soft bodied bee, that art bred up in sweets, and fedest upon the farina of flowers; it is better for you to resort to the lotuses of the lake, than bruise your body in thorns and thistles.

अतसीकुसुमे कुवलय-
दलवलये विकसिते च तापिच्छे।
परभागमेहि मधुना
तासु विसदृशीव पण्डितः पुरुषः।।३१।।

O humble bee, if you are deprived of your mellifluous food and your fair fare of the farina

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of flowers in stern winter; you shouldst yet repair as wise men do to such as may suit your taste, and be congenial to your nature; rather than be mean and debase yourself, by your attendance upon the base and mean.

पश्यैषा नाभनलिनीकेसरैः पालिता श्रिया।
हंसमालामलावल्ली सामगायनकूजिता।।३२।।

Look there, O lord! the assemblage of milk white swan, swimming in the lake, and feeding upon the silvery fibers of lotus stalks, and juggling as gravely, as the chaunters of the *Sāmaveda*.

दोलाकमलनीलस्थां दृष्ट्वा खे प्रतिबिम्बताम्।
हंसो हंसीमनुसरन्मण्डले नेह चेतति।।३३।।

Here the gander pursuing the geese, seated in their cradles of lotus bushes; thinks the limpid lake as the blue sky, and the lotus cradle as a cloud, and stops from his pursuit (for fear of a falling down on earth). (Mistake of the terrestrial lake, for the aerial Mandākinī).

मा भूत्कस्यचिदेवैषा राजन्व्यसनिता भृशम्।
पश्यैतां बिम्बितां हंसो हंसीमनुसरन्मृतः।।३४।।

Let no body be so unfortunate, O lord, as was this gander, which in pursuit of the shadow of the goose.

हेलया राजहंसेन यत्कृतं कलकूजितम्।
न तद्वर्षशतेनापि जानात्याशिक्षितुं बकः।।३५।।

The sweet music of the swan as it sings of its own accord, is inimitable by the crow or crane, although they are taught to learn it for many years in its society.

समानेष्वाकराकारजातिचेष्टाशनादिषु।
हंसस्य राजहंसस्य दूरमत्यन्तमन्तरम्।।३६।।

Although the swan and drake are both of the same kind, and of like form and figure, and live upon the same sort of food; yet they differ widely from one another in their respective species and qualities.

शुक्लपक्षस्थितो व्योम्नि कुमुदाकरभासकः।
आह्लादयति चेतांसि हंसश्चन्द्र इवोत्थितः।।३७।।

The swan soaring in the sky, with his snow white wings and feathers; appears as the hoary lotus sitting upon its stalk; and then it gladdens the minds of men, as the full-moon with her icy beams.

उन्नालनलिनीनालकदलीस्तम्भसंकुले।
वने विहरतां लक्ष्मीं हंसानामेति कः खगः।।३८।।

The elevated stalks of lotuses, rising as the lofty stems of plantain trees, with the lotuses sitting as the goddess Flora upon them, afford delight to swans only, and to no other bird.

तरङ्गवलया लोलसीकरोत्करहारिणी।
कुमुदोत्पलकह्लारपुष्पसंभारसुन्दरी।।३९।।

Lo, how the lake is adorned like a beauteous lady, with the waves resembling her waving bracelets, and the ripples likening her necklaces; while the aquatic plants and flowers, represent wreaths and garlands on her bosom.

भृङ्गलोलालकलता रणत्सारसनूपुरा।
वर्तुलावर्तनाभीका चलद्वीचिविलोचना।।४०।।

The strings of fluttering bees, are as streaks of black spots on her person; the swelling of cranes and storks are as the tinklings of her anklets, and the rippling waves are as the glances of her eyes.

प्रतीक्षमाणा दयितं रसपूरकरं धरम्।
नारीव सरसौ चारुहंसकाभ्यां विराजतै।।४१।।

The lake is graced like a lady, by the young swans crying by her side as her young ones; and looking up to the mountain as her lord, for a fresh supply of fresh water from his profluent cascade.

हे हंस मह्गुबककाकशरारुसारे
मा त्वं सरस्यविरतं कुरु वासमेकः।
आपद्यपीह समशीलवयोवचोभिः
श्रेयःफला भवति संगतिरात्मवर्गैः।।४२।।

Don't you, O harmless swan, says one, reside with the malicious water fowls and birds of prey, in one and the same lake; it is better that you do remain with your own kind, that may assist you in distress.

पादाक्रान्तमहेभमस्तकतटः पद्माकरैकालयः
कह्लारोत्पलकुन्दचम्पकलतासंभोगसौभाग्यवान्।
भृङ्गोऽप्येव विधेर्वशेन शिशिरे लोष्टं तृणं स्वादयन्
शीते शुष्कबकत्यहो नु विपदा दैन्ये मनो दीयते।।४३

Look to your end, O silly bee, says one, that art now so giddy with your drink of the sweet honey of flower, and treadst on the heads of elephants, to sip and suck their exuding ichor,

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and ramblest at large among the blooming lotuses, that the winter of scarcity is fast approaching to you, when you shall be constrained to live upon the dewdrops drizzling on blades of grass or dripping from stones.

पुत्रस्येह दलोदरे द्युति तरत्तारं चिरं संस्मृतं
हंसस्यांसविनुन्ननालगहने संचारिणा भो मया।
शुक्लासारमिवाब्जिनी विकिरति स्वं वारिबिन्दूत्करं
मध्याह्ने शिशिरं विकासि सहसा भूर्ध्नि स्फुटं दृश्यताम्।

O lord! the milk white swan with wide stretched wings, entered into the lotus bush, to see after his young ones; they on seeing him, begin to cackle, as a child does on seeing his father before him. The young ones said, O father, it is all delusion, like white pearl in silver and one sees fag over his head at midday.

व्योम्नीन्दोरिव सौम्यवारिणि चिरं निःशब्दकं सर्पतो
हंसस्यांसहताञ्ननालवलनानिष्कम्पटङ्कक्षतैः।
गङ्गावारिवदत्र पुष्करपुटाद्ब्रह्मादिवास्योपरि
भ्रष्टा ये जलबिन्दवो जलचरा हृष्टाः पिबन्त्याशु तान्।।

The swan is as silently floating over the limpid waters of the lake, as the bright moon is gently gliding along the translucent atmosphere of the firmament; and as it passes through the beds of lotuses, its wings bruise against the blossoms, causing them to distil their fragrant fluid, which is gulped in by fishes, in the manner of the holy water of Gāṅges.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अविद्यो० विप० पद्मभ्रमरहंसवर्णनं नाम सप्तदशाधिकशततमः सर्गः।।११७।।

CHAPTER 118

DESCRIPTION OF DEER, PEACOCKS, CRANES &c

Argument. This chapter is devoted to the description of some beasts and birds, some fishes and a traveller.

सहचरसहचर्यः क्रमेणोचुः
निर्गुणस्य बकस्यास्य गुण एकोऽस्ति दृश्यताम्।
यत्प्रावृषं स्मारयति प्रावृट्प्रावृडिति ब्रुवन्।।१।।

Some companion said: Behold the crane, which notwithstanding its destitution of all good qualities, has one special instinct of uttering the onomatopoeia signifying the rain.

बक हंस इवाभासि सरःस्थो मद्गुसौहृदम्।
नृशंसत्वं च वार्णीं च त्यक्त्वा हंसो भव स्फुटम्।।२।।

O crane that resemblest the swan in the colour of your feathers, you mightest will be taken for a young swan, wart you but without the rapacity of the king-fisher (mudgu).

गम्भीरं वारिगर्भं प्रसूतजलचरं ये प्रविश्य प्रविश्य
प्राङ्मत्स्यान्प्रोतचञ्च्वश्चतुरतर परं जग्धवन्तो विदग्धाः
ते केनाप्यद्य दिष्ट्या मृततिभिगमिताः कालयुक्ते महिम्ना
नाक्रामन्ति क्रमस्थाः सुहरमपि पुरः पङ्गवो मद्गवोऽमी।

So there is a line of king fishers, that are expert in diving amidst deep waters, and catching the fishes in its wide extended beaks, now sitting idle on the shore, and not venturing to dart themselves into the water, for fear of the sharks, floating there with their open mouths and wide stretched jaws.

एवं विहन्यते लोकः स्वार्थेनेति प्रदर्शयन्।
मद्गुर्मद्गुरुतां यात इत्येवं स्तौति दुर्जनः।।४।।

Thus murderers also dart upon men, in the manner of diving king fishers, and cry out saying, "*madgu madguru*," this king-fisher is our instructor in killing.

उत्कन्धरो विततनिर्मलचारुपक्षो
हंसोऽयमत्र नभसीति जनैः प्रतीतः
गृह्णाति पल्वलचलाच्छफरीं यदासौ
ज्ञातस्तदा खलु बकोऽयमितीह लोकैः।।५।।

Seeing a white heron with its long neck and uplifted head, sitting silently and watching on the shore, the people took it at first for a *haṁsa* or *hern shaw*; but finding it after ward to catch a shrimp from the marsh water, they came to know it as a heron at last.

अतिबहुकालविलोला-
नवलोक्य बकांस्तपोदम्भान्।
अत्रैवातिमिरस्थां-
स्तटवनिता विस्मिता धूर्तान्।।६।।

A crane was observed by a woman, to be sitting on the shore like a devotee the live long day, while it was in reality watching for prey, until the evening shade, as the day labourers are wont to do for their bread.

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अत्र जले हिमहेलाः
पश्यैता अपहरन्ति सितपद्मान्।
इच्छसि ता अनुगन्तुं
नाहं ते वल्लभा व्रजामीति।।७।।

Look there, says a wayfaring woman to her companion, how these rustic women are culling the lotuses amidst the frosty lake; if you can follow them, but I will fall back from you.

कुपितां तामनुनेतुं
यत्नपरः पान्थ एष पथि कान्ताम्।
अवलोकय नरनायक
कुसुमलताकुहरकेलितीरवने।।८।।

Look there, O lord! (says the companion to the king), how that traveller appeases his angry mate, and leads her to the flowery bower of the weedy bush.

इति हावभावविलसित-
विवलनकोपार्धदृष्टिहसितानि।
कुर्वाणा वरवनिता
कथयति ते दृश्यतां राजन्।।९।।

Look then, O lord, at the dalliance of the lady, and at her smiling face mixed with her frowning looks; and hearken to her speech to her associate.

बकमह्गुशरारूणां नित्यमेकौकसामपि।
संकरोऽस्ति मिथो बुद्धेर्न मूर्खविदुषामिव।।१०।।

The crane, king fisher and other rapacious birds, that live together in the same place, are all of the same mind and purpose; but the fool and wise man can never agree, though they abide together in the same society forever.

चञ्चवग्रे खञ्जरीटस्य कीटः किटिकिटायते।
दौर्भाग्यस्य पुराणस्य पताकेवोच्छ्रितोन्नते।।११।।

As the cricket caught under the bill of wood picker, whistles to his face; so the retribution of our past misdeeds, flies as a flag before us, and unfolds itself unto us (wherever we may happen to go, or chance to be reborn).

तारं तीरतरौ स रौति तरलो यावद्बकः प्रोल्लसं-
स्तावत्पल्वलगोष्पदेऽम्बुकलिले यावद्बलाद्देहकम्।
मज्जन्त्या प्रियवक्षसीव निपुणं त्रातं शपर्या भया-
द्बद्धद्रङ्गेन महापदीह हि मृतेर्नान्यद्भवेत्सौख्यदम्।।१२।।

As long as the cruel crane of fate, keeps clucking upon the tall tree on the shore; so long does the fearful shrimp (of the living soul), keeps itself concealed in the bog (of the body) with its inward trepidation. Hence there is no rest or quiet of the body and soul, until the ultimate *quietus* of both.

बकाजगरमद्गूनां हृदि या प्राणिनां धृतिः।
अचर्वितनिगीर्णानां मन्ये निद्रोपमैव सा।।१३।।

The bodies of animals, which are devoured by rapacious beasts and birds, and then disgorged unhurt and entire out of their bowels; resemble I ween to their rising from the lap of sleep, or a state of profound trance.

आसन्नमह्गुबकगृध्रबिडालसर्प-
दृष्ट्या भयं भवति यत्सलिलाशयानाम्।
तस्याग्रतस्तृणमिवाशनिपातभङ्गो
जातिस्मरेण विदुषोक्तमदः पुरा मे।।१४।।

The fear that overtakes the fishes in their native waters, at the sight of rapacious animals, is far greater than those of thunder claps or thunderbolts falling upon them; and this I know from remembrance of my past life of a fish, and cannot be denied by the wise.

इह सरोवरतीरतरोस्तले
कुसुमशालिनि मुग्धमृगान्पुरः।
समवलोकय लोकमलौ बला-
त्समवकीर्णनवोत्पलकेतकान्।।१५।।

Behold there the herd of deer before thus reposing in raptures over the bed of flowers, under the shade of trees on the borders of the lake; and look also at the hive of the bees about the new blown flowers of the grove.

बर्ही प्रोन्नतचित्तत्वात्तोयमिन्द्रं प्रयाचते।
स पूरयति तेनास्य महात्मा निखिलां महीम्।।१६।।

Look the high minded and lofty headed peacock craving and crying aloud for rain water, to the great god of the clouds and rains; and the god Indra in return pours in floods to fill the whole earth with water; for the greatness of gods looks to the general and individual good.

मेघाननुसरन्त्येते मयूरास्तनपा इव।
मलिनो मलिनस्यैव पुत्र इत्यनुमीयते।।१७।।

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The peacocks like suckling babes, attend on the clouds as their wet nurses; or it may be, that the black peacocks are the offspring of dark clouds, (that endears and unites them thus to one another).

मृगानालोक्य पथिकश्चिन्तयन्दयितेक्षणे।
पुरःस्थेषु पदार्थेषु यन्त्रपुत्रिकतां गतः।।१८।।

Lo the wonderer looking with wonder on the eyes of the antelope, and finding their resemblance with those of his dear one at home, remains stupefied as statue at the sight of the objects exposed to his view.

शिखी वार्यपि नादत्ते भूमेर्भुङ्क्ते बलादहिम्।
दौरात्म्यं तन्न जाने किं सर्पस्य शिखिनोऽथवा।।१९।।

The peacock instead of drinking water from the ground, snatches by force the snake from underneath; wherefore I am at a loss to know which of these to blame for its malice. (The peacock kills the snake, but this one destroys all living creatures).

सज्जनाशयनीकाशं त्यक्त्वा बर्ही महत्सरः।
पिबत्यम्ब्वभ्रनिष्ठ्यूतं मन्ये तन्नतिभीतितः।।२०।।

Why is it that the peacock shuns to drink in the large lake, which is as liberal as the minds of great men; and is content to swallow the drops of rain water, spit out and spurted by the cloud; unless it be for shame of stooping down his head, to drink the water of the lake.

लसत्कलापजलदाः पश्य नृत्यन्ति बर्हिणः।
धुन्वानाः पिच्छकान्तीन्दुं प्रावृषः पोतका इव।।२१।।

See the peacock dancing, with displaying his gaudy train to the clouds; and oscillating their starry plumage in the rain, as if they were the offspring of the rainy season.

वरवने वनवातविसारिणां
चपलचन्द्रकचारुतरङ्गिणाम्।
इह पयोनिधिरेव कलापिनां
विसृतमुक्ततयेव विलासनः।।२२।।

The rainy dark cloud which was carried by the wind from the bed of ocean, appeared over the forest lake and met with the gleeful dancing peacock below.

चर तृणानि पिबाम्बु वनावनौ
कलय विश्रमणं कदलीवने।
चकितचातक पावकदूषिता
न हि सुखाय भवत्यतिमानिता।।२३।।

It is better for you, O *cātaka*! to pick up the blades of grass for your food, and drink the water of the fountains, and rest in the shady plantain grove of the forest; than to dwell in the hollow cave of a withered tree in sultry heat, by your pride of never stooping down for your subsistence.

नायं मयूर मकरालयवारिपूर-
पूर्णोदरो जलधरोऽम्बरमारुरुक्षुः।
दावाग्निदग्धवनपादपकोटराग्र-
धूमावलीवलय उत्थित एष शैलात्।।२४।।

Think not, O peacock! this cloud to be a sea and the abode of sharks; but know to be a watery cloud, born of the smoke of wild fire, and of the vapours of the mountain and ascending to the sky. (Therefore you canst not fear to dance before it).

येनाब्देन शरद्विधावपि शिखी संतर्पितो वारिभि-
र्नो वर्षास्वपि पूरयेद्यदि सरस्तद्वाललोकोचितम्।
आरब्धं समवेक्ष्य सज्जनजनो हासेन दुःस्थो भवे-
द्वर्हीत्यात्मतृषैव नेतुमखिलं कालं समभ्युद्यतः।।२५।।

The peacock seeing the cloud that was so profuse of rain even in autumn, becoming sometimes so scant of its supply as not even to fill a tank (such as in times of drought), sustains its thirst with patience, ingratitude of the past favours of the cloud; nor does it fain to blame its former supporter for failing, nor deigns to drink any other earthly water like the common people.

स्फटिकविमलं पीत्वा तोयं घनोदरनिर्गतं
पिबति न पुनर्मार्गे क्षुभ्यंस्तृषापि शिखी जलम्।
स्फुरति च घनं स्मृत्वा स्मृत्वा न चापि विपद्यते
गुणवति जने बद्धाशानां श्रमोऽपि सुखावहः।।२६।।

The peacock that was wont to drink the crystal drops of the clouds, would not now stoop to drink the dirty water of the ditch, though pressed and pinched by drought and thirst; because the sweet remembrance of his past beverage, supports him from fainting, and the expectation of fresh draughts, preserves him from dying.

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इहातिवाहयन्त्येते मार्गदौस्थ्यं घनागमे।
कथाभिः पथिकाः प्रायो विमूढा जीवितं यथा।।२७।।

Travellers mitigate the toils of their journey, by mutual conversation on the way; as the ignorant that cannot commune with themselves, communicate their thoughts with others, to beguile the tediousness of their lives.

पश्यात्र नाथ सरसः
कमलोत्पलकुमुदबिसमृणालानाम्।
कह्लारपत्रपयसां
भारानादाय बालिकाश्चलिताः।।२८।।

Look there, O lord! to the slender stalks of the lotuses, supporting the burden of the water on the lotus leaves; like you tender damsels carrying the water pots on their heads.

किमिदं नयथेति ततः
पृष्टाभिस्ताभिरुक्तमेतस्य।
व्यसनज्वतप्तायाः
पथिक वयं बालसख्य इति।।२९।।

Being asked why they were carrying those of lotus flowers and leaves and for what use; they replied, to make cooling beds for assuaging the fever heat of the love sick wives of travellers from their homes.

अथ रागरक्तहृदयाः
स्तनभरविततता विलासललिताङ्ग्यः।
पथिकानां स्मरणपथं
भूयोऽप्यनयन्प्रियाः स्वगेहस्थाः।।३०।।

These impassioned damsels, with their swollen breasts and youthful dalliance, and the motions and gestures of their bodies, served to excite the remembrance of the separated brides, whom the travellers had left behind at their far distant abodes.

सा नूनं मम कान्ता
दृष्ट्वा सुस्निग्धघनतमःश्यामम्।
गगनं च शून्यगहनं
प्रलपति भुवि पतति विस्खलति।।३१।।

Ah surely, says a traveller, that dear one of mine, must now be weeping and wailing, or falling down and rolling on the ground, at the sight of yonder dark cloud in the sky in my absence.

भृङ्गावलीकुवलयावलिताञ्जनपात्र-
संप्रेर्यमाणनलिनीमधुपानमत्तः।
हा वाति तीरतरुपल्लवलास्यलब्ध-
संमुग्धशब्दगणगीतगुणो नभस्वान्।।३२।।

Lo there the lines of black bees, fluttering on the cups of lotuses, and the little bees giddy with the dulciate liquor of flowers; the gentle breezes are blowing on all sides, and wafting the fragrance of the opening blossoms; while the leaves of trees are dancing to the tunes of the rustling winds.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अवि० वि० हरिणमयूरकमुग्धादिवर्णनं नामाष्टादशाधिकशततमः सर्गः।।११८।।

CHAPTER 119

LAMENTATION OF THE LOVELORN TRAVELLER

Argument. The lovesick traveller, relating the woes of his separation to his beloved one.

सहचरा ऊचुः
कथयत्येष पथिकः पश्य मन्दरगुल्मके।
प्रियायाश्चिरलब्धाया वृत्तां विहरसंकथाम्।।१।।

The companions continued: The traveller having returned home, and finding his beloved one by the arbour of *mandāra* trees, began to relate to her the pangs of his protracted separation.

एकत्र शृणु किंवृत्तमाश्चर्यमिदमुत्तमम्।
दातुं त्वन्निकटे दूतमहं चिन्तान्वितोऽवदम्।।२।।

Listen to my mavellous tale, said he, and what happened to me one day, when I sought to send some one to you with my tidings.

अस्मिन्महाप्रलयकालसमे वियोगे
यो मां तयेह मम याति गृहं स कः स्यात्।
नैवास्त्यसौ जगति यः परदुःखशान्त्यै
प्रीत्या निरन्तरतरं सरलं यतेत।।३।।

I sought long but sought in vain, at the time of my painful separation, to send one to you at this house of mine; but where such a one be found in the world, who would take a severe interest in the affliction of another, for the sake of charity or mere friendship ?

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आ एष शिखरे मेघः स्मराश्व इव संयुतः।
विद्युल्लताविलासिन्या वलितो रसिकः स्थितः।।४।।

Lo, I came to behold even then and there, a big cloud on the top of a mount, resembling the steed of cupid, that appeared jocundly before me, accompanied by the swift lightening as his precourser.

भ्रातर्मेघ महेन्द्रचापमुचितं व्यालम्ब्य कण्टेगुणं
नीचैर्गर्ज मुहूर्तकं कुरु दयां सा वाष्पपूर्णेक्षणा।
बाला बालमृणालकोमलतनुस्तन्वी न सोढुं क्षमा
तां गत्वा सुगते गलज्जललवैराश्वासयात्मानिलैः।।५।।

I advanced before him and addressed unto him, saying; ah brother cloud, you bearest the rainbow of Indra, as a collar about your neck, and are graceful in your course, have pity on me for a moment. Please go to my dear one and tell her my tidings, with your low voice, sympathetic tears and breath of sighs; because the tender form of the pliant creeper, will not be able to bear your loud uproar.

चित्ततूलिकया व्योम्नि लिकित्वालिङ्गिता सती।
न जाने क्वाधुनैवेतः पयोद दयिता गता।।६।।

I know not, O dark cloud! to what abode to direct you to find my beloved one, who is pictured in the plate of my heart by the pencil of my mind, and was forever situated in my bosom.

इत्थं चिन्तापरवशमतेस्तन्वि सार्धं त्वयाऽसा-
वन्तर्लीनप्रसरमनसः क्वापि याता स्मृतिर्मे।
संपन्नोऽहं परवशवपुः काष्ठकुड्योपमाङ्गो
भङ्गं सोढुं क इव विरहक्लेशजं नाम शक्तः।।७।।

But now, O my friendly cloud! my distracted mind has lost that figure of my beloved in my breast, together with the sight of her person from my eyes; and now having lost the freedom of my body in a foreign country, I have become but a wooden frame work without my love, which is its living soul: for what living body can bear the pangs of separation.

पश्चाज्जातः कलकलरवः संतते पान्थसार्थे
दीनालापैर्व्यसनविधुरैरालपन्ते च मेघम्।
कष्टं पान्थो मृत इति महारम्भसंपन्नहाहा-
शब्दः प्रोद्यत्पथिकवनिताविस्मृतोरःप्रहारः।।८।।

People then thought me dead, and with tears in their eyes, began to prepare my obsequies and collect wood for my funeral.

लोकेनायं मृत इति ततो वाष्पसंपूरिताक्षं
शावीं पूजां विरचितवता संचयीकृत्य दारु।
दग्धुं नीतोऽस्म्यतिभयमहं प्रज्वलच्चित्यनन्त-
प्रोद्यत्स्फोटस्फुटपटपटारावरौद्रं श्मशानम्।।९।।

I was borne away to be burnt on a dreadful funeral pile, which was horribly crackling with the cracking wood, of the blazing fire on the burning ground.

तत्राहं तैः कमलवदने वाष्पपूर्णाक्षिपक्षै-
र्न्यस्तः कैश्चिच्चितशयनके बद्धलोकालिलेखे।
धूमोद्गाराविरलजटिले मस्तके मत्तमृत्यो-
श्चूडारत्नोत्तम इव कलामात्रदृश्येऽग्निहेम्नि।।१०।।

There, O my lotus eyed love, I was laid on the pile by some persons with their weeping eyes; and the pyre was surrounded by a number of men, who stood as spectators of the horrible sight.

अस्मिन्काले कुवलयलताकोमला धूमलेखा
नासारन्ध्रं मृदुगलविलं मे प्रवृत्ता नियातुम्।
उष्णा कृष्णा नकुलकलिता सत्वरं बालसर्पी
भूमे रन्ध्रं तनुमिव दराद्दैर्व्यसंकोचकुञ्ना।।११।।

At that time the curling smoke of the pyre, began to enter into my nostrils like the creepers o stalks of lotus plants; and as when the dark and lengthy body of the curvilinear snake, enters into a hole in the ground.

त्वत्संकल्पामृतकवचितो नापविद्धस्तयाहं
कुन्तश्रेण्या दृढपतनया वज्रकायो यथाजः।
त्वामासन्नां मदनसरितं हृद्दहे गाहमानो
मर्मच्छेदेष्वपि विलसिता नाविदं वेदनास्ताः।।१२।।

But all this, I was defended by the strong armour of my firm love to you; as the unborn or self-born son of god Brahma, was defended from the showers of darts, of the whole post of demons and thinking myself to be plunged in the cooling pool of your love within my heart; I was untouched by the flames of fire burning all about me.

एतावन्तं समयमुचितं तन्वि सार्धं त्वयान्त-
र्लीलालोलं हृदि चिरतरं तन्मयात्रानुभूतम्।

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यस्मिन्दृष्टे ऽमृतह्रद इवोन्मज्जनौघैर्यथासौ
राज्याभोगो विशसनमिवाल्पाल्पमेवेति बुद्धिः।।१३।।

All this time I lay in the ecstasy of my love to you, and I felt raptures of joy rise in my breast, from my fancied association with you. I deemed myself as drowned in an ambrosial lake, while I was in that state of rapture, and thought sovereignty of the whole world, too insignificant before my ecstatic transport.

सा लीला ते विलासा वचनमपि च तत्सस्मितं ते कटाक्षाः,
सानन्दानन्तरस्य प्रसरसमुचिता दूरमण्येकभूषा।
तानीहारावसारावहसनचलनावेगविक्षोभितानि,
किंवा तत्तन्न यत्संस्मृतममृतरसाह्लादमन्तःकरोति।।१४।।

Me thought I felt raptures of inexpressible delight fill my whole soul, at the thought of all your blandishments and graces, and in the allurements of your speech, sweet smiles and side long glances, and all the gestures and motions of your person, that spread an ambrosial charm all around me.

त्वत्संगमे सुरतसौख्यरसायनेन
बाले ततोऽहमतितृप्ततया श्रमार्तः।
तत्र स्थितो मृदुनि तल्पतले शशाङ्क-
बिम्बे शरच्छिशिरनिर्मलशोचिषीव।।१५।।

Methought we clasped in mutual embraces, and together in amorous folds; till exhausted with surfeit, I lay upon the cool soft bed, as if I was drowned in the cold and icy ocean of the lunar disc.

अत्रान्तरे झटिति चन्दनपङ्कशीता-
द्वीर्घादिवेन्दुशकलादशनिः सशब्दः।
दृष्टो मया चितितलज्वलितो हुताशः
क्षीराब्धिवाडवनिभोङ्गगतः स्वतल्पात्।।१६।।

At this moment as I lay long in my bed, bedewed with cool sandal paste, and the cooling beams of the full-moon; I heard a thundering noise accompanied with flames of fire, rising from the burning pile of woods under me, as it was the submarine fire, proceeding from the milky ocean wherein I was lying.

सहचरा ऊचुः

इत्युक्तवति कान्तेऽस्मिन् हा हतास्मीति वादिनी।
मुग्धा मौग्ध्याद्वरावर्तशङ्कया मूर्च्छिता स्थिता।।१७।।

The companions resumed: When the husband had said so far, his listening spouse cried out aloud; saying Ahme! "I am dead, I am gone," and for fear of hearing the sad consequence, fell into a swoon and became senseless.

तामेनामेष नलिनीदलवीजेन वारिभिः।
आश्वासयंस्तथावस्थां कण्टेकृत्वात्र संस्थितः।।१८।।

The husband finding her fainting, began to wave over her fan of lotus leaves, be-sprinkled with water; and taking her up to his bosom, tried to restore her to her senses.

पुनः पृष्टोऽनया वक्ति पश्य तामेव संकथाम्।
एष पार्श्वगतामेनां गृहीत्वा चिबुके प्रियाम्।।१९।।

Being then desired by her to finish his tale, he began to relate the remained by holding her chin with his hand.

हा हा हुताश इति किंचिदिवोपजात-
खेदो वदामि खलु यावदहं त्वरावान्।
तावच्चितिर्झटिति तैरवलुण्ठिता सा
पान्थैः क्षणात्खरखराकुलिता लसद्भिः।।२०।।

As I felt the pain of the burning flame touching my body, I cried out and groaned in affliction; the spectators hastened to extinguish the blazing pile. and felt delighted to find me alive.

पान्थास्ततस्तरलतालविलासवाद्य-
मालिङ्ग्य मामतनुशेखरपूरिताङ्गम्।
उत्थापितस्थितिमलं परिवार्य सर्वे
नेदुर्जगुर्जहसुराननृतुर्ववल्गुः।।२१।।

The attendants then with loud spouts of joy, like the sound of drums etc. and with garlands of flowers, raised and embraced me to their bosoms; and went on shouting and singing and dancing and laughing with exultation.

विषमविनायकसुखदं
वलितं भस्माहिशवशिरःप्रकरैः।
शशिधवलास्थिकपालं
वपुरिव रौद्रं श्मशानमथ दृष्टम्।।२२।।

I then saw the funeral ground resembling the

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formidable body of Bhairava-the god of destruction. It was equally covered with ashes, wreathed with snakes and studded with human skulls: and the scattered bones that were strewn over the ground, seemed as the beams of the moon crowning the head of Śiva.

पार्श्वच्छायां हरन्तो विचलितविदलक्लिन्नकङ्कालगन्धा
स्तन्वन्तो भूरिभस्मप्रविततमिहिकामाधुनानाःशवानाम्।
केशानाकाशकोशे शशिगलितशराकारिणः शांकराणा-
मस्थीनां टांकृतेनारचितस्वरगिरस्तत्र वाता वहन्ति।।२३।।

Here pot winds were blowing from the funeral piles, as from the burning fire on Haras head; and bearing the burnt ashes of the dead bodies, -- a dark mist all around; they bore stink of the rotten bones to the air, and carried about the rustling noise of the bones jostling against one another.

ज्वलदनलचितिप्रवाहनिर्य-
त्पवनहतोष्मविशुष्कपर्णवृक्षा।
ज्वलनपवनभास्करात्मजानां
रमणगृहानुकृतिं बिभर्ति सा भूः।।२४।।

The burning piles and their flashing flames and flying sparks and the fiery winds scorching the trees and herbage; give this place the appearance of the play ground, of the gods of wind and fire, and of the sons of sun-yama and Saturn.

दृष्टं श्मशानं तदनन्तभीम-
करङ्ककंकालघनामगन्धि।
माद्यच्छिवावायसकङ्कगृध्र-
पिशाचवेतालविरावरौद्रम्।।२५।।

Thus I saw the funeral ground full of terrors, and covered with skeletons of half-burnt bodies and putrid carcasses also; it is infested by hungry dogs and howling jackals, and other voracious beasts, and the ravenous ravens and vultures. It is a place where the Vetāla-demons and Piśāca-hobgoblings, revel with fearful shrieks and jarring sounds.

आनीतनानाशवबन्धुसार्थ-
संरोदनाह्लादिदिगन्तकुञ्जम्।
खगावकृष्टार्द्रशिरान्त्रतन्त्री-
निबद्धदग्धद्रुमखण्डजालम्।।२६।।

I beheld there the biers of dead bodies, borne by their mourning friends, with loud cries and lamentations that filled the air all about. I saw the beasts and birds, that tore their entrails and arteries, yet moist with blood, and I saw the ground strewn over with half burnt logs of wood and bushes.

क्वचिच्चितिक्षोभकृतप्रकाशं
क्वचिन्महाकेशकृताब्दवृन्दम्।
क्वचिच्च रक्ताक्तधरावितानं
नक्तं स्तनत्यभ्रमिवास्तशैलम्।।२७।।

In some places the glaring pyres, gave a gloomy light, and in others the tufts of hair, were heaped as spots of clouds; some where the ground was besmeared with blood, and looked like a lurid sheet of cloth; and else where the clouds were roaring, as the setting sun went down the western hill (or horizon).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० अवि० विप० पथिकविहरवृत्तवर्णनं नाम एकोनविंशाधिकशततमः सर्गः।।११९।।

CHAPTER 120

DESCRIPTION OF VARIOUS OBJECTS ON ALL SIDES

Argument. Profusion on the winds and the forest trees and wild bees; then on celestial nymphs, birds etc.

सहचरा ऊचुः

एवंप्रायाः कथाः कुर्वत्पश्यैनन्मिथुनं महत्।
पानं प्रवृत्तवत्सारं पातुं पद्मनिभेक्षण।।१।।

The companions continued: Thus the loving pair after taking to one another in the aforesaid manner; began to sip their delicious wine. And now attend, O lotus eyed lord to the other things of this place.

कदलीकन्दलीस्वच्छगुच्छाच्छोटनपण्डिताः।
विविधा वायवो वान्ति पुष्पकेसरमण्डिताः।।२।।

Lo, there the winds, shaking the plantain leaves and clusters of their flowers, and blowing to all sides, with the dust of various sorts of flowers, with which they have adorned themselves.

वान्ति वाता वनोद्वान्तविविधामोदमांसलाः।
पतिधर्मकणाः कान्तललनालकलालकाः।।३।।

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There the breezes are blowing, loaded with odours exhaled by the flowers of the forest; and there the gentle zephyrs are wafting the perfumes, which they have stolen from the locks of their favourite fairies.

कुलाचलगुहागेहवलनोद्यन्मृगाधिपाः।
सरन्त्यसुरसंरम्भैर्लवणार्णवमारुताः।।४।।

Here are the blasts blowing from the salt sea on the south; and driving as fastly as the stern lion rushes into the fastness of woods and mountains caves; and as forcibly, as the fierce giants attacked the gods on the top of mount Meru.

तमालतालतरललीलान्दोलनलालिताः।
अनिलाजलकल्लोलोत्कान्तकोमलपल्लवाः।।५।।

Again there is the high wind playing and shaking with the high *tamāla*, tāla, and other palms trees; while the gentle gales, are softly gliding over the waves, and wafting their moisture to the tender plants below.

ललन्नवलतावान्तपुष्पधूलिविधूसराः।
सरन्ति मरुतो मन्दमुद्यानेषु नृपा इव।।६।।

There the sot breezes are wheezing, with the dust thrown out by the flowers; while gentle zephyrs are moving about as princes amidst the bowers and flowers gardens.

मधुरं वंशविश्रान्तो गातुमेष वनानिलः।
प्रवृत्तः पाण्डुनगरनारीभिरिव शिक्षितः।।७।।

There the god Eolus plays his sweet sylvan pipe, in the holes of the hollow bamboo; in the manner of the female sweet musicians, tuning their reeds in the city of Pāṇḍu or Hastinapura. (Here is a palpable anachronism with regard to the anterior of prince Pāṇḍu).

निकारः कर्णिकारेण पवनस्य यदा कृतः।
तदा परिहरन्त्येनं भ्रमरा अपि दूरतः।।८।।

Here every plant is fraught with bees, except the *karṇikara* flower; which is avoided by them, on account of its disregard of the god of air, by withholding to pay him the tribute odour and farina.

न ददाति फलं किंचिदर्थिने न च पल्लवम्।
तालः स्तम्भतयाऽऽरम्भं ह्यरूपैव विनाऽऽकृतिः।।९।।

The *tāla* or palm tree, that rises as high as a column but yields no fruit nor flower to the hungry passenger, owing to its inaccessible height, is as disgraceful in itself as the uncharitable rich man.

राग एव हि शोभायै निर्गुणानां जडात्मनाम्।
राजेव राजते राजन्नागेणैवैष किंशुकः।।१०।।

ignorant and unworthy people, build their pride on outward show, as the *kinśuka* flower displays the beauty of its colour to view, in absence of its fragrance.

आगच्छ कर्णिकारोऽयं विकारस्यैव भाजनम्।
निरामोदः किमेतेन निर्गुणेनेव जन्तुना।।११।।

Look at the *Karṇikara* flower, blooming only to decay; because its want of fragrance makes it as worthless and despicable, as unworthy and ignorant men are disregarded by all.

विलोलमञ्जरीजालतडित्सङ्गस्थितोऽसितः।
चातकस्याम्बुदभ्रान्तिं तमालः कुरुते मुधा।।१२।।

So the *tamāla* tree with its blushing blossoms, beguile the thirsty *cātaka* by its false appearance of a rainy cloud, so the fair outside of the fool, deceives the unwise by his inward foulness.

पत्राला घनसंघाताः सच्छायावृतभूभृतः।
गुणानां महतां योग्या वंशा वंशा इवोन्नताः।।१३।।

Look at these robust, woody, shady and cloudcapt hills, which afford shade and shelter to others; and are possessed of many more qualities, befitting the kings of men; are standing in the manner of lofty bamboos (having all these qualities in them).

हेमसान्वासनस्थोऽग्र्यो वातव्याधितटोऽम्बुदः।
तडित्पीताम्बरं धत्ते क्षुब्धं हारिरिवोद्भवः।।१४।।

Look at yonder cloud on the mountain top, resting as it were upon the seat of its table and bright gold, and twirling its yellow mantle of lightning; appearing as the god Hari clad in his vest of aureate yellow.

प्रवेशनिर्गमव्यग्रतरत्खगशिलीमुखः।
प्रफुल्लकिंशुको भाति वीरो रक्त इवासृजा।।१५।।

Look on the blooming *kinśuka* flower, with the flutter- bees and birds about them appearing as a fighting warriors, pierced by flying arrows, and besmeared with crimson blood.

मन्दारमञ्जरीपुञ्जपिञ्जराम्भोदमन्दिरे।
महेन्द्रवनखण्डे मन्ये सुप्ता गन्धर्वकामिनः।।१६।।

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Lo the golden *mandāra* flowers, touching the amber- coloured clouds of heaven; appearing as the giddy Gandharva lads, lying on the top of the mahendra mountain.

कल्पद्रुमवनच्छाया विश्रान्ता विततान्विताः।
पश्य पार्थिव गायन्ति सिद्धविद्याधराध्वगाः।।१७।।

Behold the weary wayfarers, laying and lulling themselves to rest, under the shade of *Kalpa* trees in the garden of paradise; while the *siddhas* and *Vidyādharas* are sitting there at ease, and singing their songs to the tune of their stringed instruments.

पश्य कल्पद्रुमस्यास्य पल्लवे पल्लवे वने।
विश्रान्ताः सुरसुन्दर्यो गायन्ति च हसन्ति च।।१८।।

Behold also the celestial nymphs, stretched there at ease, at tittering and singing in the groves-bowers of the *Kalpa* arbour of Eden.

मन्दिरं मन्दपालस्य मन्दरे मृदुमन्दिरे।
मुनेरिदमुदारस्य भार्या सा यस्य पक्षिणी।।१९।।

There is the silent abode of the great sage Mandapāla, famed in the legends; and the cave of the celebrated vulture said to be his wife.

अन्योन्यामतसिंहेभनकुलोरगकेलिकाम्।
पश्य मुन्याश्रमश्रेणिं सर्वर्तुकुसुमद्रुमाम्।।२०।।

See there the line of hermitages of the ancient sages; where the envious animals forget their mutual animosities, and together in perfect concord and amity.

विद्रुमद्रुममिश्राणामम्भोधितटवीरुधाम्।
बिम्बितार्काः कचन्त्येते पल्लवेषूदबिन्दवः।।२१।।

There are the coral plants, growing with other shrubs and bushes, by the side of the sea coast; and the drops of water trickling upon them, glisten as gems by the solar rays.

वीचयो रत्नमाणिक्यपदेष्वावर्तवृत्तिभिः।
विलसन्ति विलासिन्यो वक्षःस्विव विलासिनाम्।।२२

The waves are rolling with precious gems, on the bosom of the ocean; like playful damsels rocking on with their ornaments on the breasts of their lovers.

नागलोकेन्द्रलोकस्त्रीगमनागमनोद्भवः।
दिव्यो भूषणझांकरः श्रूयते नभसः शृणु।।२३।।

Here the jingling noise of the jewelleries of the celestial nymphs, sauntering from the celestial regions, to the infernal abodes of the serpents through the midway skies.

श्रवणोपान्तविभ्रष्टमदमत्तालिनीस्वरैः।
ऐरावणस्नानभुवो गायन्तीव गुहा गिरेः।।२४।।

Here those hollow mountain caves, whistling with a sound resembling the buzzing of wild bees, falling down the giddy with drinking the ichor exuding from the forehead of elephants.

हसतोऽनुदिनं कृष्णपक्षे कृष्णान्तलेखिकाः।
दृश्यन्ते कृशगात्रस्य वास्तुकावलयोऽम्बुधेः।।२५।।

Lo the sea ebbing with the waning moon during the dark fortnight of the month; and the receding tides describing and leaving the linear marks of their regression upon the sands on the shore.

आमोदगन्धश्वसना सच्छाया शीतलाङ्गिका।
एकान्तदर्शिताकारा नानाकुसुमपूरिता।।२६।।

Lo the woodland decorated as a beauty, with clusters of flowers hanging as wreaths and garlands on every side; breathing fragrance all about, and attired in the robe of its cooling shade.

वनविन्यासवसना निर्झरामलहासिनी।
आस्तीर्णपुष्पास्तरणा धन्या वनविलासिनी।।२७।।

The variegated foliage from its party-coloured dress, and the waterfalls seem as its sweet smiles; and the flowers strewn about, appear as the flowery bed of the happy woodland dame. (The word *vana* means the *vana-devi* or woodland goddess, corresponding with a dryad, sylva or Flora).

रमन्ते नन्दनोद्याने न तथोदापबुद्धयः।
यथोपशान्तशब्दासु शुद्धासु वनभूमिषु।।२८।।

Here the high-minded sages and hermits, are as highly delighted with their quiet sylvan retreats; as the celestial are joyous in gardens of Eden. (Eden and *udyāna* are both the same).

सुविरक्तं मुनेश्चेतो रक्तं च विषयार्थिनः।
रमयन्ति समं रम्या विजना वनभूमयः।।२९।।

The placid and indifferent minds of sages, are equally delighted with these solitary woodlands, as the restless and impatient minds of lovers and worldly people.

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सलिलाधौतवप्राणामम्भोधितटभूभृताम्।
नूपुरैरिव रत्नौघैः पादा भान्ति ध्वनन्ति च।।३०।।

The waters of the sea, whether running into the land, or washing the foot of the rock on the sea-shore; are equally shining and sounding as their tinkling ornaments or anklets (nupurs).

पुंनागनगविश्रान्ताः कान्तकाञ्चनकान्तयः।
हेमचूडाः खगा भान्ति दिवि देवगणा इव।।३१।।

The *punnāga* flowers blooming on mountains, appear as golden mines upon them; and the gold finch birds flying over them, look like winged angels in the aerial course.

भ्रमराम्भोदधूमाढ्याः फुल्लचम्पककाननाः।
कम्पन्ते पश्य वातेन ज्वलिता इव पर्वताः।।३२।।

The mountain forests appear to be in a conflagration, with their full blown *champaka* flowers blazing as fire, and the bees and clouds hovering over them as smoke; while the current winds are spreading above their dust and petals like the sparks of fire.

कुर्वन्तं करवीराग्रलतान्दोलावदोलकम्।
कोकिलं कोकिलालिङ्ग्य लोलालापयति प्रियम्।।३३

Lo the *kokila* swinging and singing, on his seat of the top most stalk of a *karavira* tree; when his mate comes and embraces him there, and sings responsive to his songs with her clamorous chattering. (It is a sarcasm on pettish wives, that open interrupt the silent musings of their consorts with their tastelessness).

लसत्कलकलारावमेता लावणसैन्धवीः।
पूर्णास्तटभुवो भूपैः पश्योपायनपाणिभिः।।३४।।

See the salt waters of the briny ocean, roaring aloud against shore; but the coast-lands are kept in subjection under the hands of their able masers. (The rule of kings stretched to the sea-shore).

आ पूर्वादाऽ परस्माल्लवणजलनिधेरोत्तराद्दक्षिणाद्वा
देवोदग्राजिशिष्टा इह नरपतयःपादपीठीक्रियन्ताम्।
दीयन्तां मण्डलानां दिशि दिशि च यथाशास्त्रमस्त्राण्यवन्या
रक्षायै क्षान्तिपूर्वं चिरमतुलबलं शान्तया शासनानि।।३५।।

O lord! deign to make this earth, (*i.e.* the continent of *Jambudwīpa* or Asia), stretching to the four seas on the four sides), as your footstool; and establish your rule over the remaining potentates, that escaped the brunt of your valour; appoint rulers over all the provinces on all sides; and provide them with proper force and arms, which are necessary to keep them in order; and continue to govern your realms with mercy and moderation.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० अवि० विपश्चि० दिगन्तरवृत्तिवाख्यादिवर्णनं नाम विंशत्यधिकशततमः सर्गः।।१२०।।

CHAPTER 121

EXPOSITION OF THE STORY OF VIPAŚCIT

Argument. Boundaries of *vipaścit*'s Realms. His adoration of fire and attempt to proceed further.

वसिष्ठ उवाच

अथ तेष्वर्णवतटेष्वेते भूमौ विपश्चितः।
उपविश्यैतदखिलं चक्रू राज्यप्रयोजनम्।।१।।

Vasiṣṭha related: Then the king Vipaścit and his companions, sat on the coast of the sea, and did whatever was requisite for the establishment of his sovereignty.

तदा तत्रैव ते वासभूमिं कृत्वा यथाक्रमम्।
तस्थुर्मण्डलमर्यादां स्थापयामासुरक्षताम्।।२।।

They then chose spots for their abodes at that place, and made houses for themselves according to their positions; they settled the boundaries of the provinces, and set guards for their defence.

अथ वर्णयितुं श्रीमांस्तत्प्रतापमिवागतम्।
संप्रविश्य समुद्रान्तरन्यलोकान्तरं रविः।।३।।

At last they went down into the ocean, and then proceeded to the other side of the world; in order to show his glory like that of *vipaścit*, to other parts of the world.

आययौ यामिनीश्यामा मेघलेखेव तानवम्।
संपादिताहर्व्यापारास्तस्थुः स्वशयनेषु ते।।४।।

Then came to the dark night, in the form of an all-over shading cloud; and the people all sank into the lap of sleep, after finishing their daily works and rituals.

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आसमुद्रं नदीवाहा इव दूरादुपागताः।
इदं संपादयामासुर्विस्मयाकुलचेतसः।।५।।

They were amazed to think in themselves, how insensibly they were led to so great a distance in so short a space of time, and to meet the ocean like currents of rivers falling into it.

अहो नु दूरमध्वानं प्राप्ता वयमयत्नतः।
प्रभावाद्देवदेवस्य वह्नेर्दिव्यैः स्ववाहनैः।।६।।

They said; "It is a wonder that we have come so far, with any attempt on our part; and therefore this great velocity must be attributed, to the swiftness of the vehicles of the great god Agni (or Electricity itself).

कियती स्यात्प्रविस्तीर्णा दृश्यश्रीरियमातता।
इतः समुद्रास्तदनु द्वीपभूरम्बुधिः प्रभुः।।७।।

Lord! say they, how extensive is the view that lies before our sight; stretching from one end of the *Jambudwipa* to its other extremity of the vast salt ocean, and thence again to the islands in it, and other lands and seas beyond them.

इतो द्वीपं ततोऽम्भोधिः किमन्ते स्यात्ततोऽपि च।
कियती कीदृशी वा स्यान्मायेयं चेत्यरूपिणी।।८।।

There are islands are seas beyond these, and others again beyond them; how many such and may more, may there be of this kind, and how inscrutable is the delusion which is thus spread before our minds. (*i.e.* All these are but our mental delusions).

तत्प्रार्थयामहे देवं हुताशं तद्वरादिमाः।
प्रेक्षामहे दिशः सर्वा आपर्यन्तमखेदिनः।।९।।

Let us therefore pray the god of fire (electricity), that we may see at once every thing on all sides by his favour, and with any exertion of or pain on our sides.

इति संचिन्त्य ते सर्वे यथास्थानमवस्थिताः।
सममेवाह्वयामासुर्भगवन्तं हुताशनम्।।१०।।

So saying and thinking in this manner, they all reflected on the god with one accord, and meditated on him, as they sat in their respective places.

बभूव भगवानेषामथ दृश्यो हुताशनः।
आकारवान्वरं पुत्राः प्रगृह्णीतेत्युवाच ह।।११।।

The god appeared to them, and stood manifest before their sight in his tangible form, and spoke to them saying:— "Ask ye my sons, what favour you desire of me."

विपश्चित ऊचुः

पञ्चभूतात्मकस्यास्य दृश्यस्यान्तं सुरेश्वर।
देहेन मन्त्रदेहेन तदन्ते मनसापि च।।१२।।

They said; O lord of gods, that abidest beyond this visible and elemental world, ordain, that by means of the Vedic mantra and our purified minds, we know the knowable in our minds.

यावत्संवेदनं यावत्संभवं यावदात्मकम्।
पश्येम इति नो देव दीयतामुत्तमो वरः।।१३।।

Give us, O god, this great and best boon, that we asks of you; that we may know by your light, whatever is knowable by either the external senses; mind or by our self-consciousness. (*i.e.* By the three means of knowledge).

आसिद्धगम्यमध्वानं पश्येम वपुषा वयम्।
तदन्ते मनसैवाथ दृश्यं पश्येम भो प्रभो।।१४।।

Enable us to see with our eyes O lord! the paths, which lead the *siddhas* and yogis to the sight of the invisibles; and make us also to perceive in our minds the things, that imperceptible to them.

आसिद्धगम्यमध्वानं मृत्युरस्माकमस्तु मा।
अध्वन्यसंभवद्देहे मन एव प्रयातु नः।।१५।।

Let not death overtake us, till we have reached to the ways of the *siddhas*; and let your grace guide us in the paths, where no embodied being can pass; (*i.e.* in our journey to the next world, when we have shuffled our mortal coil).

श्रीवसिष्ठ उवाच

अथैवमस्त्विति प्रोच्य पावकः सहसागमत्।
क्षणादौर्वतया यातुं समुद्र इव सत्वरः।।१६।।

Vasiṣṭha said: "So be it" said the igneous god, and instantly disappeared from their sight; as the submarine fire bursts forth, and vanishes at once in the sea.

अग्निर्जगामाथ समाजगाम्
निशा विलम्ब्याथ जगाम सापि।
समाजगामापि रविर्जगाम
तेषां च धीरार्णवलङ्घनेहा।।१७।।

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As the fiery god disappeared, there appeared the dark night after him; and as the night also fled after a while, the sunshine returned with the reviving wishes of the king and his men, to survey the wide ocean lying before them.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० अवि० विप० विपश्चिर्णयो नामैकविंशत्यधिकशततमः सर्गः॥१२१॥

CHAPTER 122

THE KING'S SURVEY OF THE SEA, AND HIS LOCOMOTION ON IT

Argument. The king walks on foot on the sea, his chase of sharks and other marine animals.

वसिष्ठ उवाच

ततः प्रभाते प्रसभं पृथिव्याः
कृत्वा यथाशास्त्रमलं व्यवस्थाम्।
आविष्टदेहा इव ते रसेन
निषेध्यमाना इव मन्त्रिमुख्यैः॥१॥

Vasiṣṭha related: Rising then in the morning, they regulated the affairs of the state according to the rules prescribed by law; and were eager to see the sea, as if they were impelled by some preternatural force, which nothingless than the power of ministerial officers could restrain.

निवार्य सर्वं परिवारमात्र-
माक्रन्दमानं वदनै रुदद्भिः।
निरस्य चास्नेहतयाभिमान-
मात्सर्यलोभाभिभवैषणादि॥२॥

But they were so exasperated by their mad ambition, that they forgot their affection for their families, and forsook them all weeping before them, for undertaking their perilous sea voyage.

दिगन्तमालोक्य समुद्रपारे
क्षणात्समायाम इति ब्रुवन्तः।
स्वमन्त्रशक्त्योत्तमतां गतैस्तै-
रद्भिः पदैरेव तदा प्रविष्टः॥३॥

They said, "we will see what there is on the other side of the sea, and then return instantly to this place." Saying so they muttered the invocatory mantras of the Fire god, who inspired them with the power of walking on foot and dry-shod over the sea.

विपश्चितस्ते दिशि दिश्यनल्पै-
र्भृत्यैः समुद्रं प्रविशद्भिरेव।
भृत्यैश्च कैश्चित्त्वनुगम्यमाना
ययुर्यथा वारिणि पद्भिरेव॥४॥

All the representatives of the king, being followed by their companions on all sides, proceeded to the borders of the several seas, and then walked on their feet over to watery maze.

तरङ्गजालेषु पदानि कृत्वा
पृष्ठे स्थलस्येव जलस्य चान्तः।
चत्वार एकैकतयैव युक्ता
भृशं वियुक्ता निजसेनया ते॥५॥

They walked on foot upon the waters, as if they were walking upon the surface of the ground, and all the four bodies of the quadruple king, now met together in one place, and immediately afterwards they separated apart with all their forces.

पदक्रमेणैव महार्णवान्त-
स्ताबत्प्रविष्टा अवलोकितास्ते।
तटस्थितैर्यावददृश्यभावं
शरन्नभोमेघलवा इवापुः॥६॥

Marching on foot over the vast expanse, they surveyed all that was in and upon the sea; and disappeared altogether from the sight of the people on the shore, as a spot of cloud, vanishes from view in autumn.

तमध्वानमथोहुस्ते जलधौ पादचारिणः।
विततोध्यवसायेन बद्धकक्षाहरा इव॥७॥

The forces travelled on foot all over the water path of the ocean, with as much fortitude; as the elephants of the king, traverse with patience on land, when they are bound to a distant journey.

उन्नतावनतामद्रिसमारोहावरोहणै।
श्रियं वारितरङ्गाणां हरन्तो हरिमूर्तयः॥८॥

They mounted high and went down, along with the rising and lowering waves; as when men climb upon and descend from steep-mountains, and as one ride and goes a galloping on horseback, or in the manner of Hari floating upon the billowy ocean, or in his act of churning the sea.

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आवर्तेषु तृणानीव भ्रान्ता विगतसंभ्रमम्।
चिरं चञ्चलमत्ताभ्रचन्द्रमण्डलशोभिषु।।९।।

They paced over the whirlpools, as the straws float upon waters; and they promenaded as gracefully amidst the encompassing waves, as the beauteous moon passes through the surrounding clouds.

मन्त्रविद्याबलौजोभिर्दुर्जयाः शस्त्रपाणयः।
क्वचिन्प्रमत्तैर्मकरैर्निगीर्णोद्गीर्णदेहकाः।।१०।।

The brave soldiers that were so well armed with weapons in their hands, and so well protected by the power of their *mantras* and amulets; that they were as often disgorged from bowels of the sharks, as they came to be devoured by them: (because they could neither masticate nor digest them).

जलकल्लोलविश्रान्तवातोत्सारितमूर्तयः।
नीतानीताः क्षणेनैव योजनानां शतं शतम्।।११।।

Pushed onward by the waves, and driven forward by the winds, their bodies were carried to the distance of many a leagues in a moment.

जलकल्लोलमातङ्गतुङ्गिताङ्गतया तया।
दधाना निजराज्येभपृष्ठरोहस्थितिश्रियम्।।१२।।

The huge surges which lifted them to great heights, represented the enormous elephants, on which they used to mount, and ride about in their native land.

विस्तीर्णोर्मिघटापट्टपाटपट्टनपाटवैः।
दर्शयन्तो जलाम्भोदनिष्क्रान्तिं मारुता इव।।१३।।

The vast expanse of water appears as the void space of the sky; and the succession of heaving waves in it, represents the folds of gathering clouds in heaven, and as they were dashing against one another, they emitted the flash of lightning anon.

तरत्तरलमातङ्गतरङ्गौघविघट्टिताः।
अत्यजन्तो निजं धैर्यं वेलावरतटा इव।।१४।।

The loose and loud surges of the sea, resembled the loosened elephants in the battle field; and though they dashed against the shore with all their force; yet they were unable to break them down, as the elephants are baffled in their attempt to break down a stone built rampart.

महोर्मिमुक्तामाणिक्यमण्डलप्रतिबिम्बिताः।
एकाकिनोऽपि परितः पौरुषेयवृता इव।।१५।।

They waving waves reflecting the rays of the brilliant pearls and gems, which they bore with them from shore to shore; resemble the eminent men, who though they pass alone from place to place, appear yet to be accompanied by their train and glory everywhere.

पाण्डुडिण्डीरपिण्डेषु कुर्वन्तो लाघवात्पदम्।
श्वेतपद्मपरिक्रान्तराजहंसश्रियं दधुः।।१६।।

The surf tramples over the mass of hoary froth with contempt, as the snowy white swan treads upon the bed of whitish lotuses in disdain. (The surf and the swan, being whiter far than the froth and the lotus).

घननिर्घातनिर्घोषभीषणार्णबघुंघुमात्।
न भीता भूभृतस्तत्र वेलावलनजृम्भितात्।।१७।।

The sounding main, which was as loud as the roaring clouds, and the rebellowing billows, which were louder than they , bore no terror to them that stood as rocks thereon.

अभ्रंलिहजलाद्रीन्द्रपातोत्पातविघट्टिताः।
क्षणं पातालमाजग्मुः क्षणमर्कास्पदं ययुः।।१८।।

The cloud-kissing waves of the ocean, now rising above the mountains, and now falling low at their feet, were likely to touch the solar orb, and then sink into the infernal.

अशङ्कितोत्पद्वारिपूरपातपटावृताः।
उत्पातपातनिपतद्वितानकवृता इव।।१९।।

They were not afraid of the rising or falling waters; but passed over the sea as upon sheet of cloth; and shrouded by the drizzling clouds, which foamed a canopy over them.

प्रक्रान्तास्तेम्बुराशौ सहचरमकराः शूरनक्रैः कुली-
रैर्व्याप्तावर्ताविवृत्ताः सलिलतरुलतासीकरैरन्तरालैः।
कुर्वन्तः कान्तियुक्तं वपुरिव कुसुमैर्भ्रान्तमाणिक्यमुक्तै-
र्व्यक्ताव्यक्तांशुजालैः प्रतिपदमितरैरभ्ररूपैरपदभ्रैः।।२०।।

Thus the companions of the king crossed the ocean, which was full of sharks and alligators, and tremendous eddies; they were sprinkled by water like showers of flowers, and adorned with

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marine gems and pearls; and they crossed over on foot, as others do in navies.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अवि० वि० बलपरिभ्रंशो नाम द्वादशाधिकशततमः सर्गः॥१२२॥

CHAPTER 123

THE KING'S EXCURSIONS ON ALL SIDES

Argument. The King and his train, pass over the islands and proceed towards the west.

वसिष्ठ उवाच

इत्येते दृश्यरूपाया अविद्याया विचारणे।
प्रवृत्ताः पादचारेण समुद्रद्वीपगामिनः॥१॥

Vasiṣṭha related: Thus they proceeded onward, to explore into the visible phenomena, exposed before them by Ignorance, (avidyā or external nature); and continued to walk on foot, over the watery maze and the islands it contained.

अब्धेर्द्वीपं पुनर्द्वीपादब्धिं द्वीपं गिरिं वनम्।
लाघवाल्लङ्घयामासुश्छेदभेदविवर्जिताः॥२॥

They passed over the ocean to some island, and then from that island to the sea again; and in this manner they traversed on foot, over many a mountain and wilderness in interminable succession.

पीतो विपश्चित्पाश्चात्यो मीनेनामरमानिना।
विष्णुमीनकुलोत्थेन वितस्तावाहनौजसा॥३॥

Then as the king was proceeding toward the western main, he was seized and devoured by a voracious fish, which was as the undying breed of Viṣṇu's fish, and as fleet as a boat in the stream of *Vitasta Beyah*. (Viṣṇu's fish was the deathless incarnation of himself).

क्षीरोदं प्राप्य मत्स्येन तेनोद्गीर्णः सुदुर्जरः।
तेन क्षीरोदमुल्लङ्घ्य गतो दूरं दिगन्तरम्॥४॥

The fish fled with him in his belly to the milky ocean; but finding him to hard for his digestion, he bore him in his bowels to a great distance in another direction.

दक्षिणो यक्षनगरे संप्रेक्ष्येक्षुरसार्णवे।
शिक्षादक्षिणयाक्षिप्य यक्षिण्या कामुकीकृतः॥५॥

He was then borne to the saccharine ocean on the south, and was there cast out in the island of *Yakṣas*; where he was overpowered to the love of a female fiend by her art of enchantment, (or) where he was enchanted into the amour of a female *Yakṣī*, by her skill in sorcery. (The *Yakṣas* are the present *yakhas* of Ceylon, or Egypt, and are said to be equally adept in the art of *māya* or magic).

पूर्वो मकरमाक्रम्य यदा गङ्गां निकृत्तवान्।
गङ्गया स तदानीय कान्यकुब्जे समुज्झितः॥६॥

He then went towards the east, and passing by the Ganges, he killed a shark that had pursued him, and arrived at last at the district of *Kānyakubja* the modern Kanpur.

उत्तरस्तूत्तरकूरूनाराध्य प्राप्तवाञ्श्रियम्।
तं तयैनं न बाधन्ते दिगन्ते मृतभीतयः॥७॥

Then proceeding towards the north, he came to the country, of *Uttara-kurus*, where he was edified by his adoration of Śiva, and became exempted from the fear of death, in all his wanderings on all sides of the earth.

तया मकरमातङ्गनिगीर्णोद्गीर्णमूर्तिमान्।
अतिचक्राम सुबहून्द्वीपान्तरकुलाचलान्॥८॥

In this way, travelling long and afar, both by land and sea; he was often attached by wild elephants on the boundary mountains, and repeatedly gorged and disgorged by sharks and alligators in the seas.

पश्चिमः पृष्ठमारोप्य हेमचूडेन पक्षिणा।
कुशद्वीपे कुशाङ्गश्रीस्तरसा तारतोऽर्णवान्॥९॥

Then proceeding towards the west, he was picked up by an eagle and set upon his back; and the bird took to his golden pinions, and bore him in an instant to the *Kuśa-dvīpa* across the ocean.

क्रौञ्चद्वीपाचले पूर्वो निगीर्णो रक्षसा वने।
तद्रक्षः पाटितं तेन हृदयेऽन्त्रविकर्तनैः॥१०॥

Thence he passed to the *Krauñca-dvīpa* on the east; where he was seized and devoured by a *Rākṣasa* of the mountain, but whom he killed afterwards by ripping up his belly and its entrails.

दक्षिणो दक्षशापेन यक्षतामागतः क्षणात्।
शाकद्वीपे शतेनासौ वर्षाणां मोक्षमागतः॥११॥

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Roving then in the south, he was denounced to become a *yakṣa* by curse of Dakṣa the king of that part; until he was released from that state by the king of the Sacadwīpa after some years.

उत्तरस्तरसोत्तीर्णतारावरतरङ्गिणः।
महार्णवसुवर्णोर्व्यां सिद्धशापाच्छिलां गतः।।१२।।

He then passed over the great and smaller seas lying in the north, and after passing over the great frigid ocean, he arrived at the country of gold, where he was changed to a stone by the *siddhas* of that place.

ततो वर्षशतेनासौ प्रसादाज्जातवेदसः।
तेनैवोन्मोचितस्तत्र सिद्धेन रतिमाप्तवान्।।१३।।

In this state he remained a whole century, till by the grace of his god Agni-ignis, he was released from the curse of the sidhha, who received him again into his favour.

वर्षाण्यष्टावभूद्राजा नालिकेरनिवासिनाम्।
पूर्वः परमधर्मिष्ठः प्राप्तवान्प्रकस्मृतिं ततः।।१४।।

Then travelling to the east, he became king of the country of coconuts; and after reigning there for full five years, he was restored to the remembrance of his former state.

कल्पवृक्षवने मेरोरुत्तरेऽप्सरसा सह।
उवास दशवर्षाणि नालिकेरफलाशनः।।१५।।

Then passing to the north of the Meru mountain, he dwelt among the Apsaras, in the groves of *kalpa* trees for ten years, and subsisted on the bread fruits of coconuts.

विहगाश्वासतत्त्वज्ञः शाल्मलीद्वीपशाल्मलौ।
पश्चिमः पक्षिणीनीडे क्रीडया न्यवसत्समाः।।१६।।

Going afterwards to the *śalmalidwīpa* in the west, which abounds in trees of the same name, he dwelt in the society of birds for many years, having been previously instructed in their language, when he had been carried away by garuda.

मन्दराद्रौ मृदुतले मन्दारतरुमन्दिरे।
किंनरी मन्दरीनाम्नी दिनमेकमसेवत।।१७।।

Thence journeying in his westerly course, he reached to the Mandara Mountain which abounded in verdure and *madāra* forests; and here he sojourned for a day in company with Mandarī-a Kinnara female.

क्षीरोदवेलावनकल्पवृक्ष-
वनावलीनन्दनदेवताभिः।
सार्धं समाः सप्ततिमप्सरोभि-
र्निनाय कामाकुलितोऽथ पूर्वः।।१८।।

He then journeyed to the Nandana garden of the gods, which abounded in *kalpa* trees rising as high as the waves of the milky ocean; and he remained in the company of the woodland gods for a septenary, sporting with the Apsara damsels in their amorous dalliance.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० अवि० वि० दिग्विहरणं नाम त्रयोविंशाधिकशततमः सर्गः।।१२३।।

CHAPTER 124

QUADRIPARTITE STATE OF THE KING VIPAŚCIT

Argument. The actions of the Individual prince, appertaining to his quaternary forms.

श्रीराम उवाच

एकसंविन्मयाः सर्व एवैकवपुषोऽपि ते।
विविधेच्छाः कथं ब्रह्मन्संपन्ना एकदेहिनः।।१।।

Rāma said: Tell me sir, whether the different states and acts of the prince, relate particularly to any one part of his quadripartite body, or generally or severally to all and each part of himself; because it is equally impossible that all and every part should act the same part, as that the several parts of the same person, could act differently from the other. (It is unnecessary to be multipartite to act alike, as well as impossible for the same personality to act differently in its many persons or parts or forms, which are all one and the same being).

श्रीवसिष्ठ उवाच

एकसंविद्घनाकाशमप्यनानैव सर्वगम्।
स्वयं नानेव संपन्नं सुप्ते चित्तमिवात्मनि।।२।।

Vasiṣṭha replied: Any person that is conscious of his self identity, and its invariability and indivisibility, may yet think himself as another person and doing different things, as a man does in his dream.

तस्याच्छत्वात्तथाभूतमात्मैवात्मनि बिम्बति।
तादृशस्य तथाभूतौ मुकुरस्येव निर्मला।।३।।

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Again it is the clearness of the soul, that shows the abstract images of things in itself, as it did in that of Vipaścit or the wise prince; and as a mirror reflects the discrete figures of objects, and of the sky and sea, in its clear and empty bosom.

एकलोहमया एव यथादर्शाः परस्परम्।
तथैते प्रतिबिम्बन्ति पदार्थाः पारमार्थिकाः।।४।।

As reflectors made of the same metal, reflect one another in themselves; so all things which are in reality but of an intellectual or ideal nature, reflect themselves in the intellect. (The mind is the repository of the ideal forms of things, and it is mental fallacy only which makes them appear as real ones. This is the idealistic theory of Berkeley).

तेन यस्य यदा यद्यत्पुरो भवति वस्त्वसौ।
यदर्थं युज्यते तेन चिद्घनैकस्वभावतः।।५।।

Hence whatever object presents itself, to any one of the senses of any body, is no other than the concretion or density of his intellectual idea of the same in its nature. (Hence the sensible are but solidified ideas, and ectypes of the ideal; and not as causes or prototypes of our eternal ideas).

इत्यनानैव नानेदं नानानाना च वस्तुतः।
न च नाना न चानाना नानानानात्मकं ततः।।६।।

It is the one and self-same thing appears as many, and the varied ones are but the invariable one in reality; there is no positive variety nor uniformity either in *esse*, because all parent variety is positive unity. (*i.e.* is one, and the one in all).

तेन यस्य यदायातं पुरो वस्तु विपश्चितः।
स तेन संविन्मयतामेत्य तद्वशमागतः।।७।।

Hence whatever part of the prince, was conscious of anything, which presented itself before him of any time; the same is said to be the state of his being during that time. (*i.e.* Whatever a man is conscious of doing or suffering at any time, the same forms the state or mode of living for the time being).

एकदेशगताः विष्वग्व्याप्य कर्माणि कुर्वते।
योगिनस्त्रिषु कालेषु सर्वाण्यनुभवन्त्यपि।।८।।

And as it is possible to a yogī, who sits secluded in one places; to see all present, past and future events at one view before him; so it is possible for a prince, sitting retired in his palace, to manage all affairs of his whole domain; and much more for the king Vipaścit, who delegated his viceroys, as members of his body to all parts. (This passage explains the quadripartite kings, to mean himself and his three viceroys on three sides).

अब्दोऽपि व्याप्तिमानेकस्तुल्यकालं पृथक्क्रियाः।
आह्लादस्तेन पादेन करोत्यनुभवत्यपि।।९।।

So does a cloud stretch itself to all the quarters of the sky, and perform at once the several functions of quenching the perched earth with its water, and of growing the vegetables and fructifying the trees. So also does a man boast of his manifold acts at the same time.

तुल्यकालमसंख्यातमीश्वरप्रतियोगिनः।
कर्मजालं जगज्जातं कुर्वन्त्यनुभवन्ति च।।१०।।

So also are the simultaneous acts of the lord God, and those of the lords of men and yogis; who design and perform at the same time, the multifarious acts relating to the creation, preservation and management of the world.

एको विष्णुश्चतुर्भिः स्वैर्बाहुर्भिर्वा शरीरकैः।
पृथकककुर्वन्क्रियाः पाति जगद्भुङ्क्ते वराङ्गना।।११।।

So does the one and self-same Viṣṇu, with his four arms and as many forms, acts many parts and separably also, as the preservation of the world on the one hand, and the enjoyment of his fair consorts on the other.

बहुबाहुर्यदा द्वाभ्यां हस्ताभ्यां द्व्यर्थसंग्रहम्।
करोति बहुभिर्भूयः संग्रामं सततं करैः।।१२।।

Again though the two hands of a person, are enough to discharge the ordinary affairs of life; yet it is requisite to have many arms, in order to wield many weapons in warfare.

तथैव तैर्विपश्चिद्भिः सर्वदिकं तथा स्थितैः।
तथा व्यवहृतं प्राप्तमेकसंविन्मयैरपि।।१३।।

It was in the same manner, that the self same monarch was situated with his fourfold persons, in all the four sides of the earth; where though they were impressed with the consciousness of their self identity, yet they all acted their several parts as quite distinct and apart from others.

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सुप्तं तैर्भूमिशय्यासु भुक्तं द्वीपान्तरेषु च।
विहृतं वनलेखासु प्रक्रान्तं मरुभूमिषु।।१४।।

They were all alike conscious of the pains and pleasures attending on their lying down on naked grounds, their passing to distant island and their travelling to different forests and groves, and desert lands also.

उषितं गिरिमालासु भ्रान्तं सागरकुक्षिषु।
विश्रान्तं द्वीपलेखासु निलीनं घनमालिषु।।१५।।

They all remembered their journey's over hills and mountains, as well as their voyages by water and air; they knew how they floated on the seas, and rested on clouds.

रूढमर्णवमालासु वात्यासु जलवीचिषु।
क्रीडितं भूभृदब्धीनां तटीषु नगरीषु च।।१६।।

They knew how they mounted upon waves of seas, and rode on the back of flying wind; and how they lay on the shores of seas, and at the foot of mountain.

शाकद्वीपोदयगिरितटे सप्तवर्षाणि सुप्तं
पूर्वेणान्तर्विदलगहने यक्षसंमोहितेन।
पाषाणाम्बु प्रसभममुनैवात्र पीत्वा दृषत्ता-
मागत्यान्तः स्थितमथ समाः सप्त जात्येन भूमेः।।१७

Again the prince proceeding to Scythe, or the land of *śākas* on the east; passed into the enchanted city of the yakṣas, lying at the foot of the Eastern mountain or Udaya-giri; where being spelt bound by their sorcery, he lay asleep for full seven years in the wood of the leafless mansā sijā trees. Rising afterwards from his drowsiness, he was converted to the torpid state of a stone by his drinking some mineral water, and was condemned to remain for seven years more with the mineral substances of the earth.

शाकद्वीपेऽस्तशैलस्य शिरस्यभ्रगुहागृहे।
पिशाचाप्सरसा मासं पाश्चात्यः कामुकीकृतः।।१८।।

He was then confined in a cave of the western mountain— Astācala, which reaches to the region of the clouds and is shrouded by darkness; and he became enamoured of the company of Piśāca and Apsaras females.

यत्र शान्तभये वर्षे जलधारे महागिरौ।
हरीतकीवने वर्षं पूर्वोऽन्तर्धानमाययौ।।१९।।

He then arrived at a region which was free from fear, and where there rose a high mountain with water-falls in all sides of it; here the prince was lost in the forest of *harītaki* or chebula—myrabolans, and become invisible for years.

अत्र रैवतके शैले वर्षे शिशिरनामनि।
दशरात्रमभूत्सिंहः पूर्वो यक्षवशीकृतः।।२०।।

The prince that had ere while been spellbound by the yakṣa, travelled afterwards to the frigid climate; and there being transformed to a lion, he roved about the Raivataka hills for ten days and nights.

अत्र काञ्चनशैलादिदरीदर्दुरतां गतः।
पिशाचमायाछलितो दशवर्षाण्युवास सः।।२१।।

And then being deluded by the black art of Piśācas, he was changed to the form of a frog, and lived in that state in the caves of the golden mountain for a decade of years.

कौमारं वर्षमासाद्य श्यामाद्रेरुत्तरस्तटम्।
शाकद्वीपेऽन्धकूपेऽन्धो न्यवसच्छरदां शतम्।।२२।।

Travelling afterwards to the country of Kumārika (capecomorin), he dwelt at the bottom of the northern ridge of the Black mountain. Then going to the *śāka* country, he was transformed to a hog, and lived in a dark hole for a hundred years in that shape.

मरीबकेऽकरोद्वर्षे वर्षाण्यत्र चतुर्दश।
विद्याधरत्वं पाश्चात्यः स विद्याधरविद्यया।।२३।।

He lived for fourteen years as a squint-eyed, in the land of *marīvaka*; when the western form of the prince was turned to a Vidyādhara, by virtue of his skill in learning various lore.

रतकलमकलान्तपुरारिलक्ष्मी-
चलाङ्गलेखाक्रमशीकराक्तम्।
एलालतालिङ्गनलब्धगन्ध-
मालम्ब्य वेलावनगन्धवाहम्।।२४।।

There he enjoyed sexual intercourse at his full satisfaction under the scented bower of *elā*, and passed his time in amusement.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उत्तरार्धे अवि० विप० नाम चतुर्विंशत्यधिकशततमः सर्गः।।१२४।।

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CHAPTER 125

ON THE LIVING LIBERATION OF THE PRINCE

Argument. Mutual assistance of the four persons of the prince to one another, and their true meaning.

श्रीवसिष्ठ उवाच

वर्षे शान्तभयाभिख्ये जलधारे गिरौ तरौ।
तादृक्कर्तरिपानीयं शाकद्वीपे पिबन् स्थितः।।१।।

Vasiṣṭha continued: Now of the quadripartite bodies of the prince, that which was transformed to a tree, in the valley called the vale of fearlessness in *śācadwīpa*: supported itself by sucking the better water of the rock which it drew by its roots.

पूर्वोऽथ वर्षसप्तत्या पाश्चात्येनैत्य मोक्षितः।
विद्यया क्रकचेनेव छित्त्वा वृक्षत्वमक्षतः।।२।।

It was then that the western part of the royal person, came up to the relief of the former or eastern part, and released it from the curse of its vegetable state of full seventy years, by the power of its incantations.

पाश्चात्यः शिशिरे वर्षे पाषाणत्वमुपागतः।
मोचितो दक्षिणेनाशु गोमांसादिप्रयोगतः।।३।।

Again the western person of the king, passing to the frigid clime, was there transformed to a stone by curse of the chief of the *Piśāca* tribe; but was released afterwards from that state by southern personage, by his offering of meat food to the carnivorous *Piśāca*.

शिवेऽस्ताचलपारस्थे वर्षे वर्षेण पश्चिमः।
मोचितो दक्षिणेनैत्य मोपिशाच्या वृषीकृतः।।४।।

At another time as this western personage, was settled beyond the western horizon, it was changed to the form of a bull by a female fiend, that had assumed on her the form of a cow, and was freed at last from that state by the southern person.

अत्रैव क्षेमके वर्षे आम्बिकेयगिरौ तरौ।
दक्षिणो यक्षतां यातो मोक्षं यक्षेण लब्धवान्।।५।।

Again the southern figure of the prince, was doomed to live as a demon on a mountain tree in Kṣemaka, and was liberated at last from it by the yakṣa prince.

अत्रैव वृषके वर्षे शैले केसरनामनि।
केसरित्वं गतः पूर्वः पाश्चात्येनैव मोचितः।।६।।

Then again the eastern person of the prince, was metamorphosed to the shape of a lion, on a mountain in the province of Vṛṣaka, and was delivered for its metamorphoses by the western personality.

श्रीराम उवाच

एकदेशगता विष्वग्व्याप्य कर्माणि कुर्वते।
योगिनस्त्रिषु कालेषु सर्वाणि भगवन्कथम्।।७।।

Rāma rejoined: How is it sir, that the single individuality of the prince, which was confined in one spot as that of a yogi; could be ubiquitous at one and the same time, could perform the various acts of different times and places at once, by the all comprehensive universality of the mind.

श्रीवसिष्ठ उवाच

इह रामाप्रबुद्धानां यदस्त्यस्त्वलमेव नः।
तेन यत्तु प्रबुद्धानां तदिदं शृणु कथ्यते।।८।।

Vasiṣṭha replied: O Rāma! Let the unenlightened think whatever they may respecting this world; (*i.e.* let them take its unreality for positive reality); but do you attend to what I say, regarding the light in which it is viewed by the enlightened yogī (who view it in its spiritual light, and conduct all their operations in the mind only).

चिन्मात्रसत्तासामान्यादृतेऽन्यन्नात्म तद्विदाम्।
दृश्यात्यन्ताभावबोधे सर्गासर्गदृशोः क्षये।।९।।

According toe spiritualists, there is no other essence, except one universal Intellect; the phenomenal are an utter in- existence, and the creation or increate entity of the world, blends into nothing. (The intellect is a formless and all-pervading essence, and acts in many ways in all places).

चिन्मात्रसत्तासामान्ये विश्रान्तस्य निरन्तरम्।
सर्वेशस्येर सर्वत्वं सर्वात्मत्वं च सर्वदा।।१०।।

This universal Intellect is the eternal residence of and one with the eternal and universal soul; and it is the that constitutes the essentiality and universality of the Supreme soul at all times.

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वद केन कथं कुत्र कदा किमिव रोध्यते।
सर्वगस्त्वथ सर्वात्मा यत्र भाति यदा यथा।।११।।

Say, who can obstruct an where or by any force the course of the great mind, which is ubiquitous and all comprehensive, and exhibits itself in various forms in the endless varieties of its thoughts. (Hence there is nothing in reality, except they be but representations of the inward thoughts of the mind; or manifestations of the omnipresent One in various shapes).

तथा भाति तदा तत्र सर्वात्मनि किमस्ति नो।
अतीतं वर्तमानं च भविष्यत्स्थूलमप्यणु।।१२।।

What is it to us and what can we call to be ours, when all these sights are exhibited in the supreme soul or Intellect in all places and times; and all that is present, past and future, are comprised that all-comprehending mind.

तथा दूरमदूरं च निमेषः कल्प एव च।
स्वरूपमजहत्येव सामान्ये तानि सर्वदा।।१३।।

So that the far and near, a moment and an age, are the same to it, which is never altered in its nature (so says the śruti:— It is both near and afar, the past and the present etc.).

सर्वात्मनि स्थितान्येव पश्य मायाविजृम्भितम्।
अजातमनिरुद्धं च यथास्थितमवस्थितम्।।१४।।

All things are situated in the soul, and yet look at the act of Ignorance, that they appear to be placed without it, as we behold them with our naked eyes: (as phantasms of the hidden soul).

विज्ञानघनमेवेदमत एव जगत्त्रयम्।
नभस्त्वमत्यजंश्चैव सर्वात्मैव नभः स्थितम्।।१५।।

The soul is the substantial omniscience of vacuous form, and exhibits the three worlds in its vacuity, without changing its vacuousness, (but shows like the magic lantern, the phantasmagoria of these in itself).

जगदात्मा जगद्रूपं द्रष्टृदृश्यतयोदितम्।
विश्वात्मदृग्वपुर्यत्स्यात्तत्किं केन कथं कदा।।१६।।

The universal soul appears in the universe, as both its viewer and the view in itself, or as the subjective and objective in its self-same nature; but how is it possible for the inherent soul of the apparent world, to admit of a visible form in any way, unless it be by the delusion of our understanding to think it so.

दुःसाध्यं ब्रूहि तत्त्वज्ञ साध्यासाध्यस्वरूपिणः।
तस्मादस्याः सदैकस्या विपश्चिद्राजसंविदः।।१७।।

But tell me you sage that know the truth, what thing is impossible to the active agency of the self-same Deity, to whom all things are alike possible at all times and places; and so also to the wise king *vipaścit*, who was alike conscious of his self identity in all his quadruple forms. (The lord that spreads unspent, and acts alike in all. Pope).

प्रबोधमनुगच्छन्त्या अप्राप्तायाः परं पदम्।
एकस्या अप्यनेकस्याः सर्वं सर्वत्र युज्यते।।१८।।

The enlightened Intellect of the yogi, that has not yet arrived at its transcendent state of unity with the Deity; and retains the sense of its individuality; can yet readily unite itself with the souls of others in all places.

बोधाबोधात्मरूपे हि किं नामास्ति परात्मनि।
अप्राप्तायाः परं बोधं पदार्थाकुलतोचिता।।१९।।

There is nothing impossible to the supreme soul; but the half enlightened soul, that lingers between its knowledge and ignorance, and has not attained to transcendent wisdom, is confounded in its intellect, regarding the true knowledge of things.

किंचिद्बोधं प्रविष्टायाः सिद्धताप्युचितैव सा।
एवं ते सर्वदिक्संस्थाः सर्वमेव परस्परम्।।२०।।

The soul that is some what advanced in its knowledge, is said to have partly progressed towards its perfection (siddhi); hence the four parts of Vipaścit situated on the four sides, made up a perfect whole. (The whole number in common calculation, is usually divided into and made up of four quarters).

पश्यन्त्यनुभवन्त्याशु चिक्रित्सन्ते च संकटम्।
बोधाकाशः स्वकादूपादीषच्चयुत इवाशु चेत्।।२१।।

These four parts were as so many states or degrees of perfection, which lighted on Vipaścit like the rays of heavenly light; and these states mutually helped and healed each other, as the members of the body assist and supply to the defects of one another.

तदन्यातामिवादत्ते सुस्थितोऽपि यथास्थितम्।

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श्रीराम उवाच

विपश्चितः प्रबुद्धाश्चेत्कथं सिंहवृषादिताम्।।२२।।

Rāma said: Tell me, O vernable Brāhmaṇa, why the quadruple king Vipaścit, ran on all sides like brutes, if he was so enlightened in every part, and why he did not sit collected in himself as he was.

दिक्षु यान्तीति मे ब्रह्मन्बोधाय कथयाश्वलम्।

श्रीवसिष्ठ उवाच

प्रबुद्धाः कथिता ये ते योगिनस्ते मयानघ।।२३।।

Vasiṣṭha replied: What I have related to you regarding enlightenment, applies only to the case of yogis, who though they are combined of many parts in their minds, do yet remain sedate in themselves in the same state.

प्रसङ्गरूपान्तरतो न प्रबुद्धा विपश्चितः।
विपश्चितो महाबाहो प्रबुद्धा निपुणं न ते।।२४।।

But the Vipaścitas were not so wholly enlightened as the holy yogīs, but being partly enlightened, they remained in the midmost state between the two, as if hanging betwixt both state of enlightenment and ignorance at the same time.

बोधाबोधदृशोर्मध्ये ते हि दोलायिताः स्थिताः।
मोक्षचिह्नानि दृश्यन्ते बन्धचिह्नानि चाभितः।।२५।।

They bore upon them the marks of both at once, namely of the one by their discretion and discernment, and of the other by the passions and affections of their minds, that led them to the two different ways of liberation as well as of bondage.

नित्यधर्मप्रबुद्धानां तथाभूततया तया।
विपश्चितो धारणया योगिनो न परं गताः।।२६।।

Those who are ever vigilant in the discharge of their pious acts, and are wavering between their temporal and eternal concerns, as the *Vipaścitas* continued in their course of action, such persons cannot be perfect and esoteric yogis in this life.

धारणायोगिनस्ते हि धारणाप्राप्तसिद्धयः।
ये परं बोधमायाता येष्वविद्या न विद्यते।।२७।।

The devotees that are devoted to their devotion of a particular deity as the *vipaścitas* were of the god of fire, are styled as the dhāraṇa yogīs; and not transcendent or *param* yogīs, unless they attain to transcendental knowledge (or jñāna yoga, which removes the *avidyā ignorance).*

किमविद्यामवेक्षन्ते ते तामरसलोचन।
धारणायोगिनो ह्येते वरेण प्राप्तसिद्धयः।।२८।।

The learned yogi does not see any mist of ignorance, to abstract his sight of the lights of truth; but the ignorant devotee is blind to truth, though he may be received into the favour of his favourite deity.

अविद्या विद्यते तेषां तेन तेऽतद्विचारिणः।
अन्यश्च शृणु हे राम जीवन्मुक्तशरीरिणाम्।।२९।।

The *vipaścitas* were all of them subject to ignorance, and they rejected the knowledge of the true soul, by their attachment to gross material bodies, which are at best but vain unrealities. Listen therefore to what I will now relate, regarding those that are liberated from their grossness even in their lifetime.

भवेद्व्यवहृतावेव पदार्थान्तरवेदनम्।
मोक्षोऽपि चेतसो धर्मश्चेतस्येव स तिष्ठति।।३०।।

The yogīs retain of course their knowledge of the concrete, in their conduct of the external affairs of life; but liberation is the virtue of the mind, consisting in its freedom from subjection to gross materials, and subsisting in the mind only and not in the body or its sensibility.

न देहे देहधर्मस्तु न देहाद्विनिवर्तते।
न कदाचन निर्मुक्तं चेतो भूयो निबध्यते।।३१।।

But as the bodily properties are inseparably connected with the body, and its sensibility can in no way be separated from it; the liberated soul is therefore no way attached to it, nor does the yogī ever take any heed of it in his mind; (his thoughts being solely fixed in the soleity of the soul).

यत्नेनापि पुनर्बद्धं केन वृन्तच्युतं फलम्।
देहस्तु देहधर्मेण जीवन्मुक्तिमतामपि।।३२।।

The mind of the liberated yogī, is never reunited with his body any more than pollen is ever rejoined with its parent stalk; although the bodily properties of the living liberated yogi, ever remain the same as those of worldly

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persons. (Freedom consists in the minds and soul, and not in the bonded body).

गृह्यते तद्गतं तेषां चेतस्त्वचलमेव तत्।
मोक्षो हि न परज्ञेयो धारणादिप्रयोगवत्।।३३।।

The bodies of both are of course equally perceptible by all, but not the minds which are hidden in them; the liberated soul cannot be seen by others; but the incarcerate spirit is known to every body, by its addictedness to the discharge of its bounded duties.

आत्मसंवेद्य एवासौ मध्वाद्यास्वादसौख्यवत्।
सुखदुःखैर्युतो योऽसौ स्वयं बन्धानुभूतिमान्।।३४।।

Self-liberation is as well perceptible to oneself, as his perception of the sweetness of honey and the taste of other things, are well known to himself; and one is well acquainted with his liberation and bondage, from his consciousness of pleasure and pain from the one or other.

तन्मुक्तौ मुक्त इत्युक्तः स्वानुभूतिप्रदस्त्वसौ।
अन्तःशीतलचित्तो हि मुक्त इत्यभिधीयते।।३५।।

It is thus by one's inward perception of his liberation, that he is called the liberate; and it is also the inward coolness of his soul, as well as the indifference of his mind, that constitute his liberation even in his life time.

बन्धः संतप्तचित्तेति देहादेस्तन्न दृश्यते।
शरीरे कणशः कृत्ते राज्ये वा विनियोजिते।।३६।।

Neither the bondage, or liberation of the soul, nor the pleasure or painfulness of one's mind can be any how known to another; whether you divide the body into pieces or place it upon a royal throne. (Though the features of the face, are said to be indicators of the inward mind).

रुदतो हसतश्चैव जीवन्मुक्तमतेरिह।
न दुःखं न सुखं किंचिदन्तर्भवति तत्स्थितम्।।३७।।

Whether laughing or crying, the liberated soul feels no pleasure or pain therein; because it is situated in both states in the unalterable spirit of god.

गृह्णतोऽप्यनुभूतिस्तु तत्रैवैषास्ति नापरे।
दृश्यन्ते पण्डिता भग्ना रूपान्तरमुपागताः।।३८।।

The minds of liberated persons, are settled in the divine spirit and no where else, even when they are in the act of receiving or doing any thing with their bodies: But the learned men of the different schools, are seen to be quite otherwise from their unacquaintance with liberation; (and being moved by the circumstances of life).

देहादिजीवन्मुक्तानां स्वभावान्न कदाचन।
मृतोऽपि नैव म्रियते रूदन्नपि न रोदिति।।३९।।

The bodies of liberated persons, are not affected by external events, and though such a one may appear to be weeping, yet he never weeps in grief; nor does he die, with the death of his mortal body.

विहसन्न हसत्येव जीवन्मुक्तो महोदयः।
वीतरागाः सरागाभा अकोपाः कोपसंयुताः।।४०।।

The great man that is liberated in his life time, does not smile though he has a smiling face; nor is he affected by nor angry at any thing, though he seems to be moved by affections and anger. (*i.e.* His feelings are never lasting).

अमोहा मोहवलिता दृश्यन्ते तत्त्वदर्शिनः।
इदं सुखमिदं दुःखमित्यादिकलनास्तु ताः।।४१।।

Undeluded he sees the delusions of the world, and unseen by any he sees the failings of others; and all pleasure and pain seem as ideal unto him.

अलं दूरगतास्तेषामङ्कुरा नभसो यथा।
जगदात्मा च नास्त्येव यस्यैकं सर्वमस्ति च।।४२।।

Every thing is as *nil* to the liberated, as flowers growing in the garden of the sky; and the existence of the world is non-existence unto him, who sees the unity alone in all existence. (The One being all and all being one; all others are lost in the only One).

सुखदुःखादि तस्येति वाग्व्योमविटपोपमा।
अशोका एव शोचन्ते जीवन्मुक्ता जयान्विताः।।४३।।

The words pleasure and pain, are as aerial flowers to him, who are indifferent to them, who have become victorious over their feelings, by their liberation from all sensations in their life time.

अच्छिन्ना एकतद्भावा दृश्यन्ते तत्त्वदर्शिनः।
शिरःकमलजस्योच्चैः सामगायनतत्परम्।।४४।।

They that have known the truth, are unaltered in their natures; as the mouths of Brahma, are unfolding in the recital of Vedas. (?)

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हरो नखेन चिच्छेद सुकुमारमिवाम्बुजम्।
शक्तोऽपि न पुनर्ब्रह्मा जनयामास तच्छिरः।।४५।।

And as Śiva ripped the upper head of Brahma, as a bud of lotus, with the nail of his hand; and the god neither resented it, nor grew another head instead, which he was well able to do: so the meek yogī remains unresentful at any harm done to him.

व्योमैकतास्य चिद्व्योम्नो मुधा मूर्ध्नेतरेण किम्।
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।।४६।।

Of what use is the upward or sky-looking face to him whose inner or intellectual eye shows him the voidness of all things around; hence the possession of the external organ of sight, is useless to him, who sees everything within himself.

यद्यथा नाम संपन्नं तत्तथास्त्वितरेण किम्।
हरो हरिणशावाक्षीमक्षीणशरतोऽश्रु च।
धत्ते वपुषि दुग्धाब्धिर्गुप्तामृतकलामिव।।४७।।

Every one gets as it is allotted to him by his fate, in retribution of his past actions; and his fatality (of retributive justice), does not betide mortals only; but binds the god Śiva also to the sweet embraces of Gaurī, as well as to his melancholy contemplation forever; and so also does the milky ocean, bear the ambrosial moon in his amply bosom. (An irrevocable binds even Jove himself, as Hara to his nakedness, and Hari to his serpent bed).

शक्तोऽपि रागितामेष न त्यजत्युत्तमाशयः।
पञ्चेषुदाहसमये दृष्टा नीरागतागुणाः।।४८।।

Good minded men are seldom seen to abandon their passions, though they are capable of doing so in their life time; but they become quite dispassionate upon their death, when the five elemental principals of their bodies, are burnt away upon the funeral pile. (All lie level with the dust in their silent graves).

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः।।४९।।

But the living liberated man, gains nothing by his doing anything, nor loses aught by his doing of naught; nor has he any concern with any person, nor interest whatever with anything here on earth.

रागितैषास्तु मा वास्य किमरागितयान्यया।
यद्यथा नाम संपन्नं तत्तथास्त्वितरेण किम्।।५०।।

What avails one's passionateness or dispassionateness in this world; since what is fated in this life, cannot be averted by any means.

करोति कारयत्युच्चैर्म्रियते मार्यतेऽपि च।
जायते वर्धतेऽजस्रं जीवन्मुक्तो जनार्दनः।।५१।।

The god Hari, who is liberated in his life, does not yet cease from his work of slaying the Asuras, or to have them slain by the hands of Indra etc.; he becomes incarnate, to die himself or by hands of demons; and is repeatedly born and grown up, to be extinct at last. (Such is the general doom of all).

न चाजवं जवीभावं त्यक्तुं शक्तोऽप्यसौ न तम्।
तेन त्यक्तेन नैवार्थस्तस्य नैवाश्रितेन च।।५२।।

No one can give up his alternate activity and rest at once, nor is there any good to be reaped by his attachment to the one, or relinquishment of the other.

तद्यथास्थितमेवास्तु इह इत्यस्तवासनम्।
हरिर्निरिच्छ एवास्ते शुद्धचिन्मात्ररूपभृत।।५३।।

Therefore let a man remain in whatever state he may be, without having any desire of his own; because the god Hari is without any desire in himself, being the form of pure Intellect or Intelligence only. (Desire subsists in the mind, and not in the intellectual soul).

आत्मानमान्दोलयति कालकन्दुकतां गतम्।
अजस्रं नित्यमादित्यो जगद्वहनभोङ्गणे।।५४।।

The changing time changes and moves the steady soul, like a ball on every side; as it turns about the fixed sun round the world in appearance; (and not in reality).

न च रोधयितुं देहं न समर्थो दिनेश्वरः।
निरिच्छ एव निर्वाणस्तथाप्यास्ते यथास्थितम्।।५५।।

The lord of the day, is not able to restrain his body, from its apparent course; though he is seated in his *nirvāṇa* as he is, without any desire of changing his place.

चन्द्रोऽनुभवति व्यर्थमाकल्पं क्षयमक्षयम्।
जीवन्मुक्ततया खिन्नो यथास्थितमवस्थितः।।५६।।

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The moon also appears to be waning under her wasting disease, though she remains ever the same in all *kalpa* ages of the world; so the soul of the liberated person continues the same, though his body is subject to decay by ago.

मरुत्तहव्यगौरीशवीर्यग्रासादिखेदिताम्।
जीवन्मुक्तो वहत्यग्निर्यथा स्थित्या समस्थितिः।।५७।।

The fire too is ever free and liberated in itself, because nothing can extinguish its latent heat at any time; and though it was suppressed by the sacrificial butter of Marutta, and the seminal liquid of Śiva for a while, yet it revived again as it was before. (Light and heat are co-eternal elements).

वह्नीभिर्विजिगीषाभिः कृपणाविव तिष्ठतः।
जीवन्मुक्तावपि गुरू लोके शुक्रबृहस्पती।।५८।।

Bṛhaspati and Śukra the preceptors of the gods and demigods, were liberated in their life time, and with all their ambitious views of predominance, they as dull and miserable persons.

करोति जनको राज्यं जीवन्मुक्तमना मुनिः।
जगत्यामाजिषूग्रासु देहं जर्जरतां नयन्।।५९।।

The sagely prince Janaka is perfectly liberated in his mind, and yet he is not loathe to rule over his princedom, and to quell his enemies in battle. (Liberation consists in the mind, and not in cessation from action).

नलमान्धातृसगरदिलीपनहुषादयः।
जीवन्मुक्ताश्चिरं राज्यं चकुराकुलिता इव।।६०।।

The great kings Nala, Mandhātā, Sagara, Dilīpa, Nahuṣa and others, well all liberate in their lives; and yet they reigned and ruled over their realms, with all the vigilance of sovereigns.

व्यवहारे यथैवाज्ञस्तथैव खलु पण्डितः।
वासनावासने एव कारणं बन्धमोक्षयोः।।६१।।

A man acting either wisely or foolishly in life, is neither bound to or liberated in this world; but it is his ardent desire of or apathy to wordiness, that constitutes his bondage to or liberation from it.

बलिप्रह्लादनमुचिवृत्रान्धकमुरादयः।
जीवन्मुक्ताः स्थितिं चक्रुर्वीतरागाः सरागवत्।।६२।।

The demoniac princes Bali, Prahlāda,Namuci, Vṛtra, Andhaka, Mura and others, lived quite liberate in their lives; though they acted as unwisely, as if they were elated by their ambition and passions.

तस्मादसत्त्वे सत्त्वे च रागद्वेषक्षयोदये।
न मनागपि भेदोऽस्ति ज्ञखं प्रति स्वरूपिणि।।६३।।

Therefore the existence or disappearance of the passions, in the conduct of any body, makes no difference in his spiritual character; but it is the pure vacancy of the human soul and mind, that constitutes his liberation in this world.

ज्ञानेनाकाशशुद्धेन धर्मान्ये गगनोपमान्।
विन्दन्ति जीवन्मुक्तानां तेषां भेदमतिः कुतः।।६४।।

Being posses of the knowledge of god as pure vacuum, the living liberated person is assimilated to the likeness of vacuity itself; and is freed from the duality of thinking himself otherwise than the divine spirit.

(The sense of self personality, is lost in the knowledge of the universality of the divine soul).

भास्वरं शक्रकोदण्डं यथा नानेव शून्यकम्।
आभासमात्रमेवायं तथा दृश्यात्मको भ्रमः।।६५।।

He is conscious of the fallacy of the phenomenal appearances, which he knows to be no more than as the variegated rainbow reflected in empty air, (by the ineffable light of the glory of god).

शक्रचापे यथा भान्ति नानावर्णा नभोङ्गणे।
तथा शून्यात्मका एव ब्रह्माण्डपरमाणवः।।६६।।

As the various colours are seen to shine in the rainbow, in the field of empty air; so these myriads of brilliant worldly bodies, are but vacuous particles appearing in infinite space. (The great worlds are as minute atoms in the sight of great god).

इदं जगदसद्भाति सदिव व्यक्तिमागतम्।
अजातमनिरुद्धं च यथा शून्यत्वमम्बरे।।६७।।

This world is an unreality, appearing as a reality in view; it is unborn and increate, and yet it is irresistibly conspicuous to our sight, like the appearance of the sky in the empty firmament.

साद्यन्तमप्यनाद्यन्तमशून्यमपि शून्यकम्।
जगज्जातं तथा ऽजातमरुद्धं रुद्धमेव च।।६८।।

It is without its beginning or end, and yet appearing to have both of these; it is a mere

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void, and seeming as a real substantiality; it is increate, and yet thought to be a created something; it is indestructible, though thought to be subject to destruction.

जातं निरुद्धमस्त्येवं ब्रह्म व्योमैव भासते।
यथा दारुमयः स्तम्भस्तथा तच्छालभञ्जिका।।६९।।

Its creations and destruction are phenomena occurring in the vacuous essence of God, as the structure of a wooden post and statue, takes place in the substance of the wood. (Here the Divine essence is considered as the material cause of the world, and the one being void the other is considered equally void also).

समस्तकलनोन्मुक्तं समं निर्निद्रमासनम्।
यदेकान्तचिदाकाशं तद्विद्यात्तन्मयं जगत्।।७०।।

The mind being freed from its imagination, and drowned in deep meditation (samādhi), as in the state of a sleepless sleeper; it comes to the sight of an even intellectual vacuity, engrossing the sights of all the worlds, as if absorbed in it.

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः।
अनुन्मेषं चिदाकाशं तद्विद्यात्तन्मयं जगत्।।७१।।

As a man passing from one place to another, is unmindful of the intermediate scenes; so the attention being directed solely to the sight of the intellectual void, the thought of all the world and other existences is wholly lost in the same.

(Such sight of the single point in view is called the *sakhā candra darsana. Nyāya).*

तत्र यद्द्वैतमैक्यं तन्मन्ये तदपि नैव च।
तद्व्योम केवलं भाति मन्ये तदपि नैव वा।।७२।।

In this state of intense meditation, the thought of a duality is lost in that of the unity; and this idea of oneness disappears in that of a vast void, which terminates to a state of conscious bliss; (which is the *summum bonum* of yoga philosophy).

जगदाकाशमेवेदमात्मैवात्मनि वा स्थितम्।
भविष्यत्पुरवद्दृष्टमपि स्फारमपि स्फुटम्।।७३।।

In this state of *insouciance*, the duality of the world is lost in the nullity of vacuity; the knowledge of self personality is dwindled to spirituality, and all futurity presents itself clearly to the view of the clairvoyance of the enrapt yogi. (This forms the *purnata* or perfectibility of yoga practice).

आकाशकोशविशदाशय दृश्यजातं
मौनात्म तिष्ठति शिलाघनमेव शान्तम्।
यन्नाम तस्य जगदित्यभिधां विधाय
स्वात्मैव मोहित इवायमहो नु माया।।७४।।

The perfect yogī remains with his mind, as clear as the vacuous sky, enveloping the phenomenal in its ample sphere; he sits silent and as still and cold as a stone; he view the world in himself, and remains quiet in rapturous amazement in the view.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अवि० वि० जीवन्मुक्तकलनं नाम पञ्चविंशाधिकशततमः सर्गः।।१२५।।

CHAPTER 126

RESUSCITATION AND CONDUCT OF THE VPIAŚCITAS

Argument. Release of the Dead from the error of the world, their wonderings and fancies of themselves.

श्रीराम उवाच

अनन्तरं मुनिश्रेष्ठ कुर्वन्तः किं विपश्चितः।
आसंस्तेषु दिगन्तेषु सद्वीपाब्धिवनाद्रिषु।।१।।

Rāma said: Now tell me sir, what the *Vipaścitas* did, being cast in the seas, islands and forests, in the different parts of the earth.

श्रीवसिष्ठ उवाच

शृणु किंवृत्तमेतेषां तात तत्र विपश्चिताम्।
तालीतमालामालाढ्यद्वीपाद्रिवनचारिणाम्।।२।।

Vasiṣṭha replied: Hear now, Rāma, of the *Vipaścitas*, in all their wanderings amidst the forests of tāla and tamāla trees, upon the hills and in the islands of different sides.

क्रौञ्चद्वीपगिरेरेको विपश्चित्पश्चिमे तटे।
कटेनाद्रितटे पिष्टः करिणा कमलं यथा।।३।।

One of the *Vipaścitas*, that was roving about the westerly ridge of a mountain in *Krauncadwīpa*, was crushed to death by the tusk of an elephant, as it tears a lotus in the lake.

द्वितीयो नभसा नीतो रक्षसा विक्षताङ्गकः।
निक्षिप्तो वाडवे वह्नौ तत्र भस्मत्वमागतः।।४।।

Another of these was smashed in his contest with a Rākṣasa, who bore his mangled body

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aloft in air, and then cast it amidst the marine fire, where it was burnt to ashes.

तृतीयस्त्रैदशं देशं नीतो विद्याधरेण वै।
गतोऽप्रणामकुपितशक्रशापेन भस्मताम्।।५।।

The third was taken up by a Vidyādhara, to the region of the celestials; where he was reduced to ashes by curse of the god Indra, who was offended at the prince's want of respect towards him.

चतुर्थश्चतुरं गच्छन्कुशद्वीपगिरेस्तटे।
दुवरिण नदीकच्छे मकरेणाष्टधा कृतः।।६।।

The fourth that went to the farthest edge of a mountain in the Kuśadvīpa, was caught by a shark on the sea-shore, which tore his body to eight pieces.

इति ते पञ्चतां प्राप्ता दिङ्मुखेष्वाकुलाशयाः।
क्षये चतुर्षु चत्वारो भूपाला लोकपालवत्।।७।।

In this manner did all these four lose their lives on all sides, and they all fell as sorrowfully as the regents of the four quarters, at the last dissolution of the world on the doomsday.

अथ तेषां ददर्शासौ व्योम्न्येव व्योमरूपिणाम्।
संवित्प्राक्तनसंस्काराद्व्योमात्मावनिमण्डलम्।।८।।

After they were reduced to the state of vacuity amidst the vast vacuum, their vacuous and self-conscious souls, were led by the reminiscence of their former states to behold the earth, (to which they had been so much attached).

सप्तद्वीपाब्धिवलयं पुरपत्तनभूषणम्।
सुरशैलशिरःपीठं ब्रह्मलोकशिरोमणिम्।।९।।

They saw the seven continents with their belts of the seven oceans, and also the cities and towns with which they were decorated everywhere.

चन्द्रार्कबिम्बनयनं तारामुक्ताकलापकम्।
विलोलमेघवसनं नानावनतनूरुहम्।।१०।।

They beheld the sky above, with the orbs of the sun and moon forming the pupils of its eyes; and also the clusters of stars, that were hanging as chains of pearls about its neck, and the flaky clouds that formed its folded vest.

देहान्विपश्चितां संविद्ददर्श चतुरोऽपि सा।
प्राग्वत्कल्पपरावृत्तौ द्यौर्दिगन्तान्निवाततान्।।११।।

They saw with their intellectual eye, the stupendous bodies that rose out of chaos at the revolutions of past *kalpa* cycles, and filled the amplitude of the sky and all sides of the horizon with the gigantic forms. (These were the big bodies of the many unitarian saivas that appeared at the beginning of repeated creations).

आतिवाहिकसंवित्तेस्तेऽव्योम्नि व्योमतात्मकाः।
आधिभौतिकदेहत्वभावान्ददृशुरग्रतः।।१२।।

Being posses of their consciousness in their spiritual forms, they descended to observe the manners of elemental bodies that were exposed before them.

अस्यात्मकत्वेऽ विद्येयं कियती स्यादितीक्षितुम्।
चत्वारोऽपि प्रवृत्तास्ते संस्कारवशतः पुरः।।१३।।

All the four *Vipaścitas* were actuated by their previous impressions, to the inquiry into the measure and extent of the ignorance, which led people to the belief of the body as soul itself, in want of their knowledge of the spiritual soul: (as it is the case with gross materialists).

दृश्यदर्शनयोरुर्वीमण्डलानुभवाकृतेः।
निष्ठां द्रष्टुमविद्याया भ्रेमुर्द्वीपान्तराणिते।।१४।।

They roved from one continent to another, to witness in what part of this ideal globe of the earth was this ignorance (avidyā)most firmly seated, so as to give it the appearance of a visible substance.

द्वीपसप्तकमुल्लङ्घ्य समहार्णवसप्तकम्।
विपश्चित्पश्चिमः प्राप घनभूमौ जनार्दनम्।।१५।।

Then passing over the seven continents and oceans, the western *Vipaścit*; happened to meet with the God Hari standing on a parcel of firm land.

तस्मादनुपमं ज्ञानं समासाद्य दिगन्तरे।
तस्मिन्नेव समाधाने सोऽतिष्ठद्वर्षपञ्चकम्।।१६।।

Receiving then the incomparable knowledge of divine truth from him, he remained in his *samādhi* meditation at that spot for full five years.

ततो देहं परित्यज्य चित्ते सत्तामुपागते।
स तत्प्राण इवाकाशं परं निर्वाणमाययौ।।१७।।

Finding afterwards his soul to be full with divine presence, he relinquished even his

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spiritual body, he fled like his vital breath, to the transcendent vacuum of final extinction *Nvirvāna*.

पूर्वः पर्वणि शीतांशुबिम्बपार्श्वे स्थितं वपुः।
चिन्तयंश्चिरमुन्नष्टदेहश्चन्द्रपुरे स्थितः।।१८।।

The eastern *Vipaścit* was translated to the region of moon (by his adoration of that luminary), and was seated beside that full bright orb (for his great purity and piety). But the prince, though placed in the exalted sphere of the moon, continued ever afterwards to lament for the loss of his former body. (So heavenly souls are said to long for their bodies).

दक्षिणः शाल्मलिद्वीपे राजन्नुत्सन्नशात्रवः।
करोत्यद्यापि न सतो विस्मृतान्यविनिश्चयः।।१९।।

The southern prince being forgetful of his spiritual nature, thinks himself to be reigning in the salmalidwīpa, and employed in the investigation of external and sensible objects.

उत्तरस्तरलास्फालकल्लोले सप्तमाम्बुधौ।
सहस्रमेकं वर्षाणामुवास मकरोदरे।।२०।।

The nothern one dwelling amidst the limpid waters of the seventh ocean, thought himself to be devoured by a shark, which retained him in his belly for the space of a thousand and one years.

मकरोदरमांसाशी मृते मकरनायके।
मकरोदरतोऽब्धेश्च निर्गतो मकरो यथा।।२१।।

There he fed upon the bowels of the shark, which killed the animal in a short time; and then he came out of its belly, as if it gave birth to a young shark.

ततोऽशीतिसहस्राणि योजनानां घनावनिम्।
हिमकल्पजलाम्भोधेरुल्लङ्घ्य सुघनोदरीम्।।२२।।

Then he passed the frigid ocean of snows and over its icy tracts, stretching to eighty thousand yojanas (or leagues) in dimension.

प्राप्तो दशसहस्राणि योजनानां महामहीम्।
सौवर्णीं सुरसंचारसरणिं मृतवानसौ।।२३।।

He next arrived a spot of solid gold, which was the haunt of gods, and stretched to ten thousand yojanas, and here he met with his end.

तस्यां भूमौ च मध्ये च विपश्चिन्नाकितामगात्।
उत्तमामग्निमध्यस्थं क्षणात्काष्ठमिवाग्निताम्।।२४।।

In this land the prince *Vipaścit* attained the state of a God head, in the same manner as a piece of wood is turned to fire in a burning furnace.'

प्रधानदेवो भूत्वासौ लोकालोकगिरिं गतः।
अस्य भूमण्डलतरोरालवालमिव स्थितम्।।२५।।

Being one of the principal Gods, he went to the Lokā-loka or polar mountain, which surrounded the globe of the earth, as an aqueduct begirds the base of a tree.

स पञ्चाशत्सहस्राणि योजनानां समुन्नतः।
आलोकलोकाचाराढ्यो भाग एकोऽस्य नेतरः।।२६।।

It rises to the height of fifty thousand yojanas, and has the inhabited earth on one side of it which faces the sunlight, and eternal darkness reigning on the other.

लोकालोकशिरः प्राप्तं तारकामार्गसंस्थितम्।
अधःस्थिता अपश्यंस्तमुच्चनक्षत्रशङ्कया।।२७।।

He ascended to the top of the Polar mount, which pierced the starry sphere; and as he was seated upon it, he was beheld in the light of a star by the beholders below.

तस्मात्प्रदेशात्तत्पारे तमस्तस्य महागिरेः।
चतुर्दिक्कं महाखातं नभः शून्यमनन्तकम्।।२८।।

Beyond that spot and afar from this highest mountain, lay the deep and dark abyss of infinite void.

ततो भूगोलकोऽयं हि समाप्तो वर्तुलाकृतिः।
नभःशून्यं महाखातं ततस्तिमिरपूरितम्।।२९।।

Here was the end of the globular form of this earth, and beyond it was the vacuity of the sky, of fathomless depth, and full of impervious darkness.

तत्रालिकज्जलतमालनभोन्तराल–
नीलं तमो न च मही न च जंगमादि।
नालम्बनं न च मनागपि वस्तुजातं
किंचित्कदाचिदपि संभवतीति विद्धि।।३०।।

There reigns a darkness of the hue of a swarm of black bees, and as the shade of the black tamāla trees; there is neither the stable earth nor any moving body under the extended sky; this great void is devoid of spport, nor does it

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support anything whatever at any time. (This is chaos).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा उ० अवि० विप० विपश्चिजन्मान्तराचरणं नाम षड्विंशाधिकशततमः सर्गः॥१२६॥

CHAPTER 127

COSMOLOGY OF THE UNIVERSE

Argument. Account of the Earth and the starry frame below the endless Vacuum, which envelops the Universe.

श्रीराम उवाच

भगवन्कथयैतन्मे कथं भूगोलकं स्थितम्।
कथमृक्षगणो याति लोकालोकः कथं गिरिः॥१॥

Rāma said: Please, tell me sir, how this globe of the earth is situated, how and where the polar mountain stands upon it, and do the stars revolve about the same.

श्रीवसिष्ठ उवाच

यथा संकल्परचिता शिशोर्व्योमनि तिष्ठति।
वीटा चिन्मात्रवालेन कल्पिता भूस्तथाम्बरे॥२॥

Vasiṣṭha replied: As boys build their fancied castles in empty air, so is this world the creation of the imagination of the mind of Brahma, and no more than this.

यथा तिमिरकाक्षाणां केशचन्द्रादिदर्शनम्।
चिदाकाशस्य सर्गादौ तथा पृथ्व्यादिदर्शनम्॥३॥

As the dimsighted man sees the shadow of the moon and other false sights before his eyes, so the creative Power-Brahma sees in the beginning, the phantoms of the phenomenal world in the vacuity of its Intellect: (like a shadow of the prototype in the Divine mind).

यथा संकल्पनगरं धार्यमाणं न दृश्यते।
धार्यतेधार्यते मा च तथोर्व्यनुभवश्चितेः॥४॥

As an imaginary city is situated in the mind, and is invisible to the eye; so the notion of the world is posited in the intellect, and not exhibited in actuality.

यद्यथा यावदाभाति चिति चित्त्वात्स्वभावतः।
तत्तथा तावदाभाति तत्र तत्र तदात्मकम्॥५॥

Whenever there is the reflexion of anything whatever in the mind, and arising spontaneously of its own nature (from previous reminiscence); the same presents itself even then and in that state before the sight, (as in a dream).

तिमिराक्रान्तनेत्रस्य केशोण्ड्रकमिवाम्बरे।
चिन्मात्रस्य महीगोलो यो भातः स तथा स्थितः॥६॥

As the dimsighted eye, sees false sights in the sky; so the deluded mind, sees the earth and the orbs of heaven (*i.e.* the heavenly bodies).

ऊर्ध्वं वहन्त्यः सरितस्तदधस्ताद्धुताशनः।
चिति चेत्स्वप्नवद्भाति तत्तथा तत्स्थितं भवेत्॥७॥

As the current water flows on the surface of rivers, and there resides the latent fire underneath; so the notions of things presenting themselves as dreams of the mind, are manifested as real ones before the sight.

तस्मात्पतन्ती भूर्भाता पतत्येवानिशं जगत्।
उत्पतन्ती तु चिद्भाता तथा नानात्मिका भवेत्॥८॥

Hence as thoughts and notions of things, occur and subside continually in the mind; so the earth and heavenly bodies, appear incessantly to revolve in their spheres; (and the stars to rise and set in endless succession).

स्तब्धभाता स्थिता स्तब्धा सालोका तु प्रकाशिनी।
निरालोका निरालोकलोकानामात्मनि स्थिता॥९॥

The world is entirely in-existent, to dull and inanimate beings it is visible to those that have the visual organs, but utterly invisible to the blind, and altogether unknown to them that are born as such. It is imperceptible to the insensible, and perceptible only in the same manner as it is presented in the mind. So it is in the power of the mind alone, to represent it in some form or other to one's self.

चिद्भानैकानुसारेण ताराचक्रं तथा मही।
असदेव सदैवेदं भातीदमविखण्डितम्॥१०॥

It is thus according to the mental conception (of some astronomers), that the bodies of stars, are considered to be as large as the earth; and the unreal world (of spiritualist), is believed as a real entity (by the materialist).

आलोकालोकमेवाथ नभःखातं ततो महत्।
तम एकार्णवाकारं स्थितं तत्र क्वचित्क्वचित्॥११॥

The world has both light and darkness, owing to the presence or absence of the sun; beyond

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which there is the great abyss of vacuity, which is a vast expanse of darkness, except where there is a glimpse of Zodiacal light.

दूरत्वदृक्षचक्रस्य करालत्वान्महागिरेः।
क्वचित्तमः क्वचित्तेजस्तत्रैवाचत्वरेऽपि च।।१२।।

The polar circle is called the polar mountain, from the protuberance of the poles at both ends; it is termed also the Lokāloka or having a light and another dark- side, owing to the course of the sun towards or away from it. Its distance from the starry circle, derives it also of Zodiacal light.

लोकालोकगिरेः पारे स्थितादाकाशमण्डलात्।
दशदिक्कं सुदूरेण ऋक्षचक्रं विवर्तते।।१३।।

Beyond the polar circle, and afar from the sphere of the sky, there is the sphere of the starry frame, which revolves around them at a great distance on all the ten sides.

आपातालदिवो नद्धमृक्षचक्रं तदम्बरे।
दशदिक्कं प्रसरति पतदूर्ध्वादृतेऽभितः।।१४।।

This starry (zodiacal) belt, girds the firmament up and down, from the heaven above to the infernal regions below, in the vast vacuity of space; and extends to all sides.

भूलोकमेव पातालयुतं नक्षत्रमण्डलम्।
पर्येति लोकालोकान्ते नान्यच्चित्कल्पनाच्च तत्।।१५

The starry sphere (or belt of the zodiac), turns round the polar circle of the earth, and its nether regions, as it appears to our imagination, and not otherwise (as fixed and motionless).

सलोकालोकभूलोकद्विगुणात्खादनन्तरम्।
पक्वाक्षोटस्य भिस्सेव स्थितं नक्षत्रमण्डलम्।।१६।।

The sphere of zodiacal stars, is twice as distant from the poles, as those are distant from the middle of the earth; in the same manner as the covering crust of a ripe walnut is aloof from the sheath of its seeds.

द्विगुणा नभसस्तस्मादृक्षचक्रस्य पुष्टता।
दशदिक्कं विसरतो विल्वत्वकसदृशस्थितेः।।१७।।

Thus the starry belt is settled at double the distance from the poles, as the polar circle is situated from the equator; and it turns all about the ten sides, as a *bel* fruit whirls in the sky.

संविद्धनस्य कचनं यादृशं कल्पनात्मकम्।
यदित्थं संनिवेशेन नन्वियं जागती स्थितिः।।१८।।

The aspect of the world is according to the modality, in which it is situated in the imagination of Brahma, and as it is reflected from its archetype in the Divine mind (or its consciousness of it).

नक्षत्रचक्रादिद्विगुणं ततोऽन्यद्विद्यते नभः।
तच्च क्वचित्प्रकाशाढ्यं क्वचित्सान्द्रतमोमयम्।।१९

There is another sphere of the heavens, which is afar from the starry frame, and twice in its extent than that; this is lighted by the zodiacal light and beyond it their reigns a thick darkness.

पर्यन्ते तस्य नभसः स्थितं ब्रह्माण्डखर्परम्।
एकमूर्ध्वे परमधो गगनं मध्यमेतयोः।।२०।।

At the end of this sphere, there is the great circle of the universe; having one half of if stretching above and one below, and containing the sky in the midst of them. (This is called the Brahm*aṇḍa kharpara*, or the mundane sphere).

योजनानां कोटिशतं पुष्टं वज्रदृढं च तत्।
स्थितं संवेदनमयं व्योम्नि व्योममयात्मकम्।।२१।।

It extends to millions of yojanas, and is compact with all its contents; it is a mere work of imagination, and formed of vacuity in the immensity of vacuum (which is the mind of god).

सर्वदिक्कं महागोले नभसि स्वर्कतारकम्।
किमत्रोर्ध्वमधः किं स्यात्सर्वमूर्ध्वमधश्च वा।।२२।।

The sphere of light turns on every side, of the great circle of vacuity, with all the lightsome bodies of the sun, moon and stars in its circumstance: there is no upside nor downward in it, but are all the same herein.

पतनमुत्पतनं गमनं स्थितं
चित इति स्फुरितं न तु वस्तु तत्।
पतनमस्ति न चोत्पतनं न वा
गमनमागमनं स्थितमित्यपि।।२३।।

There is no actual ascending, descending nor standing of any planetary body therein; they are mere manifestations of the intellect, which

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exhibits these variations in the workings of the mind.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० वि० भूगोलनिर्णयो नाम सप्तविंशाधिकशततमः सर्गः॥१२७॥

CHAPTER 128

THE VACUUM OF BRAHMĀ AND THE SIGHT OF THE WORLD THEREIN

Argument. *Vipaścitas* wanderings beyond the sphere of the world and the regions of darkness.

श्रीवसिष्ठ उवाच

अस्मदादेर्जनस्यैतत्प्रत्यक्षं नानुमानिकम्।
शुद्धबोधशरीरेण नाधिभौतिकरूपिणा॥१॥

Rāma! I have told you all these by my personal perception of them, and not by any guess-work of mines, because it is by means of their purely intelligent bodies, that yogīs like ourselves have come to the clear sight of these things in nature, which are otherwise unknowable to the material body or mind.

एतदस्मज्जगत्स्वप्ने नान्येषु कथितं मया।
अन्येष्वस्ति जगत्स्वप्नेष्वेवमन्यापि च स्थितिः॥२॥

Thus the world of which I have spoken, appears to us as in a dream and not in any other aspect as it is viewed by others:(As either an imaginary or solid material body).

जगत्स्वप्नेषु चान्येषु संस्थानकथनेन किम्।
न ह्यौपयोगिकादन्या कथा भवति धीमताम्॥३॥

Now whether the world is viewed in the light of a dream or any other thing, it is of no matter to us; since it is the business of the learned, to speak of its situation and what relates there to; (and not of its nature or essence).

सर्वेषामुत्तरे मेरुलोकार्लोकश्च दक्षिणे।
येषामित्यनुमऽशेषभूतौघे तेन पण्डिताः॥४॥

There are the two poles (merus) situated at the utmost extremities of the north and south of the world; and it is the business of the learned, to enquire into the endless kinds of beings lying between them.

प्रत्यक्षमेतदन्येषां यत्र तेऽन्ये जगद्भ्रमाः।
नास्माकं विषये ते हि तथा संस्थानशोभिनः॥५॥

These varieties are well known to the people of those particular parts; and not to us here, where they do not appear in their native beauty.

सर्वेषामुत्तरे मेरुर्लोकालोकश्च दक्षिणे।
सप्तद्वीपनिवासानां नान्येषामिति निश्चयः॥६॥

The two poles (as said before), standing at the farthest extremities of the globe, limit the earth with its seven continents and seas, and stretch no farther beyond them.

प्रकृतं शृणु हे राम तद्ब्रह्माण्डकवाटकम्।
यत्प्रमाणं ततो वारि वाह्ये दशगुणं स्थितम्॥७॥

Now hear, O Rāma, that the whole body of water on earth, is ten times as much, as the extent of the two continents (lit. valves), which are surrounded by it.

तद्ब्रह्माण्डकवाटं तु तृणं तृणमणिर्यथा।
धत्ते वारि स्वभावेन नित्यं कल्पकरत्नवत्॥८॥

The two continents attract the circumambient waters around them, as the magnet attracts the needles about it, and the water (in its turn), upholds the continents (and islands), as the *Kalpa* tree supports the fruits upon it.

सर्वेषामेव भावानां स्थितः कल्पकरत्नवत्।
सर्वदा पार्थिवो भागस्तेनात्रैते पतन्त्यलम्॥९॥

All things on earth are supported by it, as the fruits of a tree are supported by its stem; wherefore every thing on earth falls down on it, as fruits fall upon the ground.

जलाद्दशगुणं बाह्ये स्थितं तेजो निरिन्धनम्।
आकाशविशदं शान्तस्तब्धज्वालोदरोपमम्॥१०॥

Far below the surface of the water, there is a latent heat underneath, which is ever burning without any fuel, which is as still as air, and clear as the flame of fire.

तस्माद्दशगुणो बाह्ये संस्थितो वायुरायतः।
वायोर्दशगुणं बाह्ये व्योम तिष्ठति निर्मलम्॥११॥

At the distance of ten times from it, there is the vast region of air; and as many times afar from that, there is the open space of transparent vacuum.

ततः परतरं शान्तं ब्रह्माकाशमनन्तकम्।
न प्रकाशं न च तमो महाचिद्घनमव्ययम्॥१२॥

AT a great distance from that, there is the infinite space of the vacuity of Divine spirit;

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which is neither dark nor bright, but is full of Divine Intelligence.

अनादिमध्यपर्यन्ते तस्मिन्ब्रह्ममहाम्बरे।
महाचिन्नाम्नि सर्वात्मन्ययोनिर्वाणरूपिणि।।१३।।

This endless void of the supreme spirit, is without its beginning, middle or end; and is named as the universal soul, the great Intellect and perfect bliss, (nirvāṇa or insouciance).

ब्रह्माण्डानां तादृशानां दूरे दूरे पुनःपुनः।
मिथोलक्षाणि लक्षाणि कचन्त्युपरमन्ति च।।१४।।

Again there are myriads of orbs, in the distant parts of these spheres; that appear to and disappear from view by turns.

न किंचित्कचयत्यत्र समे कचनरूपिणि।
तादृङ्मयं तथारूपं तदात्मन्येव संस्थितम्।।१५।।

But in reality, there nothing that either appears or disappears, in the uniformly bright soul of Brahma; where every thing continues in the same manner, throughout all eternity.

एत ते कथितः सर्वो दृश्यानुभवनक्रमः।
अधुना शृणु किंवृत्तं लोकालोके विपश्चितः।।१६।।

I have thus related to you, Rāma, all about the phenomenal worlds, that are perceptible to us; hear me now to tell you, what became of *Vipaścit* in the polar region.

स्वभ्यस्तपूर्वसंस्कारो विलसन्निश्चयेरितः।
लोकालोकगिरेर्मूर्ध्नस्तमः श्वभ्रं पपात सः।।१७।।

Being led by his former impressions and accustomed habit, he kept wandering about the top of the mountain, (as he was wont to do before); but fell down afterwards in the dark and dismal pit therein.

ददर्श तत्र शिखरप्रतिमैर्विहगैर्वपुः।
विकर्तितं मनोदेहं प्रसृतं च स्वचिन्तिते।।१८।।

He found himself lying as dead at that spot, when the birds of air, as big as mountain peaks, alighted upon his dead body, which they tore to pieces and devoured at last.

देशस्य तस्य पुण्यत्वाद्देहं तच्चातिवाहिकम्।
आधिभौतिकताबोधं नानयन्निर्मलाशयः।।१९।।

But as he died on the holy mount, and had a spiritual body of himself; he did not feel the pains and pangs which are inevitable upon the loss of the material body, but retained his clear consciousness all along.

तावन्मात्रप्रबोधोऽसौ नाधिकं बोधमागतः।
चिन्तयित्वऽसितं कार्यं बभूव प्रकृतेर्हितः।।२०।।

Yet as his self-consciousness, did not attain the transcendent perceptivity of his soul; he remembered the grossness of his past acts and deeds, and was sensible of them, as any living body.

श्रीराम उवाच

अदेहं प्रसरत्येच्चितं कार्ये कथं मुने।
आतिवाहिकसंवित्तेर्बोधः स्यात्कीदृशोऽधिकः।।२१।।

Rāma asked: How is it possible sir, for the unembodied mind, to perform the outward actions of the body; and how can our spiritual consciousness, have any kind of perception of any thing?

श्रीवसिष्ठ उवाच

संकल्पपथिकत्वेन यथान्तःपुरवासिनः।
इदं मनः प्रसरति तथास्य प्रसृतं मनः।।२२।।

Vasiṣṭha replied: As desire drives the home-keeping man from his house, and as imagination leads the mind to many places and objects, so the mind of this prince was led from place to place: (as his reminiscence portrayed them before it).

भ्रमे स्वप्ने मनोराज्ये मिथ्याज्ञाने कथाश्रुतौ।
यथा मनः प्रसरति तथा तत्प्रसृतं मनः।।२३।।

As the mind is moved or led by delusion, dream, imagination and by error or misapprehension and recital of stories, (to the belief of things); so the mind of the prince was led to the credence (of whatever appeared before him).

पतन्ति तु शरीरं तदातिवाहिकमुच्यते।
आधिभौतिकधीर्भाति विस्तृत्यात्रैव कालतः।।२४।।

It is the spiritual or intellectual body (or the mind), which is subject to these fallacies, (and not the corporeal body); but the human mind, forgets in course of time, its spiritual nature; and thinks on its materiality: (*i.e.* takes it for a material substance).

ते तदान्तर्धिमायाते सर्परज्जुभ्रमोपमे।
आधिभौतिकदेहेऽस्मिञ्छिष्यते त्वातिवाहिकः।।२५।।

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But upon disappearance of these fallacies, in the manner of the mistaken notion of the snake in a rope; there appears the spiritual body only, in lieu of the corporeal one.

आतिवाहिक एषोऽङ्ग निपुणं प्रविचार्यताम्।
चिन्मात्रव्यतिरेकेण यावदत्रान्यदस्ति नो।।२६।।

Consider well, O Rāma! that the spiritual body is the only real substantiality; because all that appears to exist here beside the intellect, is no existence at all (without the mind, which makes and unmakes them).

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः।
चिन्मात्रस्यास्य तदूपमनन्तस्यैकरूपिणः।।२७।।

As the mind of a man going from one place to another, passes on quietly over the intermediate places, and is quite unconscious of them; such is the case with the intellect, which passes to endless objects, without ever moving from its fulcrum, or changing itself to any other form.

क्व द्वैतं क्व च वा द्वेषः क्व रागादि तु कथ्यताम्।
सर्वं शिवमनाद्यन्तं परो बोध इति स्मृतः।।२८।।

Say therefore, where is there a duality, and what object is there deserving your amity or enmity, when all this totality is but one infinite Deity, and known as the transcendent understanding.

निर्मनोमननं शान्तमासितं बोध उत्तमः।
आतिवाहिकदेहस्थो न तं बोधमुपागतः।।२९।।

The transcendental understanding is that calm and quiet state of the Intellect, which is without the workings of the mind; and though the prince *Vipaścit* was settled in his spiritual body, he has not yet attained to that state of transcendentalism. (This is Platonism or musing of the soul in itself).

विपश्चित्तद्विबोधोऽसौ ददर्श विसरन्मनः।
आतिवाहिकबोधेन गर्भवासोपमं तमः।।३०।।

He being in want of this percipience, found his mind on the stretch; and with his spiritual body, he saw a dark gloom, as it appears to a foetus confined in the embryo.

तमसोऽन्ते विरिञ्चाण्डकवाटच्छेदभूतलम्।
वज्रसारं हेममयं कोटियोजनविस्तृतम्।।३१।।

Amidst this gloom, he beheld mundane egg split in twain, and perceived the surface of the earth, situated in the lower valve thereof. It was a solid substances, as bright as gold, and extending to millions of *yojanas*.

तदन्ते प्राप सलिलं तस्मादष्टगुणं ततः।
कपाटभूम्यैव समं स्थितमर्णवपृष्ठवत्।।३२।।

At the end of this he saw the waters, eight times in extent to that of the land; and these in the form of crusts of the oceans, formed the two valves (continents) of the earth. (*i.e.* the Eastern and Western hemispheres).

तमतीत्य ततः प्राप तेजोऽर्कगणभीषणम्।
प्रलयाग्निघनज्वालापिण्डकोटरभास्वरम्।।३३।।

After passing over this, he reached to the region of light, blazing with the sun and stars; emitting flames of conflagration issuing from the vault of heaven.

दाहशोकादिमुक्तेन वपुषा मानसेन तत्।
तत्र गच्छन्स बुबुधे वहनं पूर्ववासितम्।।३४।।

Having passed that region of fire, without being burnt or hurt in his spiritual body; he was led by his mind to another region, where he thought and felt himself to be borne aloft by the winds to his former habitation.

उह्यमानो विवेदासावात्मानं त्वातिवाहिकम्।
चित्तमात्रात्मनः स्वस्य किमिवोह्यत इत्यपि।।३५।।

As he was carried in this summer, he felt himself to be of a spiritual body; for what is it beside the mind, that can lead any body from one place to another.

इति बोधेन धीरात्मा तं तताराऽनिलार्णवम्।
प्राप तद्वितत व्योम तस्माद्दशगुणं स्थितम्।।३६।।

With this conviction of himself, the patient prince passed over the region of the winds; and got at last to the sphere of vacuum, which was ten times in extent to that of the former.

तदतिक्रम्य स प्राप ब्रह्माकाशमनन्तकम्।
यत्र सर्वं यतः सर्वं यनन किंचिच्च किंचन।।३७।।

Passing over this, he found the infinite space of the vacuum of Brahma; where in all was situated, and whence all had proceeded, which is nothing and yet something, of which nothing can be known or predicated.

मनसा प्रभ्रमंस्तत्र दूराद्दूरतरं ययौ।
तेन दृष्टं च पृथ्व्यापस्तेजो वायुस्तथा जगत्।।३८।।

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Moving along this empty air, he was carried far and farther onward in his aerial journey; until he thought in his mind, he could see from there, all the other spheres of the earth and water, and of fire and air, which he had passed over before.

पुनः संसाररचनाः पुनः सर्गाः पुनर्दिशः।
पुनर्महीधरा व्योम पुनर्देवाः पुनर्नराः।।३९।।

There were again the formations of worlds, and repeated creations and dissolutions of them to be seen it; and trains of gods and men, and those of hills and all other things; going on in endless succession therein.

पुनः पञ्चमहाभूतपर्यन्ते ब्रह्म निर्घनम्।
पुनस्तत्र जगन्त्युच्चैः पुनः सर्गाः पुनर्दिशः।।४०।।

There was a recurrence of the primary elements, and their assuming of substantial forms; and repetitions of creations, and reappearances of worlds and the sides of the compass.

ब्रह्माकाशस्ततः सर्गाः पुनरन्ये त्वनिष्ठिताः।
इत्यसौ विहरन्दीर्घकालमद्यापि संस्थितः।।४१।।

Thus the prince is still going on in his journey through the infinite void of Brahman; and finds the succession of creations and their dissolutions in it to no end.

स्वनिश्चयाच्चिराभ्यस्तान्नासौ विरतिमेति हि।
अन्तो नैवास्त्यविद्यायाः सा हि ब्रह्मैव सत्यता।।४२।।

He has no cessation from his wanderings, owing to his conviction and assuetude of thinking the reality of the world; nor does he get rid of his ignorance, which is from god also. (Man is created in ignorance, and barred from tasting the forbidden fruit of knowledge).

वस्तुतो नास्त्यविद्येह ब्रह्मण्यविकलात्मनि।
इदं दृश्यमविद्येयमित्यात्मैव विकासितः।।४३।।

Whatever you view in your waking, or see in your dream; is the perspicacity of the Divine soul, and ever displays these sight in itself.

यद्यथा जाग्रति स्वप्ने दृष्टं द्रक्ष्यसि पश्यसि।
तत्तथा ब्रह्म सच्छान्तमासीदस्ति भविष्यति।।४४।।

This world is an apparition of our ignorance, like the spectres that are seen amidst deep darkness; but know that it is the transparent intellect of god which represents it so, and will ever do the same.

घनतमःप्रविलोकनचक्रकं
क्रमजगत्प्रतिभानमिदं महत्।
परतया प्रतिभात्मतयानया
न च सदङ्ग न वाप्यसदाकृति।।४५।।

And as the dark sight of the gross world, as well as the clear light of its transparency, do both of then proceed alike from the self-same mind of God; it is possible to conceive, whether it is the one or the other, or both alike.

तेष्वेव तेष्विव च तेषु तनूतरेषु
ब्रह्मोदरेषु चिरदूरतरं जगत्सु।
सोऽद्याप्यसंविदिततत्त्वतया तयोच्चैः।
खण्डेषु रङ्कुरिव राघव बंभ्रमीति।।४६।।

Hence, O Rāma, this prince being uncertain of the transparency of the Divine spirit has been wandering forever more, in the dark maze of his preconceived worlds; as a stray deer, roves amidst the tangled wilderness.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० अवि० विप० ब्रह्मगीतासु ब्रह्माकाशविपश्चिज्जगच्चन्द्रदर्शनं नामाष्टाविंशत्युत्तरशततमः सर्गः।।१२८।।

CHAPTER 129

VIPAŚCIT'S BECOMING A STAG

Argument. The fates of the four *Vipaścitas*, and the transformation of one to a stag.

श्रीराम उवाच

तयोर्द्वयोर्मुनिश्रेष्ठ संपन्नं किमतः परम्।
पश्चाद्विपश्चितोस्तस्य रुद्धयोर्वै विपश्चितोः।।१।।

I have heard of the liberation of two *Vipaścitas*, by grace of Viṣṇu; and want now to know what became of the two brothers, that have wondering all about.

वसिष्ठ उवाच

तयोरेकश्चिराभ्यस्तवासनाविवशीकृतः।
भ्रमन्द्वीपेषु देहौघैस्तामेव पदवीं गतः।।२।।

Vasiṣṭha replied: One of these two, learnt by long habit to subdue his desires, and by his wandering in many islands, had at last settled in one of them, and obtained his rest in god.

तथैवावरणांस्त्यक्त्वा परमाकाशकोटरे।
पश्यन्संसारलक्षाणि तथैवाद्यापि संस्थितः।।३।।

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Having relinquished the sight, of the outward livery of the world, he saw millions of orbs rolling in the vacuity and is still enrapt with the view.

तयोर्द्वितीयः स्वाभ्यस्तादादावासंगतेर्वशात्।
त्यक्तवान्प्रभ्रमद्देहैरद्य शैले मृगः स्थितः।।४।।

The second one (or other) of them, was released from his personal wanderings, by his continuance in the contiguity of the moon, where his constant association with the stag like mark on the disc of that luminary, changed his form to that of that animal, which he still retains in his situation upon a hill.

श्रीराम उवाच

एकैव वासना ब्रह्मन्या चतुर्णां सदोदिता।
नानातां सा कथं प्राप्ता हीनोत्तमफलप्रदाम्।।५।।

Rāma asked: How is it sir, that the four persons of *Vipaścit*, having but one mind, and the same desire and aim in view, could differ so much in their acts, that brought upon them such different results of good and evil?

वसिष्ठ उवाच

स्वभ्यस्ता वासना जन्तोर्देशकालक्रियावशात्।
तनुदाढर्यान्यतामेति घनदाढर्यैति नान्यताम्।।६।।

Vasiṣṭha replied: The habitual desire of a person, becomes varied according to the various states of his life, in course of time and in different places; it becomes weaker and stronger in degree, though it is never changed in its nature.

देशकालरक्रियाद्येतदेकता वासनैकता।
तयोर्यदेव बलवत्तदेव जयति क्षणात्।।७।।

It is according to circumstances that the self-same desire or object of a person, is modified in different forms; and whatever of these is greater in its intensity, the very same takes the precedence of others, and comes to pass in a short time.

एवं विभागेनैतेऽत्र चत्वारः समवस्थिताः।
कृष्यन्ते द्वावविद्यार्थमन्यो मुक्तो मृगोऽपरः।।८।।

In this divided state of their desires, the four persons of the prince, arrived to four different states in their modes in life; so that two of them were immersed in their ignorance, the third became a deer, and the last gained his liberation at last.

नाद्यापि तैरविद्याया लब्धोऽन्तो भ्रान्तिबुद्धिभिः।
अनन्तेयमविद्येयमज्ञानपरिबृंहिता।।९।।

The two former have not yet arrived at the end of their nesciance, but have being groveling in darkness by their blindness to the light of truth; which can hardly dispel the darkness, that is continually spread by ignorance.

क्षिप्रेण शान्ता भवति विज्ञानालोक आगते।
अमूलमेव गलति तिमिरश्रीरिवोदये।।१०।।

It is only the light of philosophy, that is able to drive the gloom of ignorance; which however deep rooted it is, then flies at a distance, as the shade of night is dispersed before the light of day.

कालेनान्यजगज्जातं शृणु वृत्तं विपश्चितः।
तस्मिन्दूरतरे देशे कस्मिंश्चित्संसृतिभ्रमे।।११।।

Attend now to what this *Vipaścit* did in the other world, where he was cast on the coast of gold, across the far distant ocean of sweet waters, and which he mistook for the habitable earth.

क्वचिद्ब्रह्ममहाव्योम्नि कस्मिंश्चिद्दृश्यमण्डले।
तस्य दृश्यात्मना प्राप्ते वस्तुतो ब्रह्मरूपिणि।।१२।।

Beyond this he beheld an orb in the vacuity of Brahma, which was as he thought the vacuum of the great Brahma himself.

स एकः शुभसंगत्या विदुषां मध्यमागतः।
दृश्यं यथावद्विज्ञाय ब्रह्मतामलमागतः।।१३।।

Here he was led by his excellent virtues, amidst the society of the learned; and learning from them the visible world in its true light, he was amalgamated into the state of Brahma himself.

तत्रैवाशु परिज्ञानात्साऽविद्या स च देहकः।
मृगतृष्णाम्ब्वाशान्तिमागतौ रागतन्त्रितौ।।१४।।

No sooner had he arrived at that state, than his ignorance and his body disappeared from him, as the sea in the mirage, vanishes before the closer view, and as falsehood flies before truth.

इति ते सर्वमाख्यातं विपश्चिच्चेष्टितं स्फुटम्।
अनन्तैवमविद्येयं ब्रह्मवत्तन्मयी यतः।।१५।।

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Thus I have related to you all the act of *Vipaścit*, and about the eternity of ignorance as that of Brahmaā, because it is coeval with him: (because the positive idea of knowledge, is always blended with that of its counterpart or the negative idea of ignorance).

येन यत्रैव वर्षाणां लक्षलक्षाणि गम्यते।
तत्र तत्र स्वभावेन चिता किमपि लक्ष्यते।।१६।।

See the millions of years, that have been passing in eternity, but the mind by its nature, is quiet unmindful of their course and number. (So also is the idea of eternity, of which we have no definite idea).

तदेवाश्वपरिज्ञातं मिथ्या विद्येति कथ्यते।
परिज्ञातं तु तच्छान्तं तथा ब्रह्मेति कथ्यते।।१७।।

As the knowledge of horses is said to be false, when known, so the knowledge of the world (as a separate existence) is a falsity, but being truly known, it is found to be Brahma himself?

भेदो न भेदस्तत्रायं भेदोऽयं यन्मयः किल।
तद्ब्रह्मैव चिदाभासं चिद्रूपैव हि भिन्नता।।१८।।

There is no difference of *avidyā* or ignorance, from the essence of Brahma; because the one subsists in the other; for Brahma is the perfect. Intellect himself that shows the difference in the modes of intellection. (All differences are displayed in the Divine Mind).

ब्रह्माण्डमण्डपस्यास्य भ्रमतेत्यविपश्चिता।
लब्धो युगशतैरन्तो नाविद्याया विपश्चिता।।१९।।

Another *Vipaścit*, that was wandering all about in the universal sphere, could not come to the end of his ignorance (avidyā), in his course of a millennium.

श्रीराम उवाच

स ब्रह्माण्डकपाटः किं न संप्राप्तो विपश्चिता।
त्वयैतत्कथितं ब्रह्मन्न कथं वदतां वर।।२०।।

Rāma said: How was it, sir, that he could not reach to the utmost pole of the universe, nor could he pierce its vault to get out of it ? Please explain this fully to me, which you have not yet done.

श्रीवसिष्ठ उवाच

जातेनैव विरिञ्चेन पुरा ब्रह्माण्डमण्डलम्।
द्वाभ्यामधस्तादूर्ध्वात्स्वभुजाभ्यां प्रविदारितम्।।२१।।

Vasiṣṭha replied: When Brahma was born at first in mundane egg, he broke the shell with both his hands, into the upper and lower halves.

भागस्तेनोर्ध्वतस्तस्मादुतिदूरतरं गतः।
अन्तो भागो गतोऽधस्तादतिदूरतरान्तरम्।।२२।।

Hence the upper valve of the shell, rose too far upwards from the lower half; and so the lower valve, descended as far below the upper part.

ताविवाश्रित्य तिष्ठन्ति जलाद्यावरणास्ततः।
त एव च तदाधारा लम्बन्ते संस्थितास्तयोः।।२३।।

Then there are the circles of earth, water and air, which are supported upon these valves; while there two serve as bases for the support of other spheres.

एतयोर्मध्यमाकाशं विदुरण्डकपाटयोः।
अपारावारमानीलमिदमालक्ष्यते तु यत्।।२४।।

In the midst of these there is the vacuous sky, which is infinite in its extent, and which appears unto us, as the blue vault of heaven.

जलाद्यावरणास्तत्र न लगन्ति न सन्ति च।
तद्धि निर्मलमाशून्यमालानं कल्पकलृप्तिभिः।।२५।।

It is not bounded by the circles of earth and water, but is a pure void, and basis of all other spheres that rest upon it.

तेन मार्गेण यातोऽसौ विपश्चिद्दृक्षचक्रवत्।
अविद्यायाः परीक्षार्थमामोक्षमतिदीक्षितः।।२६।।

He passed by that way into the infinite void, as the circles of the starry frame revolve amidst the same; in order to examine the extent of ignorance and to obtain his release from it, as he was taught to find.

ब्रह्मैवानन्तरूपेयमविद्या तन्मयी यतः।
अतोऽस्ति साऽपरिज्ञाता परिज्ञाता न विद्यते।।२७।।

But this *avidyā* or ignorance being coalescent with Brahma, is as infinite as the Deity himself; and there she is as unknowable as god, as yet nobody has been able to know her nature. (God and Nature are both unknowable).

विपश्चित इति प्राप्य दूराद्दूरं परेऽम्बरे।
जगद्रूपेष्वविद्याया भ्रमन्त्यन्येषु केषुचित्।।२८।।

Vipaścit continuing to mount afar and higher in the heavens, found the nature of *avidyā* or

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ignorance to be coextensive with the extent of the worlds, through which he traversed on high.

कश्चिन्मुक्तो मृगः कश्चित्कौचिदद्यापि तौ क्वचित्।
भ्रमतः प्राक्तनानल्पसंस्कारविवशीकृतौ।।२९।।

Now see how one of these persons was liberated, and another grazing about as a stag; see the other two fast bound to their former impressions, and constrained to rove about the worlds, which they took for realities in their ignorance.

श्रीराम उवाच

कीदृशेषु क्व दूरेषु ते जगत्सु विपश्चितः।
भ्रमन्तीति मुने ब्रूहि मयि चेज्जायते कृपा।।३०।।

Rāma said: Tell me kindly, O sage, where and how far and in what sorts of worlds, have these *Vipaścitas* been still roaming, with getting their intermission.

कियत्यध्वनि संसारास्ते जाता येषु ते मुने।
महदेतदिहाश्चर्यमस्माकं कथितं त्वया।।३१।।

At what distance are those worlds, where they are born over and over again; all this is very strange to me, as they have been related to you.

वसिष्ठ उवाच

स्थितौ विपश्चितौ राम तावुभौ जगतोर्ययोः।
तेऽस्माकं गोचरं याते जगती यत्नतोऽपि नो।।३२।।

Vasiṣṭha said: The worlds to which the two *Vipaścitas* are carried, and where they have been roving; are quite invisible to me, notwithstanding all my endeavors to look into them. (It is the *terra in cognita*).

तृतीयो मृगतां यातो विपश्चिद्यत्र तिष्ठति।
स कदाचित्ससंसारो गोचरे नोऽवतिष्ठते।।३३।।

So the place where the third *Vipaścit* is roving as a deer, is also in a land which is known to nobody on earth.

श्रीराम उवाच

विपश्चिन्मृगतां यातो यस्मिञ्जगति संस्थितः।
तज्जगत्क्व महाबुद्धे यथावत्कथयेति मे।।३४।।

Rāma said: you have sir, that the *Vipaścit* who is transformed to a deer, has been roving on a hill; tell me therefore, O most intelligent seer, where is that hill situated, and how far is it from here.

श्रीवसिष्ठ उवाच

दूराद्दूरतरं गत्वा परब्रह्ममहाम्बरे।
मृगो विपश्चिज्जगति स यस्मिंस्तज्जगच्छृणु।।३५।।

Vasiṣṭha answered: Hear me tell you, how far off is that world from here, where *Vipaścit* has entered after passing through the vast vacuity of the supreme spirit; and has been wandering there in his form of a deer.

तदिदं विद्धि त्रिजगदिहासौ संस्थितो मृगः।
इदं तत्परमाकाशं दूराद्दूरे जगत्स्थितम्।।३६।।

Know it to be somewhere amidst these three worlds, where he has been roving as a stray deer; because this is the vast vacuity of the Divine spirit; in which all these worlds are interpersed at great distances from one another.

श्रीराम उवाच

विपश्चिदस्मादेवासौ जगतस्तां गतिं गतः।
इहैवाद्य मृगो जातः कथमेतत्समञ्जसम्।।३७।।

Rāma rejoined: How is it consistent sir, to say with good reason, that *Vipaścit* was born and dead in this world, and is still roving as a deer in it? (Why did he wander about in infinity, if he were to remain a finite being herein? Gloss).

श्रीवसिष्ठ उवाच

अवयवानवयवी नित्यं वेत्ति यथाखिलान्।
तथा सर्वानहं वेद्मि ब्रह्मण्यात्मन्यवस्थितान्।।३८।।

Vasiṣṭha replied: As the whole must well know all the parts of which it is composed, so do I know every thing every where, which is situated in the all comprehensive soul of god, where to I have assimilated myself. (Vasiṣṭha means to say, that he knew all in his *svānubhava* or all knowing mind. gloss).

अनिष्ठितान्ससंहारान्नानाकारांस्तु तान्बहून्।
मिथः प्रोतान्मिथोदृश्यान्स्वरूपानिव पार्थिवान्।।३९।।

I know the absent (*i.e.* all things past and future), and all that is destroyed, as well as all forms of thighs whether small or great, are all interwoven together and exhibited before me, as if they were the production of this earth of ours.

तत्र कस्मिंश्चिदन्यस्मिनार्गेऽस्मिन्निव तिष्ठति।
यद्वृत्तं कथितं राम तदेतद्भवते मया।।४०।।

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Hence all that I have told you, O Rāma, regarding the adventures of the prince, was the work of his fancy, and took place in some part of this world, where he lived and died.

विपश्चितोऽन्यसंसारे देहैर्भ्रान्ता दिगन्तरान्।
ताननन्ताम्बरे व्योम्नि तावत्कालमखिन्नधीः।।४१।।

The *Vipaścitas* all wandered about the other worlds in empty air, and all this was the work of their imagination, which is unrestricted in its flight through boundless space.

इहैव हरिणो जातः कस्मिंश्चिद्गिरिकन्दरे।
काकतालीययोगेन भ्रान्त्वा भूरिजगद्भ्रमम्।।४२।।

One of these has happened to be born here as a deer, and it is in the dale of a mountain, somewhere upon this earth. (It is believed that all mortal souls transmigrate to this again, after their wanderings are over in other spheres).

स जगन्ति भ्रमन्दूरे यस्मिन्सर्गे मृगः स्थितः।
ससर्गोऽयमिति व्योम्नि काकतालीयवत्स्थितम्।।४३।।

The place where the prince is reborn in his form of a stag, after all his wanderings in other spheres were over; is in this orb of earth, where he is placed on a certain spot by an act of unaccountable chance (kāka tālīya).

श्रीराम उवाच

एवं चेत्तद्वद ब्रह्मन्कस्यां ककुभि मण्डले।
कस्मिन्कस्मिंश्च शैलेऽसौ वने कस्मिन्मृगः स्थितः।।४४

Rāma said: If it is so, then tell me sir, in what region of this earth, on what hill and in what forest of it, is this stag placed at present.

किं करोति कथं दूर्वाश्चर्वयत्युर्वरास्पदः।
जातिं तां जरठज्ञानी कदोदारां स्मरिष्यति।।४५।।

What is he doing now, and how does he nibble the grass in the verdant plain; and how long will it be, before that veteran seer may come to the remembrance of his former state and past actions.

श्रीवसिष्ठ उवाच

योऽसौ त्रिगर्तनाथेन दत्तः क्रीडामृगस्तव।
स्थितः क्रीडामृगागारे विद्धि तं त्वं विपश्चितम्।।४६।।

Vasiṣṭha replied: It is the same stag, which has been presented to you by the ruler of the province of Trigarta; and is kept close in your pleasure garden for your sport.

वाल्मीकिरुवाच

श्रुत्वेति राघवस्तस्यां सभायां विस्मयान्वितः।
बालकान्मृगमानेतुं प्रेषयामास भूरिशः।।४७।।

Vālmīki said: Rāma was quite surprised with all the people sitting at the court, upon hearing the sage say so; and ordered his attendant lads in the hall of bring it forth with before his presence there.

अथानीतो मृगो मुग्धः सभां स्फारां विवेश सः।
सर्वैः सभ्यगणैर्दृष्टः पृष्टिमांस्तुष्टिमानपि।।४८।।

Then the brute stag was brought and placed before the open court, when the court-people found it plump and fat, and quite tame and gentle. (Lit. content with its own state).

ताराबिन्दुयुतं देहबिन्दुभिः खं विडम्बयन्।
दृष्टिपातोत्पलासारैः सुन्दरीः परितर्जयन्।।४९।।

Its body was spotted all over, as with the stars of heaven; and its eyes were as outstretched as the petals of lotus flowers, and by far more handsome than the eyes of beauteous damsels.

आदृतानादृतसभैर्नीला मरकतत्विषः।
धावंस्तृणेच्छया लोलं मुग्धैश्चिकितवीक्षितैः।।५०।।

It looked with its timorous glances, on the blue sapphires which decorated the court; ran to bite them with its open month, thinking them to be blades of grass.

उत्कर्णोन्नयनोद्ग्रीवं क्षणभङ्गावलस्थितैः।
उत्कर्णनयनोद्ग्रीवैः सभ्यानाकुलयञ्जवैः।।५१।।

Then as it gazed at the assemblage, with its raised neck, uplifted ears and staring eyes through fear; so they raised their heads, pricked up their ears, and looked upon the animal with their open eyes, for fear of its leaping and jumping upon them.

मृगमालोक्य तं लोकाः सराजमुनिमन्त्रिणः।
अनन्ता वत मायेति चिरमासन्स्मयाकुलाः।।५२।।

At last the king with all his ministers and courtiers, were all amazed at the sight of the animal, and thought it was all a magic, which they saw before them.

आश्चर्यचर्वणसुविस्मितसर्वलोका
सर्वावलोकनघनोत्पलवर्षकृष्णम्।
रत्नांशुजालकचितं मृगमीक्षमाणा
सासीत्सभा कमलिनी लिपिनिर्मितेव।।५३।।

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The wondering eyes of the assembled people, and the shining gems on the persons of the princes, made the court hall appear, as if it were studded with full blown lotuses all around. (The simile of blooming eyes and blossoming lotuses, is common in all Indian poetry).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० अवि० विप० विपश्चिन्मृगलाभो नामैकोनत्रिंशदधिकशततम१ सर्गः॥१२९॥

CHAPTER 130

ENTERING OF THE STAG INTO THE FIRE

Argument. The stag burnt in the meditation of Vasiṣṭha, and turned in its former figure of the Prince.

श्रीवाल्मीकिरुवाच

अथ राम उवाचास्य मुने केन विपश्चितः।
स्यादुपायेन दुःखान्तः प्राक्तनात्मोदयादिति॥१॥

Vālmīki related: Rāma then asked Vasiṣṭha, to tell him by what means *Vipaścit* was released from his brutish shape and resorted to his human form again.

श्रीवसिष्ठ उवाच

येनैवाभ्युदिता यस्य तस्य तेन विना गतिः।
न शोभते न सुखदा न हिताय न सत्फला॥२॥

Vasiṣṭha said:The way by which a person has had his rise, is the only means that conduces to his success, welfare and happiness in life; (and a departure from this course, bring on his ruin).

विपश्चितोऽग्निः शरणं तत्प्रवेशादयं मृगः।
पूर्वरूपमवाप्नोति निर्मलं कनकं यथा॥३॥

Vipaścit had been a worshipper, and it is by his re-entrance in to the refuge of that deity only; that his changed form of the stag, may be altered and restored to its former figure, of bright and unalloyed gold.

करोम्येतदहं सर्वं दृश्यतां दर्शयामि वः।
अग्निप्रवेशं हरिणः करोत्येषोऽधुना पुरः॥४॥

I will now try the means of his restoration in your presence, as you may all witness it with your open eyes; and this stag will of itself enter into the fire before your sight.

श्रीवाल्मीकिरुवाच

इत्युक्त्वा स मुनिस्तत्र वसिष्ठः श्रेष्ठचेष्टितः।
उपस्पृश्य यथान्यायं स्वकमण्डलुवारिणा॥५॥

Vālmīki related: Saying so, the benevolent sage, touched his water pot with his hand, and muttered his mantras upon it in the proper form. (*i.e.* with fixed attention).

दध्यावनिन्धनं वह्निं ज्वालापुञ्जमयात्मकम्।
तद्ध्यानेन सभामध्याज्ज्वालाजालं समुद्ययौ॥६॥

He thought intently upon the god of fire, with his flashing flames all around him; and immediately there sprang a blaze of fire, upon his reflection on it; (in the midst of the royal hall).

अङ्गाररहिताकारमिन्धनेन विवर्जितम्।
स्वच्छं धमधमायन्तमधूममपकज्जलम्॥७॥

This was a pure flame, kindled without any coal or fuel, and burning with a rumbling noise, without emitting any smoke or soot or sloe.

मुग्धमुग्धकचत्कान्ति हेममन्दिरसुन्दरम्।
उत्फुल्लकिंशुकाकारं संध्याम्बुदवदुत्थितम्॥८॥

Brighter and brighter it burnt in its beauty, and shone as a dome of gold, by shedding a golden lustre all about; it was as flushing as the blushing *kinśuka* blossom, and as glowing as the evening clouds of heaven.

दूरापसृतसभ्यं तज्ज्वालाजालं विलोकयन्।
मृगः प्राग्भक्तिभावेन प्रोल्ललास विलोकितैः॥९॥

The assembled host receded backward, upon beholding the spreading flame; but the stag flushed with the fervour of its former faith, on seeing its adored deity manifest before its sight.

तं समालोकयन्वह्निं विविक्षुः क्षीणदुष्कृतः।
पश्चादुपससाराशु दूरं सिंह इवोत्पतन्॥१०॥

As it looked on the fire with its ardent desire, he got rid of his sins, as if they were burnt away by its flames; and then advancing slowly towards it, he jumped at once amidst the blaze, as a lion springs a loft on his prey.

एतस्मिन्नन्तरे ध्याने विचार्य मुनिपुङ्गवः।
मृगं विलोकितैः क्षीणपापं कुर्वन्नुवाच ह॥११॥

At this moment, the Muni moved his mind to meditation, and found the sins of the prince were

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burnt away from his soul; and then addressed the god, saying:—

संस्मृत्य प्राक्तनीं भक्तिं भगवन्हव्यवाहन्।
कुरु कारुण्यतः कान्तं मृगमेनं विपश्चितम्।।१२।।

O lord, that bearest the sacrificial butter to the celestial, recall to your mind the past acts of the prince, in his faith to you; and kindly restore him, to his former handsome figure again.

वदत्येवं मुनौ दूराद्धावित्वा नृपसंसदि।
मृगोऽग्निं वेगनिर्मुक्तः शरो लक्ष्यमिवाविशत्।।१३।।

As the sage was praying in this manner, he saw the stag to be released from the flame, and running towards the assembled princes, with the velocity of an arrow flying towards its butt end or mark.

ज्वालाजालं प्रविष्टोऽसावादर्श इव बिम्बितः।
संध्याभ्र इव विश्रान्तो दृष्ट स्पष्टशरीरकः।।१४।।

Having entered into the burning fire, he appeared as a flaming body, and was seen by the assembly to be of a form, as bright as the appearance of an evening cloud.

स पश्यत्स्वेव सभ्येषु मृगोऽथ नरतामगात्।
ज्वालोदरे नभस्यभ्रलवो रूपान्तरं यथा।।१५।।

Thus the stag was changed to the form of a man, before the sight of the assembled princes; as a spot of cloud is seen to assume another figure in the face of the bright vault of heaven.

अदृश्यताथ ज्वालायामन्तःकनककान्तिमान्।
पुरुषः पावनाकारः कान्तावयवसुन्दरः।।१६।।

It was seen amidst the flame, to assume a figure as that of pure gold; which afterwards took the form of a man, of handsome shape and appearance. (So the funeral fire purifies the soul of its impurities, and gives it a brighter form afterwards).

अर्कबिम्ब इवादित्यश्चन्द्रबिम्ब इवोडुपः।
महाम्भसीव वरुणः संध्याभ्र इव वा शशी।।१७।।

He appeared as the orb of the sun, or as the disc of the moon in the sky; or as the god Varuṇa in the waters of the deep, or as the evening cloud or rising moon.

चक्षुःकनीनिकाकोशे मुकुरे सलिले मणौ।
प्रतिबिम्ब इवार्काभो भक्तिनाधारपावकः।।१८।।

There was the reflexion of the sun in the pupils of his eyes, as it was reflected on the surface of water, or on a mirror or bright gem; and the fire of his faith, blazed serenely in the sockets of his eyeballs.

अनन्तरं सभामध्याद्वातैर्दीप इवाहतः।
ज्वालाजालं ययौ क्वापि संध्याम्बुद इवाम्बरात्।।१९

Shorty afterwards this blaze of light disappeared from the court, as the light of a lamp, is blown away by the breath of wind; or as the tinges of evening clouds; vanish in the sky under the shades of night.

कुटीकुड्येषु भग्नेषु प्रतिबिम्ब इवामरः।
अतिष्ठत्पुरुषस्तत्र पटान्नट इवोद्गतः।।२०।।

The man then stood as plainly in the hall, as the idol of a deity is seen to stand in a dilapidated temple (without its brightness); or as an actor is seen behind the scene (without his dress).

अक्षमालाधरः शान्तो हेमयज्ञोपवीतवान्।
अग्निशौचाम्बरच्छन्नः सद्यश्चन्द्र इवोदितः।।२१।।

He stood silent holding a rosary on his hand, and having his sacred thread, hanging down a chain of gold about his neck; he wore a robe of pure white blanched by the fiery heat; and appeared as the bright moon, rising before the assembly.

अहो भा इति सभ्योक्त्या तस्य वेषस्य भासनात्।
भास्वानिव विशालाभो भास इत्येष शब्दितः।।२२।।

On seeing the brightness of his person and attire, the courtiers all and every one, cried out saying, "O to the lustre;" and because he was as lustrous as day light, he was named, "Lustre" by all.

असौ मूर्त इवाभासो भासनाम्ना भविष्यति।
सभास्थैः कैश्चिदित्युक्तं तेन भासः स उच्यते।।२३।।

The courtiers also confirmed it by saying that, because he is as bright as brightness itself, let him by styled the "bright or Bhāsa," the name that he bore on him ever afterwards.

अथोपविश्य तत्रैव स भासो ध्यानसंस्थितः।
आत्मोदन्तमशेषेण सस्मार प्राक्तनं तनौ।।२४।।

He sat in the hall in his meditative mood, and remembered all the incidents of his past life and former body.

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सभालोके गतस्पन्दे स्मयेनात्मनि तिष्ठति।
भासो मुहूर्तमात्रेण दृष्ट्वा स्वोदन्तमक्षतम्।।२५।।

The assembly was struck with wonder, and remained quite motionless and speechless and absorbed in thought; as Bhāsa was reflecting in his mind the adventures of his past life.

आययौ पूर्वजन्मभ्यो ध्यानालोकाद्व्यबुध्यत।
सभामालोकयामास समुत्थाय यथाक्रमम्।।२६।।

Then the prince rose from his reverie after a short while, and advanced towards the assembly, under his newly obtained title of Bhāsa or the light.

स चागस्य वसिष्ठाय प्रणाममकरोन्मुदा।
ज्ञानार्कप्राणद ब्रह्मन्नमस्तेस्तेस्त्वित्युदाहरत्।।२७।।

He advanced at first towards Vasiṣṭha, and saluted him with delight; and then addressed him saying:— "I bow down, sir, before you, as the giver of my life and light of knowledge of myself."

तमुवाच वसिष्ठोऽपि हस्तेन शिरसि स्पृशन्।
अद्य ते सुचिराद्राजन्नविद्यायाः क्षयोऽस्त्विति।।२८।।

Vasiṣṭha raised him by touching his head with his hand; and said; "May your protracted ignorance, O prince, dissipate this day and forever after.

रामं जयेति जल्पन्तं नतं दशरथोऽथ तम्।
आसनात्किंचिदुत्तिष्ठन्समुवाच हसन्निव।।२९।।

Victory to Rāma, said Bhāsa, and bowed down to Daśaratha; who rising a little from his seat, thus accosted him smilingly and said:—

दशरथ उवाच

स्वागतं तेऽस्तु भो राजन्निदमासनमास्यताम्।
अनेकभवसंभारभ्रान्त विश्रम्यतामिह।।३०।।

Daśaratha said: You are welcome, O prince! be seated on this seat; you have wandered through many difficulties of the world, now take your rest here.

श्रीवाल्मीकिरुवाच

वदत्येवं दशरथे विपश्चिद्भासनामभृत्।
विवेश विष्टरे विश्वामित्रादीन्प्रणमन्मुनीन्।।३१।।

Vālmīki related: Thus accosted by the king, the prince now bearing the name of Bhāsa, took his seat on a cushion, after making his salutation, to the venerable sages Viśvāmitra and others.

दशरथ उवाच

अहो बत चिरं कालमालानेनेव दन्तिना।
वन्येनाविद्यया दुःखमनुभूतं विपश्चिता।।३२।।

Daśaratha exclaimed: O the pains, that *Vipaścit* has so long undergone, under the thraldom of Ignorance; in the manner of a wild elephant, tied in fetters at his feet by ruthless huntsmen.

असम्यग्बोधदुर्दृष्टेरहो नु विषमा गतिः।
व्योम्न्येव दर्शयत्येषा सर्गाडम्बरसंभ्रमम्।।३३।।

O to what miseries is man exposed, owing to his want of precise understanding, and by his false knowledge of the reality of these worlds, that are seen to be revolving in empty shape.

कियन्त्याश्चर्यमेतानि जगन्ति विततात्मनि।
संततानि चिरं तानि विभ्रान्तानि विपश्चिता।।३४।।

How wondrous are these worlds, so extensive and so remote, which *Vipaścit* has traversed out, and how incredible are the pains, through which he has passed so long.

व्योमात्मनोऽपि महिमायमहो नु कीदृ-
गस्य स्वभावविभवस्य चिदात्मवृत्तेः।
यः शून्य एव परमात्मघनेऽम्बरेऽन्त-
रेवंविधानि विविधानि जगन्ति भान्ति।।३५।।

O how wonderful is the nature and glory, of the inane Intellect of the vacuous spirit of the Supreme, that exhibits in empty air, the blank thoughts of his all comprehensive mind, as sole and substantial ones (to the apprehension of ignorant mortals).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० वि० मृगवह्निप्रवेशो नाम त्रिंशदधिकशततमः सर्गः।।१३०।।

CHAPTER 131

BHĀSA'S ACCOUNT OF THE WORLDS AND HIS JOURNEYS THROUGHOUT

Argument. there is no substantive world, separate from the thoughts in the Eternal mind.

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दशरथ उवाच

क्लिष्टोयं यदविद्यार्थं विपश्चिदविपश्चितः।
तदहं चेष्टितं मन्ये कष्टोऽवस्तुनि किंग्रहः।।१।।

Daśaratha said: I understand that *Vipaścit* has acted unwisely, in taking so much pains in his wanderings for a knowledge of the spheres; because it is all in vain to inquire into unrealities and useless matters, and it was his ignorance or *avidyā* alone, that led him to the search.

श्रीवाल्मीकिरुवाच

अस्मिन्नवसरे तत्र राज्ञः पार्श्वे व्यवस्थितः।
प्रसङ्गपतितं वाक्यं विश्वामित्रोऽभ्युवाच ह।।२।।

Vālmīki related: At this moment the sage Viśvāmitra, who was sitting beside the king; opened his mouth and said on the subject now under consideration.

अप्राप्तोत्तमबोधानां बोधवेद्या विलक्षणाः।
भवन्तेयवंविधा राजन्बहूनां बहवो भृशम्।।३।।

Viśvāmitra said: O king, there are many such men, who without a good understanding, and for want of best knowledge; are apt to think that all things are possible to be known by them.

अद्य सप्तदशं वर्षलक्षमक्षीणनिश्चयाः।
एवमेव भ्रमन्तोऽस्यां वटधाना भुवि स्थिताः।।४।।

Hence it is that the sons of king Vatadhāna, have been wandering in his manner, and for very many years, in search of true knowledge, all over this earth, and without ever being able to arrive at it.

भूमेरन्तावलोकार्थमद्याप्युद्वेगवर्जितम्।
प्रवृत्ता न निवर्तन्ते वहनात्सरितो यथा।।५।।

It is for exploring the limits of this earth, that they have been employed with ceaseless toil and unwearied labour, as a river runs in its incessant course forever.

अयं खलु महालोको वर्तुलो व्योम्नि संस्थितः।
बालसंकल्पतरुवद्ब्राह्मसंकल्पनिश्चयः।।६।।

This great world (the earth), is situated as an orb in the air, like an imaginary tree of boys growing in the sky, or as a toy ball of fanciful Brahma, rolling about in empty air.

कन्दुके व्योम्नि संरुद्धे दशदिक्कं पिपीलिकाः।
इत्थं भ्रमन्ति भूतानि तदाधाराणि नित्यदा।।७।।

As creeping emmets move about a sugar ball, without falling off from it; so do all living bodies move about their support of this earth, which is sustained in the empty air.

भूगोलकाधोभागानि तदङ्गान्यूर्ध्ववन्ति च।
तदा भूतानि तिष्ठन्ति तान्याविश्य भ्रमन्ति च।।८।।

Those that are situated on the lower surface of this globe, are moving there about as erectly, as those that are on its upper side; (and though this earth is turning up and down yet no one sides away from it).

तमेवाविश्य दूरेण सरितश्चर्क्षमण्डलम्।
असंस्पर्शा भ्रमन्त्युच्चैः सचन्द्रार्कादि संततम्।।९।।

The sun, moon and planets, together with the starry frame and the heavenly stream (the milky way); are attracted to turn round it incessantly, without over coming in contact with it.

इहैव सर्वदिक्कं द्यौस्तामावेष्ट्य व्यवस्थिता।
सर्वदिक्कं खमत्यूर्ध्वं तस्याधस्तान्महीतलम्।।१०।।

The sky girds and surrounds it on all sides, though the firmament appears to be above our heads, and the earth below our feet.

भावाः पतन्तो धावन्ति तस्याधः सर्वतोङ्गकम्।
यत्रोत्पतन्तो गच्छन्ति तदूर्ध्वमिति शब्दितम्।।११।।

The living beings below the earth, are both moving downward or flying upward, as the beasts and birds on the uppers side of it; and the region to which they fly is called the upper sky, (whether it be in this or that side of it).

तत्रैकदेशे विद्यन्ते वटधानाभिधानकाः।
जातास्तेषां त्रयो राज नराजपुत्राः पुराभवन्।।१२।।

There is on some part of this earth, a warrior race by name of *Vaṭadhānas*; and there were born three princes of this royal family, in days of yore, (and are said to be living still).

ते ह्येवमेकसंकल्पा भूम्यादेर्दृश्यवर्त्मनः।
कोऽन्तः स्यादिति निर्याता विहर्तुं दृढनिश्चयाः।।१३।।

They were firmly intent like *vipaścit*, to know the limits of the visible world; and set out in their journey to explore the same, with a firm and unfailing resolution.

पुनर्वारि पुनर्भूमिस्तेषामाक्रमतां चिरम्।
नवलब्धशरीराणां दीर्घकालो व्यवर्तत।।१४।।

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He passed from the land to water, and the waters to other lands again; and thus they passed many lives and ages, in their repeated inquiries with their resuscitated bodies in reiterated births: (because the steady pursuit of one, follows him in his successive births).

स्वच्छकन्दुकवम्रीकन्यायेनानिशमत्र ते।
भ्रमन्तो नाप्नुवन्त्यन्तमन्यत्वं संविदन्ति च।।१५।।

Thus wandering forever all about the earth, they like ants moving on a sweet cake, found no end of it, nor reached to any other spot, beyond the same even in their thought of another one.

व्योमस्थकन्दुकभ्रान्तपिपीलिकवदाकुलम्।
अद्यापि संस्थिता राजन्न च खेदं व्रजन्ति ते।।१६।।

They are still turning around it in the air, like busy emmets about a roll; and they are yet in the same search without being tired of it. (Alexander said, "earth is this your end?" but these princes found no end of it).

देशं भूगोलकस्यास्य यं यमासादयन्ति च।
इहेव तत्र तत्रोच्चैरधश्चोर्ध्वं तथा दिशः।।१७।।

Because whoever stands on any part of the globe, thinks it as the upper most, and all other places on every side of it, to be lower than it; and so the antipodes below think themselves as utmost.

ते वदन्ति महाराज यद्यस्माभिरितोद्यतैः।
न तावदन्तः संप्राप्तः संचराम इतः परम्।।१८।।

They then said among themselves that, if they could not find the end of the earth all their toil, they must give up the pursuit and remove themselves elsewhere.

इत्थं न किंचिदेवेदं ब्रह्मसंकल्पडम्बरम्।
किंचित्संकल्पमज्ञानमनन्तं स्वप्नदृश्यवत्।।१९।।

So it is with this world, O king! which is no more than display of the thoughts of Brahma; it is a work or creation of the mind only, and a delusion as that of a protracted dream.

कल्पनं तत्परं ब्रह्म परं ब्रह्मैव कल्पनम्।
चिद्रूपं नानयोर्भेदः शून्यत्वाकाशयोरिव।।२०।।

The mind is the Supreme Brahma, and Brahma is self- same with his very mind; they are both of the form of the intellect, and there is no difference between them, than that of open air and the sky.

चिन्मात्रं यद्यदाभातं जलवाहविवर्तवत्।
तत्तादृक्कथमन्याभमन्यस्यासंभवाद्भवेत्।।२१।।

The intellect operates in itself, like the running waters in whirlpools; and as the eddies and their swelling bubbles, are no other than the very water, so the operations of the mind, are modifications of the mind itself.

अभावः खे च खमिदं सर्गादौ परमाम्बरम्।
स्वयं जगदिवाभाति नान्यत्प्रलयसर्गकौ।।२२।।

The sky which is but vacuum, and was a void in the beginning; shows itself in the form of the world; which is neither created nor ever destroyed.

यथा कषति चिद्रूपं तथैव रतिमेत्य तत्।
दृष्टादृष्टैः स्वसंसारैश्चिरमास्ते यथा चिरम्।।२३।।

Whatever the intellect suggests, (from its preconceptions and predilections); the mind (which is the active principle), obeys the same and is inclined in the same way; and continues to view the outer world, as it has ever existed in thought.

दृश्यात्मकं रूपमेकमेकमस्यैवमक्षयम्।
स्वयमेवमजं भाति यन्न भातीव किंचन्।।२४।।

The visible world is of the same from, and equally imperishable as the intellectual; it is the eternal god that manifests himself in this manner, which is otherwise nothing of itself.

चिदणोरुदरे सन्ति समस्तानुभवाणवाः।
शिलाः शैलोदर इव स्वच्छाः खात्मनि खात्मिकाः।।२५

There is an atom of the divine Intellect, an infinity of minuter atoms in the shape of ideas, just as there are innumerable stones in the body of a rock; they reside in the spirit of god, and are as translucent as the divine spirit.

स्वभावनिष्ठास्तिष्ठन्ति ते यदव्याकृतात्मनि।
मा तिष्ठन्ति तु वै ते यदव्यावृत्ताः परे पदे।।२६।।

They abide in their own natures in the unexpended spirit of god; but they do not live independent of themselves, as there nothing that is separate from the supreme spirit.

तदेव जगदित्युक्तं ब्रह्म भारूपमाततम्।
पूर्वापरपरामर्शान्निपुणं निपुणाशयाः।।२७।।

Therefore this world is said to be the manifestation of the Divine Mind; and this

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conclusion arrived at by the learned, by means of their logical consideration of the antecedent and subsequent. (*i.e.* by both their a prior as well as a posterior arguments).

अत्याश्चर्यमनष्टोऽयं परमात्सदनात्स्वयम्।
नानात्वबुद्ध्या नानैव जीवोऽहमिति ताम्यति।।२८।।

It is strange therefore, that the human soul, should sorrow for its degradation and think itself as a different thing, though it is inseparable from the one universal soul.

उच्यतां भास भो राजन्विपश्चिदपराख्य हे।
कियद्दृष्टं कियद्भ्रान्तं दृश्यं स्मरसि किंच वा।।२९।।

Now let the so called prince Bhāsa, who is otherwise known as the mighty monarch *Vipaścit* by his former appellation; what other strange things, he remembers to have seen, in all his wanderings through worlds.

भास उवाच

बहु दृष्टं मया दृश्यं बहु भ्रान्तमखेदिना।
वह्वेव बहुधा नूनमनुभूतं स्मराम्यहम्।।३०।।

Bhāsa replied: I have seen many sights, and wondered untired through many regions; and remember also to have felt various vicissitudes in my life.

मयानुभूतानि महान्ति राजं-
श्चिरं सुदूरे विविधैः शरीरैः।
सुखानि दुःखानि जगन्त्यनन्ता-
न्यनन्तमासाद्य महाम्बरं तत्।।३१।।

Hear O king, how much I have known and felt, in my course through remote regions in the spacious firmament on high; and know the joys and griefs, which I have enjoyed and suffered, in my transmigrations in different bodies and distant worlds, from a long time out of mind.

विचित्रदेहैर्वरशापयोगा-
द्दृश्यान्यनन्तानि मया महात्मन्।
जन्मान्तरावर्तविवर्तनानि
दृढैकचित्तेन वरात्कृशानोः।।३२।।

It was by favour of the god of fire, and by the good and bad turns of fate; that I have seen a great many scenes, in my course in various forms and lives, like the revolving waters in a whirlpool, with a calm and constant and resolute mind.

दृश्यात्मकोर्वीवपुषस्त्वविद्या
दृशो जवेनान्तपरीक्षणाय
देहेन देहेन जगत्प्रति प्राक्
स्मृतेः सदाहं घनयत्नमासम्।।३३।।

Actuated by past reminiscence and misled by mistaken view of visible; I was impelled by my firm zeal to inquire into all worldly things, in the different forms and changes of my body.

समाः सहस्रं विटपोऽहमास-
मन्तर्मनाश्चेतनभुक्तदुःखः।
चित्तं विना पुष्पफलप्रताने
वा कन्दवत्तत्तरसाङ्गरागः।।३४।।

I had been an arbour for a thousand years, having my senses undeveloped in me, and feeling the rigours of all climates and seasons with in myself. I had no mind nor mental action, save those of drawing the sap of the earth by my roots, and expanding myself into fruits and flowers.

समाः शतं मेरुमृगोऽहमासं सुवर्णवर्णस्तरुपर्णकर्णः।
दूर्वाङ्कुरास्वादनगीतिनिष्ठ अहन्कनिष्ठो वनवासिमध्ये।।३५

I had been a mountain stag for a hundred years, with my skin of golden hue, and my ears as flat as leaves of trees; I fed on blades of grass, was charmed with all kinds of music, and being the weakest of all animals of the forest, I could do no injury to any one.

पादाष्टकैरावलितात्मपृष्ठो
मृतेऽम्भसः क्लेशकृतात्ममृत्युः।
समाः शतार्धं शरभोऽहमासं
क्रौञ्चाचल काञ्चनकन्दरासु।।३६।।

I lived for half a century as a *Śarabha*, a wild animal with eight legs; I dwelt in the caves of *Krauñca* mountain, and brought on my death by falling down from a Craig, in attempting to fight with the raining clouds on high. (The *Sarabha* is a fabulous beast that dies by jumping down the hill).

कालागुरुद्रुमलतावलितानिलेन
विद्याधरीसुरतधर्मकलामृतानि।
पीतानि मे मलयसानुनि मन्दरे च
मन्दारचन्दनकदम्बलतागृहेषु।।३७।।

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I had also been born once as *Vidhyādhara*, and had lived upon the table land of Malaya mountain, and amidst the happy bowers of Mandāra, redolent with the sweet scent of sandal woods and kadamba flowers. Here I have breathed the sweet air perfumed by gum agolochum, and enjoyed the company of *Vidyādharī*-fairies.

हेमारविन्दमकरन्दपिशङ्गितानि
पीतानि पञ्चदशवर्षशतानि मेरौ।
वैरिञ्चहंसतनयेन मया पयांसि
तीरान्तरेषु रमतोपरि निर्झरिण्याः।।३८।।

I was born as a cygnet of the swan of Brahma, and tasted the honey of laureate lotuses for more than a century, and sported on the banks of the heavenly stream of Mandākinī, on the celestial mount of Meru.

क्षीरोदवेलावनगन्धवाह-
विलोलनीलालकवल्लरीणाम्।
समाः शतं शोकजरापहारि
गीतं श्रुतं माधवसुन्दरीणाम्।।३९।।

For a hundred years, I remained by the side of milky ocean, feeling the cooling breezes wafting the moisture of its waves, and the fragrance of the forests and listening to the songs of the songsters of springs, which join to vanish the infirmities and sorrows of life.

कालञ्जरे मञ्जरिते करञ्ज-
गुञ्जावने जम्बुकतां गतोऽहम्।
गजेन पिष्टे हरिणा हतोऽसौ
हस्ती मयात्रार्थमृतेन दृष्टः।।४०।।

I was once born as a jackal, in the woods of kalenjara mountains, and roved about the blossoming *guñjā* and *karañja* forests; here I was trodden down by an elephant, and was about to expire, when I beheld that elephant to be killed by a lion in his turn.

संतानकप्रकरहासिनि सह्यसानौ
कस्मिंश्चिदन्यजगतीन्दुमुखी सुरस्त्री।
एकाकिनी कृतयुगार्धमथाहमासं
कल्पद्रुमस्तबकसद्मनि सिद्धशापात्।।४१।।

I was at one time transformed to the form of a celestial nymph, and accursed by a *siddha* to dwell alone in some other sphere; where I lived for the period of half a Yuga upon the Sahya mountain, smiling with the blooming blossoms of *santanaka* arbours.

अद्रीन्द्रकच्छकरवीरलतालयेषु
नीतं समाशतमशङ्कधिया मयान्यत्।
अन्यत्र दूरजगतीन्द्रगिरौ विरावि
वाल्मीकपक्षिवपुषाऽनिशमेककेन।।४२।।

I next lived as a Vālmīka bird of raven, in my nest amidst the *karavīra* plants, growing on the marshy grounds at the foot of a mountain; and there I passed my solitary life of a hundred years, with a fearly breast and ceaseless scrambles on the dreary rocks.

अन्यत्र सानुनि मया परिलम्बमानाः
सच्छायचन्दनवनावलिते लतानाम्।
दृष्टाः स्त्रियः फलमिवावलिता विलासै-
र्भुक्ताश्च ता अपहृता अपि सिद्धपान्थैः।।४३।।

I saw afterwards a level plain somewhere, with shady bowers of sylvan creepers under the shade of sandal trees; and beheld some females amusing there with swinging, like fruits on the branches of trees, and to be ravished away by the passing *siddhas*.

अन्यत्र पर्वतनितम्बकदम्बकच्छे
नीतानि तापसतयोत्तमया दिनानि।
प्राप्यैकवस्त्वमिनिवेशविषूचिकात्त-
चित्तेन तान्तमतिनाऽमतिना मयान्तः।।४४।।

At another time, I passed my days as an anchorite, under the shade of Kadamba trees at the foot of a mountain; where I dwelt on the meditation of the single object of my devotion; and thus foolishly met my end with the pain of not meeting my object.

I saw also this universe to be full of beings, which fill it as fishes people the ocean on every side; the air, sky and light are all inhabited by being, as well as this earth of ours.

ब्रह्माण्डसंपूरितमन्यदस्ति
जलेचराशेषदिगन्तभूतम्।
संदिग्धतेजोम्बरवातसत्तं
जलस्थभूताकृतिमात्रभूमि।।४५।।

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There is another wonder which fills this universe, as the shadow of the sky fills the ocean on all sides; it pervades in the air, water, sky and light, as well in all forms of things on earth. (This is the reflexion of Brahma in all creation, as that of the sky in water. gloss).

एकत्र दृष्टा वनिता मयैका
तस्याः शरीरे त्रिजगन्ति भान्ति।
प्रतिबिम्बितानीव सुदर्पणेऽन्त-
राकाशशैलादिदिगादिमन्ति।।४६।।

I also another wonder in a woman, who contains the three worlds in her ample womb; and who is pictured with the forms of hills and all things, resembling their reflexion in a mirror.

पृष्टा मयासौ वरगात्रि कासि
शरीरमेतच्च किमीदृशं ते।
तयोक्तमङ्गेह चिदस्मि शुद्धा
ममाङ्गमेतानि महाजगन्ति।।४७।।

I asked her saying; O you big bodied and big bellied one! tell me who you are; to which she replied and said:— know me sir, to be the pure and clear Intellect, that contains all these worlds within herself.

यथाहमेवं स्मयदेहिकेयं
सर्वं तथैवाङ्ग न चित्रमेतत्।
अन्यैः स्वभावो विदितो न शुद्धो
यदा न पश्यन्ति तदेत्थमङ्ग।।४८।।

She added and said: O sir, as you see me so wondrous in my form, so must you know all things in the world to be of the same kind; but people who view them in their natural form find them other wise, unless they look into them in their spiritual light, when the gross forms vanish into nothing?

अवेदशास्त्रेण जगत्यशेषै-
भूतैः स्वदेहालयभित्तिभागात्।
एतद्विधेयं न विधेयमेतद्-
ध्वनिः स्वतः श्रूयत एव नित्यम्।।४९।।

These numberless beings on earth, are continually hearing, even without the directions of the Vedas and śāstras, a warning voice arising from some part of their bodies, bidding them what is right or wrong for them to do. (This is called *anāhata dhvani* or the voice of conscience).

ईदृक्स्वभावैव पदार्थसत्ता
सा तेऽत्र यद्वित्त्यचलादयोऽपि।
स्वप्नादिमायास्विव मे वदन्ति।
वाचं न युष्मास्वसमञ्जसं तत्।।५०।।

Nature reigns over all elements like *anāhata dhani*. The elements appear immovable at sight, but in fact, they possess inherent mobile forces; no one can assign any cause over them except delusion or *māyā*.

अस्त्रीकसंसारगतेन दृष्टं
मया क्वचिद्यावदनन्यकामम्।
भूतानि निर्यान्ति बहूनि भूता-
द्विशान्ति भूतानि बहूनि भूतम्।।५१।।

I once went to a place, where there were no females to be found, nor had the people any desire for them; and yet many among the living there were fastly passing away, and many others newly coming to existence.

एकानि दृष्टानि मयाञ्जसानि
खेऽभ्राण्यदभ्राङ्ग झणज्झणानि।
वृष्ट्या समंतान्निपतन्ति खण्डै-
र्भवन्ति तीक्ष्णानि जनायुधानि।।५२।।

I have seen the wonder of some portentous clouds in the sky, changing against each other with a jarring noise; and pouring down their rains with fragments of things on all sides, which were picked up and used as weapons by men.

अन्यत्र दृष्टं गगने न याव-
दिहान्धया ग्रामगृहाणि यान्ति।
विशन्त्यमुत्रान्त इहाभवद्वो
ग्रामः स एवान्यतः एव लब्धः।।५३।।

I have another wonder, somewhere that, these earthly cities and buildings, were passing in their aerial course, amidst a mist of thick darkness; and then vanishing in the air, returning to be your habitations here below.

नरामराऽहिप्रविभागमुक्ता-
न्यन्यत्र भूतानि समानि सन्ति।
खादेव सर्वाणि समुद्भवन्ति
तत्रैव काले न लयं प्रयान्ति।।५४।।

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Another wonder that I saw was, that all these men and gods and reptiles, having left their differences of species, came to be of one kind in common with all other beings. (All distinctions are lost in the end). Because all things proceed at first from vacuum, and to this they return at last.

अचन्द्रतारार्कमनन्धकारं
स्वयंप्रकाशाखिलभूतजातम्।
स्मराभि किंचिज्जगदेककान्तं
ज्वालोदराभं दिनरात्रिमुक्तम्।।५५।।

I also beheld a spot which was full of light, and shone forth brightly without the lights of the sun, moon and stars I remember well that effulgent glory, before which there was darkness nor day and night, and nothing else in existence.

अपूर्वदैत्याहिनरामरादि-
भूतान्यपूर्वद्रुमपत्तनानि।
अपूर्वलोकान्तरकार्यवन्ति
स्मराम्यनन्तानि महाजगन्ति।।५६।।

I saw also a place never seen before, which was devoid of gods and demons, men and animals of all kinds, it was without the vegetable creation, and habitation of any kind of being; and a world where the present and future, and all worlds are blended into eternity.

दिगस्ति सा नो विहृतं न यस्यां
न सोऽस्ति देशः खलु यो न दृष्टः।
यन्नानुभूतं न तदस्ति कार्य-
मन्याश्रयं नापरमस्ति मर्शात्।।५७।।

In short, there is no place which I have not seen, nor any side (of the compass) where I have not been; there is no act or event which I have not known, and in a word there is nothing unknown to me, that is unknown to the knower of all. (The soul that becomes one with Omniscient soul, becomes all-knowing like the same).

क्षीरोदकभ्रमितमन्दररत्नशृङ्ग-
धाराग्रनिर्दलनजातझणज्झणानाम्।
एकत्र संयुतमुपेन्द्रभुजाङ्गदानां
शब्दं स्मरामि घनगर्जितशङ्कितेन।।५८।।

I remember to have heard the jingling sound of the arm-lets of Indra, which resembled the noise of the rattling clouds on high; or likened the jangling jar of the gems, which glistened on the peaks of the Mandarā mountain, in its trepidation of churning the milky ocean.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० वि० भाससंसारवर्णनं नामै एकत्रिंशाधिकशततमः सर्गः।।१३१।।

CHAPTER 132

BHĀSA'S RELATION OF THE TRANSMIGRATION OF HIS SOUL

Argument. Bhāsa relate his repeated births, the wonders he has seen, and the vanity of the world.

भास उवाच

मन्दरे मृदुमन्दारमन्दिरे मन्दराभिधाम्।
आलिङ्ग्याप्सरसं सुप्तं सरित्तणमिवानयत्।।१।।

Bhāsa continued: It was once at the foot of the Mandarā mountain, that I dwelt as a *siddha* under the shady bower of Mandāra trees; and had been sleeping in the sweet embrace of an Apsarā, Mandarā by name; when it happened, that the current of a river bore us both away, as it carries down a straw in its course.

मामथासौ मया पृष्टा समाश्वास्य जलाकुला।
बाले किमिदमित्युक्तं तया चपलनेत्रया।।२।।

I supported my partner now floating on the water, and asked her to tell me how could it happen to be so; when she with her tremulous eyes answered me thus, saying:—

इह चन्द्रोदयेष्वेताश्चन्द्रकान्तकटप्रजाः।
नद्यो माद्यन्ति वनिताः सेष्टा इव निशागमे।।३।।

Here it occurs at the full moon, that this mountain which is sacred to the moon, gives rise to its outlets, which then rush out as rapidly, as ladies run to meet their consorts at the rising of the moon.

त्वत्संगमरसावेशवशात्तन्ननु विस्मृतम्।
इत्युक्त्वा मामुपादाय सोड्डीना विहगीव खम्।।४।।

It was owing to my rapture in your company, that I forgot to tell you of this; saying so she lifted me up, and fled with me into the air, as a female bird mounts into the sky with her young.

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भृङ्गं शृङ्गवतः शृङ्गे गङ्गाकनकपङ्कजे।
अहमासं समाः सप्त तत्क्लिन्नोऽकर्दमाप्लुते।।५।।

I was to the top of that mountain, where I remained seven years, with my dried and unsoiled body, as a bee remains unsullied on the pericarp of a lotus flower growing in the bed of the Gāṅgās.

अन्यन्मया जगद्दृष्टमृक्षचक्रविवर्जितम्।
गर्भगर्भस्थैकजातिस्वप्रकाशजनावृतम्।।६।।

I thence saw some other worlds beyond the starry circle, which were encircled by me another like the coatings of a plantain tree. They were bright by their own light, and were peopled by luminous bodies.

न दिग्विभागो न दिनानि यत्र
न चैव शास्त्राणि न वेदवादाः।
न चैव दैत्यादिसुरादिभेदो
जगन्मया तादृगथात्मदीप्तम्।।७।।

There were no distinctions of directions nor divisions of daytime (for want of the sun); there no śāstras or rules of conduct, nor Vedas for religious guidance; there was no difference of the gods, and demigods, but the whole was bright with its own light.

विद्याधरामरविहारविमानभूमा-
वभ्रंलिहाचलनितम्बकदम्बकच्छे।
आसं समाः समरसोऽमरसोमनामा
सप्तान्यसप्त ससमुद्रतटे तपस्वी।।८।।

I was next borne as a Vidyādhara, and lived for twice seven years as an ascetic under the name of Amarasoma, dwelling in the grove of *kadamba* trees, at the foot of a cloud-capt mountain, which was frequented by aerial cars of the celestial, for their pleasure, the sport and diversion.

पवनवहनसंनिवेशनाना-
सुहयपयोधरदेहकैरनेकैः।
गजहरिणमृगेन्द्रवृक्षवल्ली-
मृगनगपन्नगपक्षिभिः परीतम्।।९।।

Then I was borne with the velocity of winds, afar amidst the ethereal regions on high; whence I beheld numberless elephants and horses, lions and deer, and woods and forests filled with beasts and birds, all moving along in the form of clouds beneath.

गगनमवनितः समेत्य वह्ने-
र्वरबिभवेन जगत्यनन्तकोशम्।
क्वचिदहमभितो दिदृक्षुरग्रे
सृत उरगाशनवद्बलादविद्याम्।।१०।।

It was thus by favour of the god fire, and the fervour of my desire to see the extensive range of the delusion of Avidyā or Ignorance; that I mounted up to heaven from earth, with the force of the bird of heaven-garuḍa; and passed through the infinite space, that was spread all around.

क्वचिदहं जगतः परिनिर्गतः
पतित एकमहार्णवविस्तृते।
नभसि तत्र निवासिनिमे सितः
समयमन्वभवं पतनं तथा।।११।।

I felt in myself to fall off once, away and afar from the solar world; it seemed to be an ethereal ocean inhabited by stars, amidst which I was situated as one, with the consciousness of my fall and course of time.

आकाशकोशपतनानुभवैकवृत्तेः
श्रान्तस्य मे पदमकार्यथ निद्रयान्तः।
तादृक्सुषुप्तवपुषाथ मयोपलब्धं
स्वप्नात्मजाग्रति तदात्मनि तत्र विश्वम्।।१२।।

With the only consciousness of my fall from the sky on high, I felt in myself the sense of falling fast asleep from fatigue; and then in that state of sound sleep of my body, I thought I saw the sensible world in my mind, as if it were in my waking state.

भूयो दिगन्तभुवनामरमन्दराद्रि-
संसारचञ्चलतया लतयेव पक्षी।
अक्षीणवातवलया परिचाल्यमान-
स्तन्मासु तासु पतितो हि जगद्गुहासु।।१३।।

I saw again the same world within the horizon, and the same *mandāra* mountain of the gods amidst it; whilst I had been fluttering in the midst of its abyss, as a bird sitting on a slender twig, is shaken and tossed about by the blowing wind.

विषयाशा दृशो यावत्तावद्यातः क्षणादहम्।
पुनस्तथैव पश्यंस्तु दृश्यं यातः पुनः पुनः।।१४।।

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I saw with my eyes to the utmost extent of the sensible world, and again and again I was led to the sight of the visible, and enjoyment of the sensible only; (in the repeated transmigrations of my soul).

इति दृश्यमदृश्यं च गम्यं चागम्यमेव च।
वेगाल्लङ्घयतो देशं मम वर्षगणा गताः।।१५।।

Thus I passed a long series of years, in viewing the visible and invisible object, (both of my waking and dreaming hours); as well as in passing through the passable and impassable paths (of this and other worlds).

दृश्याख्याया अविद्याया न त्वन्तं प्राप्तवानहम्।
मिथ्यैव हृदि रूढायाः पिशाच्या इव बालकः।।१६।।

I could not find any where, the limit of this Avidyā or Ignorance, which showed unto me the visible only (in my waking and dreaming, and in this world and others). It is a fallacy that has taken the possession of our minds, as the apparition of a goblin takes a deep root in the breasts of boys.

नेदं नेदं सदित्येव विचारानुभवे स्थितम्।
तथापीदमिदं चेति दुर्दृष्टिर्न निवर्तते।।१७।।

This and this (*i.e.* the visible) are not realities, is the firm conviction of all in their right reasoning; and yet the false sight of this and this as a reality, is never to be removed from any body.

प्रतिक्षणं सुखैर्दुःखैर्देशकालैः समागमैः।
सरिद्वारिवदालोला नवमायान्ति यान्ति वः।।१८।।

We find our pleasures and pains, occurring to us every moment, with the changes of time and place; their course is as constant as the currents of rivers, which are ceaselessly succeeding one another.

तालीतमालवकुलातुलतुङ्गशृङ्ग-
मुन्नादवातजवमेकमहं स्मरामि।
सूर्यादिभिर्विरहितं प्रकटं स्वकान्त्या
सस्थावरद्रितटजङ्गममेव विश्वम्।।१९।।

I remember to have seen a world, with all kinds of moving and unmoving beings in it; and a verdant mountain top in the midst, rustling with the blowing breeze, and shining of itself without the light of the luminaries. (This is the pinnacle of the glory of god).

यदेतदेकान्तविहारहारि
स्वच्छन्दमेकामितमस्तशङ्कम्।
क्वचिन्मया चारुजगत्सु दृष्टं
तुल्या न तस्यामरराजलक्ष्मीः।।२०।।

This mountain peak is delight-some to solitary recluses, it is quite free, alone and unlimited, and beyond all fear of change or decay. I have never seen in this bright-some world, a glory which is comparable to this divine effulgence.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अवि० वि० भासवर्णितस्वजन्मपरम्परा नाम द्वात्रिंशाधिकशततमः सर्गः।।१३२।।

CHAPTER 133

STORY OF THE WONDERFUL CARCASS

Argument. Description of a carcass falling from above, and covering the whole surface of the Earth.

विपश्चिदुवाच

कस्मिंश्चिदन्यत्र जगत्यपूर्वे
दृष्टं मयेदं शृणु किं विचित्रम्।
महाघवृत्तान्तदशासमान-
मविद्यायान्धेन बलात्कृतं यत्।।१।।

Vipaścit said: I saw another great wonder, in some part of some other world, which I will now rehearse unto you; it was a horrible sight that attends on sin, and which I had to see by my blind attachment to ignorance.

अस्ति क्वचित्खे भवतामगम्ये
जगज्ज्वलद्दीप्तिविचित्र सर्गः।
एतादृगप्यम्बरतस्तदन्यत्
स्वाप्नं पुरं जाग्रति चेतसीव।।२।।

There is some where amidst the vast vacuum, a wonderfully bright sphere, which is quite impassable by you; it is situated in a vacuity like this of ours, and so different from it, as a city in dream differs from one in sight. (Because the romantic view of the vision is not realizable to ocular sight).

तस्मिन्मया विहरता हृदयस्थमर्थ-
मन्वेष्टुमक्षि निहितं ककुभां मुखेषु।
पश्यामि यावदचलप्रतिमा धरायां
छायालिजालमलिना परिबंभ्रमीति।।३।।

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As I saw rambling in that sphere, in search of the object that I have in my heart, and looking to all sides of the void; I saw a huge and unmoving shadow, like that of a body of locusts spread over the earth.

आश्चर्यमात्रमुचितं किमिदं निमेषा-
दित्यक्षि वै जगति यावदहं त्यजामि।
खात्तावदद्रिमतुलं पुरुषाकृतिं द्रा-
गावर्तवृत्तिभिरपश्यमहं पतन्तम्।।४।।

I saw astonished at the sight, and cast my eyes on all sides to see what it was; I came to find the mountainous form of a man, falling fast from the sky; and hurling down like a whirlpool upon the earth.

कः स्यादयं गिरिगुरुः पुरुषो विराड्वा
पर्यस्तपर्वतवदाशु पतच्छरीरः।
आकाशपूरकवपुः परमाम्बरोऽपि
यो नैव भाति विहिताखिलवासरश्रीः।।५।।

Who can be this person? said I, is it the lord Virā with his mountainous body, or a mountain falling from the clouds? It fills the sky and the whole space of heaven, and hides the light of the day under its all developing shadow?

एवंविधा हृदि मनाक्कलयामि याव-
त्तावत्पपात सहसा नभसो विवस्वान्।
कल्पान्तवातपरिवृत्तपितामहाण्डं-
पृष्ठावपातघनघोषजुषा जवेन।।६।।

As I saw pondering in me what might this portent mean; (as weather it was the figure of Virāṭ or the form of Brahma himself); I saw soon after, that bulky body of the sun falling down from heaven, it seemed to be hurled down by the hurricane of desolation and dashing with a hideous crash against the backbone or great belt of the mundane egg of Brahma.

तस्मिन्पतति भीमात्मन्यपारावारदेहिनि।
सप्तद्वीपां वसुमतीं परिपूरयति क्षणात्।।७।।

Soon as this hideous and prodigious body, fell down upon the earth, it filled its whole surface, and covered the face of the seven continents and oceans.

स्वात्मनो नाशमाशङ्क्य सद्वीपभुवनैः सह।
अवश्यभाविपार्श्वस्थमहमग्निमथाविशम्।।८।।

I dreaded my imminent destruction, together with that of whole earth under its blow; and determined to enter into the ever burning fire by my side.

स जातवेदा भगवान्जन्मान्तरशतार्चितः।
मा भैषीरिति देहेन मामुवाचेन्दुशीतलः।।९।।

Then the lord fire-the source of Vedas, and my adored divinity in a hundred repeated births, appeared manifest before me in his cooling moon-like form, and said, fear not, no evil will betide you.

जय देव त्वमस्माकं प्रतिजन्म परायणम्।
अकाल एव कल्पान्तो जातोऽतः पाहि मां प्रभो।।१०।।

I then addressed the god, saying; be victorious, O my lord and adored one in repeated births; save me from this untimely desolation, which is now impending on all.

इत्युक्तेनाग्निना प्रोक्तं मा भैषीरिति तत्पुनः।
उत्तिष्ठागच्छ गच्छावो मल्लोकमिति चानघ।।११।।

Thus invoked by me, the god responded again saying the same words; "Fear you not, but rise, O sinless one, and follow me to my region of the Epyrean."

इत्युक्त्वा शुकपृष्ठेऽसावारोप्य भगवांस्ततः।
देहैकदेशे तत्पाति भूतं दग्ध्वा नभःप्लुतः।।१२।।

Saying so, he made me sit on the back of his parrot, and flew with me up to heaven; by burning athwart a part of the falling body.

अनन्तरं नभः प्राप्य दृष्टः कष्टाकृतिर्मया।
स तादृग्भूतसंपातमहोत्पातो भयप्रदः।।१३।।

Getting to the upper sky, I found the body as if it were made of wood, and it was this which struck so much terror below, as it is attended with the falling of a protent-a comet or meteor from above.

तस्मिन्जवेन पतिते वसुधा चचाल
साम्भोधिशैलवनपत्तनजङ्गलौघा।
चक्रे भृगुद्वयमयानजलस्रवन्ती
भीमाकृतीन्व्यधूरदेहविभेदगर्तान्।।१४।।

Then as it felt down in full force, the earth shook beneath its weight, with all trembling waters and tottering mountains, and shaking

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woods and forests. The mountains burst forth in cataracts, which overflowed on the land, and bored it to horrible holes.

उर्वी ररास ककुबुत्तरतो ररास
पूर्वा ररास विररास च दक्षिणा दिक्।
द्यौाररास विररास सशैलभूतं
सर्वं जगत्प्रलयसंभ्रमभीतमुच्चैः।।१५।।

The earth groaned from her bowels, and the sky roared on all its four sides; the heavens resounded to the roar, and mountains growled with the fearful howling of all beings, as at the approach of their last doom.

उर्वी ररास धरणे सविरावरंहः-
संरम्भतर्जितसमस्तदिगन्तरासा।
व्योमापि घुंघुममलङ्घ्यमलं चकार
नागारिवृन्दभयविद्रवणप्रचण्डम्।।१६।।

The earth groaned under the burden, and all the quarters trembled with fear; the vacuum was filled with the echo of cries rising from the earth, and the *garuda*-eagles were on their flight through fear.

निर्घातशब्द उदभूदभितो भयाय
भीमाय भूधरदरीदृढदारणोत्थः।
उत्पातभीमजवजालयुगान्तवात-
संरब्धकल्पघनघोषवितीर्णतर्जः।।१७।।

There arose a harsh and hideous uproar on high, from the loud bursting of the mountains below; and like the crashing and clattering of the dark and dense clouds of deluge, when they are shattered and scattered, by the blasts of diluvian winds.

तस्मिञ्जवेन पतिते वसुधा ररास
सारावदिङ्मुखतया शतवेधमागात्।
तत्रास्फुटन्कुलगिरीन्द्रमहातटानि
पातालदेशमविशन्हिमवच्छिरांसि।।१८।।

The earth trembled and roared at the impetuous fall of the hideous carcass, and the resounding sky rebellowed to the sound from its hundred months; the mountains burst out on all sides, and their falling fragments and pinnacles, were hurried headlong, and buried underneath the ground.

आसीत्तत्पतनं तस्य मेरुशैलशिलाकृतेः।
दलनं शैलशृङ्गाणां विदाराणकरं भुवः।।१९।।

Its fall was as the breaking down of a mountain pinnacle or fragment, smashing the tops of the lower hills, rending and splitting the ground, and levelling all things on earth with the dust.

क्षोभणं जलराशीनामद्रीणां भूतलार्पणम्।
पीडनं सर्वभूतानां क्रीडनं प्रलयार्थिनाम्।।२०।।

It perturbed the waters of the deep, and hurled down the hills to the ground; it crushed all living beings, and gave ample range to the sport of the agents of destruction (the Rudras).

पातनं भूतले भानोः स्थगनं द्वीपपद्धतेः।
चूर्णीकरणमद्रीणां दलनं मण्डलावनेः।।२१।।

The falling of the sun upon the earth, and his hiding the face of the continents under him; the crushing of mountains and the breaking down of towering cities.

द्वितीयमिव भूपीठं ब्रह्माण्डार्धमिवापरम्।
पतितं खमिवाकृत्या तदपश्यन्नभश्चराः।।२२।।

The celestial saw all these from above this earth, which forms on half of the mundane egg, turning to a vacuum form; (i.e. vanishing into the air).

अथ पश्याम्यहं यावदसौ मांसमयोऽचलः।
न माति सप्तद्वीपायां भुवि तस्याङ्गमेककम्।।२३।।

As I was looking on that mountainous body of flesh, (*i.e.* the huge carcass); I observed that the ample space of all the seven continents of the earth was not enough to contain this single body.

तमालोक्य मया देवः प्रसादे समवस्थितः।
संपृष्टो भगवान्वह्निः प्रभो किमिदमित्यथ।।२४।।

Seeing this, I applied to the good grace of the god of fire; and asked him saying, Lord what is this and what does it mean.

कथं मांसमयः सार्धं च चार्कः पतितो दिवः।
स न माति हि भूपीठे सपर्वतवनाम्बुधौ।।२५।।

Why did the sun also fall down from heaven, along with that corpse; and how is it that the space of the whole earth and all its oceans, has not sufficient room to compass it?

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अग्निरुवाच

प्रतिपालय पुत्र त्वं क्षणमेकं गतत्वरः।
यावच्छाम्यतु दोषोऽयं कथयिष्यामि ते ततः।।२६।।

The God of fire replied: Hold your patience, my son, for a while, until this portentous event passed away; when I will explain this marvellous matter fully to you.

अथ तस्मिन्वदत्येवं समाजग्मुर्नभश्चराः।
तज्जगज्जालजातीया दिग्भ्यो गगनजाखिलाः।।२७।।

Soon as the God has said these words, there flocked an assemblage of the celestial all around us; and it consisted of all kinds of beings that are born and move about in the aerial regions.

सिद्धसाध्याप्सरोदैत्यगन्धर्वोरगकिन्नराः।
ऋषयो मुनयो यक्षाः पितरो मातरोऽमराः।।२८।।

There were the Siddhas, Sādhyas, Apsaras, Daityas, Gandharvas and Kinnaras among them; together with the Munis, Ṛṣis, Yakṣas and Pitaras, Mātaras and the Gods also with them.

अथ सर्वेश्वरीं देवीं शरण्यां ते नभश्चराः।
भक्तिनम्रशिरः कायाः कालरात्रिं प्रतुष्टुवुः।।२९।।

All these celestial then, bowed down their heads in veneration; and all joined with their prostrate bodies to praise the dark goddess of Night, who is the refuge and resort of all.

नभश्चरा ऊचुः

बद्ध्वा खट्वाङ्गशृङ्गे कपिलमुरुजटामण्डलं पद्मयोनेः
कृत्वा दैत्योत्तमाङ्गै स्रजमुरसि शिरःशेखरं तार्क्ष्यपक्षैः।
यादेवी भुक्तविश्वा पिबति जगदिदं साद्रिभूपीठभूतं
सा देवी निष्कलङ्का कलिततनुलता पातु नः पालनीयान्।

The celestial said: May that goddess protect us her protegees, who is immaculate and incomparable, and has the gray braids of Brahma's hairs, tied at the top of her *khattanga* ensign, and the heads of the slain Daityas, strung to the neck-chain hanging on her breast; who wears the feathers of *garuda* on her head, and who after devouring the world, drinks off the deep also at the end.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० वि० शतोपाख्याने महाशववर्णनं नाम त्रयस्त्रिंशाधिकशततमः सर्गः।।१३३।।

CHAPTER 134

THE STORY OF THE CARCASS CONTINUED

Argument. Description of the body of the Goddess, and her food of the carcass, and drink of the blood.

विपश्चिदुवाच

एतस्मिन्नन्तरे व्योम्नः स पतन्पुरुषो मया।
स्थागिताखिलभूपीठः शवरूपो विलोकितः।।१।।

Vipaścit Continued: All this time I was looking at the carcass, that had fallen from above, and covered the whole surface of the earth under it.

स यावदुदराभिख्यो देहभागोऽस्य येन भूः।
सप्तद्वीपापि पिहिताऽ मातुः शैलोपमो महान्।।२।।

I distinguished that part of its body which was its belly, and had hid in it the whole earth, with all its seven continents and immeasurable mountain.

वह्निनोक्तमनन्तं तत्तद्भुजोरुशिरश्च मे।
लोकालोकात्परं पारं प्राप्तं ह्यविषये नृणाम्।।३।।

I was then told by the god of fire, that there was no limitation of its arms and thighs, and of the extent of its head; and that it had fallen from beyond the polar region, which inaccessible to mankind.

व्योमवासिचयो देवीमथ स्तुवति सादरम्।
व्योम्नः प्रकटतामागाच्छुष्का नु भवति स्वयम्।।४।।

The Goddess who is so much lauded by the celestial, is the manifestation of vacuum, which of itself becomes dry. (*i.e.* is naturally empty and void).

प्रेतवृन्दैरनुगता मातृमण्डललालिता।
कुम्भाण्डयक्षवेतालजालतारकिताम्बरा।।५।।

She is represented as accompanied by ghosts and furies, as followed by demons and hobgoblins, which walk in her train, and shine as stars and meteors in the open firmament.

शिरालदोर्घदण्डवनीकृतनभस्तला।
किरन्ती कीर्णदिग्दाहैर्दृष्टिषातैर्दिवाकरान्।।६।।

Her long and muscular arms, are stretched to the skies as the tall pines of the forest; and her eye-balls flash forth with living fire, and scatter the solar beams all around.

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स्फुरन्नानायुधाकारकचज्झणझणध्वनि।
शतखण्डं खगानीकं कुर्वाणा व्योमकोटरे।।७।।

The flashing weapons in her hands, were jangling in the sky; and her missiles were darting like flocks of birds, flying from their aerial nests.

देहज्वालेक्षणोष्माढ्यैः शरीरावयवैस्त्विषः।
दीर्घवेणुवनाकाराः किरन्ती कोटियोजनाः।।८।।

Her flaming body and flashing eyes and limbs, glistened with the glare of a bus of reeds set on fire, or as the sparkling of a flight of arrows in the midway air.

दन्तकान्तीन्दुविद्योतदुग्धस्नपितदिङ्मुखा।
कृशातिदीर्घविस्तीर्णशरीरापूरिताम्बरा।।९।।

Her glittering teeth, and shed the lustre of the beaming moon, and brightened the faces of the four quarters of heaven, with a milk white splendour; while her tall slender stature, reached to and touched the sky.

निरालम्बास्पदा सांध्या विततेवाभ्रमालिका।
प्रेतासनसमारूढा सुरूढा परमे पदे।।१०।।

She stood supportless, like the stretching clouds of the evening sky; and was mounted on a dead body, as if she rested on the blessed seat of Brahma. (Brahma-*pada* the throne of God, Elysion, *Valhalla* or *Nirvāṇa*).

स्फुरन्ती प्रज्वलद्रूपा संध्या जलधरारुणा।
दधाना गगनाम्भोधौ वाडवज्वलनश्रियम्।।११।।

She shone in her brilliant form, like the crimson clouds of evening; and added to the ocean of the ethereal expanse, the burning blaze of submarine fire.

शवैः शवाङ्गैर्मुसलैः प्रासतोमरमुद्गरैः।
बृसिकोलूखलहलैः किरन्ती चञ्चला स्रजः।।१२।।

She was flaunting in her decorations of human skeleton and bones, and flourishing her weapons of the mallet and others; and darting her arrows all around, as a mountain scatters its flowers all about.

प्रजां कटकटाटोपैर्वहन्ती गगनाङ्गणे।
दृषदां घर्घरारावैः प्रावृङ्गिरिरिवाचले।।१३।।

She mounted aloft in the air, with her neck-chain of human skulls, sounding with a harsh clattering noise; resembling the rattling of stones, falling down a mountain with the precipitate rains.

देवा ऊचुरयं देवि उपहारीकृतोऽम्बिके।
सार्धं स्वपरिवारेण शीघ्रमाह्रियतामिति।।१४।।

The gods then prayed to her saying; O mother goddess! we make an offering of this carcass to you; do you join with your adherents, and soon take this corpse for your food, and make an end of it.

वदत्येवं सुरानीके तं शवं प्राणवायुना।
देवी प्रववृते रक्तसारमाक्रष्टुमञ्जसा।।१५।।

Upon this prayer of the gods unto her, the goddess began to draw in with her inhaling breath, the blood and pith of the carcass into her bowels and intestines.

प्राणेनाकृष्यमाणं तद्रक्तं भगवतीमुखे।
अविशत्सांध्यमेघौघ इव मेरोर्गुहान्तरम्।।१६।।

As the goddess was absorbing the dead blood, by her inhalation of it, the red fluid rushed into her wide open month, like the entrance of the evening clouds, into the cavity of the western mountain (of the setting sun).

तावद्रक्तं तया पीतं प्राणाकृष्टं नभःस्थया।
यावच्छुष्का सती तृप्ता पीना सा चंडिका स्थिता।।१७।

The ethereal goddess drank the blood, thus drawn in by her breath; as long as her lean skeleton-like frame, grew fat from her satiety, and she stood confest in her form of *Caṇḍikā*.

ततो बभूव सा रक्तपरिपीनशरीरिणी।
रक्ता वर्षाभ्रमालेव तडित्तरललोचना।।१८।।

Being thus filled and fattened, by full draughts of the sanguineous beverage; she had the appearance of a blood red cloud, with flashing lightening shooting from her eyes.

लम्बोदरा भगवती विषमाहिविभूषणा।
रक्तासरमदक्षीवा समस्तायुधधारिणी।।१९।।

The pot bellied goddess, being then giddy with her bloody drink; became loose in her attire, began to flounce her ornaments, and flourish all her weapons in the empty air.

व्योम्नि नर्तनमारेभे स्वशरीरार्धपूरिते।
पर्यन्तगिरिमालाग्रस्थितामरनिरीक्षिता।।२०।।

She began to dance and toss about in the air, which was almost filled by the bulk of her body;

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while the gods kept watching on her movements, from their seats on the distant border or boundary mountains.

ततः पिशाचकुम्भाण्डरूपिकादिमहागणाः।
शवमावारयांचक्रुर्महाचलमिवाम्बुदाः।।२१।।

Immediately upon this, the whole host of her female ghosts and goblins, composed of Rūpikās and others, flew upon the carcass, as the rainy clouds alight upon mountains.

शवशैलो गृहीतोऽसौ कुम्भाण्डैः कटिभागतः।
उदरादूपिकावृन्दैर्यक्षैः कुञ्जरविक्षतैः।।२२।।

The mountainous carcass, was laid hold by the clutches of *Kumbhandas*, and torn to a thousand pieces by them; while the *Rūpikās* bored its belly, and the yakṣas gored its back with their elephantine tusks.

भुजोरुकन्धराद्यास्ते तस्यान्येऽवयवा यतः।
ब्रह्माण्डस्य परं पारं प्राप्ताः परमविस्तृताः।।२३।।

But they could not get or break its arms, shoulders and thighs; because these members of its body, stretched far beyond the limits of the mundane or solar system.

ततस्तैर्भूतसंघातैः स्थिता दूरे दिगन्तरे।
न प्राप्ता वै हि तत्रैव कालेन कलिता स्वयम्।।२४।।

They could not therefore be reached unto by the ghosts, who are confined within the limits of this world, and could not go beyond, where those parts were rotten away of themselves.

नृत्यन्त्यां चण्डिकायां खे भूतवृन्दे शवाकुले।
देवैष्वद्रिषु तिष्ठत्सु बभूव भुवनं तदा।।२५।।

As the goddess was dancing in the air, and her hobgoblins were prancing over the carcass; the celestial remained sitting on the mountain tops, and kept looking on this dreadful scene.

पिण्डाहार्यामदुर्गन्धिगुण्ठीकृतककुब्भाणम्।
रक्तगर्भाभ्रनिर्व्यूहैः खादिरज्वलनोज्ज्वलम्।।२६।।

The disgusting morsels of putrid flesh, and the stench of the rotten carcass filled the air and blood red clouds shrouding the scene, seemed as burning bushes, forming the fuel of the furnace (for roasting the rancid meat).

मांसचर्वणसंरम्भप्रोद्यच्छवशवस्वनम्।
लतास्थिखण्डनोड्डीनबृहत्कटकटारवम्।।२७।।

The chopping of the fetid flesh, raised a *sap-sap* sound; (meaning the sap of the carcass); and the breaking of its hard bones, sent forth a *kat-kat* noise; (purporting to cut them to pieces).

भूतसंघट्टविश्लेषवशाद्भीषणानिःस्वनम्।
हिमवद्विन्ध्यशैलाद्रिप्रमाणास्थ्यचलावृतम्।।२८।।

The concourse of the demons, caused a clashing sound; resounding as the clashing occasional by the collision and concussion of rocks and mountains against one another.

देवीमुखानलज्वालापक्वमांसाक्तभूतलम्।
रक्तसीकरनीहारसिन्दूरितककुब्भाणम्।।२९।।

The goddess devoured her mouthfuls of flesh, roasted in the fire that flashed forth from her mouth, and the offal and fragments that fell down from it, covered the earth below with filth; while the drops of blood that distilled from the draughts she had drank, reddened the ether with tents of vermilion hue.

सर्वतः प्रेक्षकैर्देवैः सप्राकारदिगन्तरम्।
रुधिरैकार्णवीभूतसप्तद्वीपवसुन्धरम्।।३०।।

The celestial spectators saw their premises, within the precincts of the visible horizon; and the surface of the continents of the earth, to present the sight of an universal ocean of blood.

अत्यन्तान्तर्हिताशेषसमस्ताचलमण्डलम्।
रक्तप्रभाभ्रसंभारवस्त्रावृतदिगङ्गनम्।।३१।।

All the mountains on earth, were covered with blood, which reflected their redness to the cloud on high; which gave the appearance of a red mantling veil, spreading over the faces of the female regent deities of all sides of heaven.

वृत्तालोलभुजभ्रान्तहेतिच्छन्ननभस्तलम्।
दूरस्मृतिपथप्राप्तपुरपत्तनमण्डलम्।।३२।।

The sky below blazed with the flash of the weapons, which brandished in the hands of the goddess all around; and there was no vestige of any city or habitation to be seen on earth. (Lit.: they were lost to sight, but retained in memory: (*i.e.* things absent from sight, are present in the mind).

अत्यन्तासंभवद्रूपसर्वस्थावरजंगमम्।
संपन्नानन्तकुम्भाण्डरूपिकाद्येकसंगमम्।।३३।।

It was an incredible sight to see, that all the moving and immoving objects of nature should

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be engrossed and absorbed in the bodies of the ghosts of insatiate death.

नृत्तलोककराकारखगावलनजालकैः।
मानसूत्रैरिव विधेरन्यद्रचयतो जगत्।।३४।।

The dancing demons were waving their arms in air, in a manner as if they weaving nets for catching the aerial birds; and were lifting and dropping them up and down, so as they seemed to measure the height and depth of the firmament.

भूमेरार्कगतं नीतैः पिशाचैरान्त्रतन्तुभिः।
मिमानमिव दिक्कुञ्जैस्तिर्यगूर्ध्वमधो जगत्।।३५।।

They stretched out the entrails of their victims, from the earth below to the solar circle above; and appeared to measure the distance with lines and cords.

जगदालोक्य तत्तादृगुदक्तोपप्लवाप्लुतम्।
भूतपूर्वमहीपीठस्थितिरक्तार्णवीकृतम्।।३६।।

The gods seeing the earth thus endangered by the portentous carcass and its surface converted to an extensive sheet or ocean of blood.

द्वीपसप्तकपर्यन्ते लोकालोकाद्रिमूर्धनि।
तदङ्गकैरनाक्रान्ते स्थिता खिन्नतराः सुराः।।३७।।

They felt themselves dismayed and distressed, from their seat above the polar mountain; and beyond the boundary of the seven continents, where the stench of the putrid carcass could not stink into their nostrils.

श्रीराम उवाच

ब्रह्माण्डादपि निर्गत्य यस्य तेऽवयवा गताः।
लोकालोकाचलस्तेन ब्रह्मन्न स्थगितः कथम्।।३८।।

Rāma asked: How is it sir, that the stench of the carcass could not infect the gods, in their seats on the polar mountain; when the fallen dead body is said to extend even beyond the limits of the mundane system.

श्रीवसिष्ठ उवाच

द्वीपसप्तकमध्येऽस्मिन्राम तस्योदरं स्थितम्।
शिरःखुरभुजाद्यङ्गं ब्रह्माण्डात्परतः स्थितम्।।३९।।

Vasiṣṭha replied: It is true, O Rāma, that the dead body stretched beyond the limits of the mundane sphere; but its belly lay within the boundaries of seven continents, and that its head and thighs and its head and feet were without it.

पार्श्वभ्यामूरुमध्याच्च कटिपार्श्वद्वयात्तथा।
शिरोंसद्वयमध्याभ्यां लोकालोकः स लक्ष्यते।।४०।।

But from its breasts and the two sides and its loins and waist, which lay out of this sphere, on could have a clear view of the polar circle, as well as that of its mountainous top.

तत्रोपविष्टास्ते देवा लक्ष्यन्ते शृङ्गमूर्धसु।
सुशुद्धकान्तयस्तापादजला जलदा इव।।४१।।

Sitting in those parts and places, the gods could well behold the pinnacles of the mountain; which were surely bright to sight, and as white as the rainless clouds of the skies (*i.e.* white as fleecy clouds).

प्रसारिताङ्गकमधो वक्रं तत्पतितं शवम्।
संभक्षयति भूतौघे प्रनृत्यन्तीषु मातृषु।।४२।।

Then the *mātṛs* or furies of heaven, kept on dancing on the wide spread dead body; while the hosts of ghosts were devouring its flesh, as the corpse lay its face turned downwards (*i.e.* upside down or topsy turvy).

वहत्स्वसृक्प्रवाहेषु मेदोगन्धे विजृम्भिते।
दुःखिताश्चिन्तयामासुः प्रत्येकममरा इदम्।।४३।।

Seeing now the streams of reddish blood running around and the putrid stink of rotten body spreading on all sides; the gods all felt sorrowful at heart, and grieved among themselves with exclaiming (as follows).

हा कष्टं क्व गता पृथ्वी क्व गता जलराशयः।
क्व गता जनसंघाताः क्व गता धरणीधराः।।४४।।

Ah alas! whither has that earth disappeared, with all the bodies of waters upon her; where are those multitudes of men fled from it, and where are the mountains swept away from its surface.

तादृक्वन्दनमन्दारकदम्बवनमण्डितः।
मण्डपः पुष्पराशीनां कष्टं क्व मलयो गतः।।४५।।

Alas for those forest of sandal, *mandāra* and *kadamba* woods which had so ornamented the earth! and woe for the flower gardens, and the happy groves of Malaya mountains!

उच्चावदाता विपुला हिमवद्भूमयोऽपि ताः।
नीताः शौक्ल्यरुषेवाशु रुधिरेणात्मपङ्कताम्।।४६।।

Where are those uplands of the lofty and gigantic snowy mountains of Himālaya which

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appear now to be reduced to lurid clay, by ire of the red-hot blood, of the bloody ghost of the carcass.

क्रौञ्चद्वीपतले क्रौञ्चे योऽभूत्कल्पद्रुमो महान्।
ब्रह्मलोकलसच्छाखः सोऽपि चूर्णत्वमागतः।।४७।।

Even the gigantic *Kalpa* trees, that grew below the *Krauñca* mountains, in the continent of the *krauñca* dwīpa; and which had spread its branches up to the *Brahma-loka*, are now reduced to dirt.

हा क्षीरार्णव पारिजातकमलाचन्द्रामृतानां पते
हा दध्यर्णव नावनीतशिखरिप्रोद्भूतवेलावन।
हा मध्वर्ण वनालिकेरगिरिके योगेश्वरीसेवित
क्वेदानीं समुपैष्यथ क्व वनिता दिग्दर्पणत्वं गता।।४८

O you lordly milky ocean! where are you now, that have produced the moon and the goddess Lakṣmī from your bosom; and that did yield the *Pārijāta* flower and the celestial ambrosia of the Gods to yore. O you-ocean of cards! what has become of you, that was full with your waving forest of billows; which rose as high as mountain, and bore about sweet butter with their foaming froth. O you mellifluous sea of honey, which was bordered by mountains studied by coconut trees; whose fruits afforded sweet liquor for the beverage of goddesses, where have you and they fled at present.

हा कल्पद्रुमकाञ्चनामललतानिःसंधिबन्धाचल-
क्रौञ्चद्वीपविरिञ्चहंसनलिनीनीरन्ध्रदिग्जालक।
यातः क्वेह कदम्बकाननदरीविश्रान्तविद्याधरी-
क्रीडाकोविदनागरामरगृहं त्वं पुष्करद्वीपक।।४९।।

O *Krauñca dvīpa*! that did abound in *Kalpa* arbour which were inseparably clasped by the twining ivy of golden hue; say where art hid with your towering Krauñca mountain. O Puṣkara dwīpa! where are you now with your limpid fountains, which were ever decked with beds of lotus bushes, sported upon by the silvery swans of Brahmā?

स्वादूदोदग्रतापावलकुसुममहीपावनानां वनानां
गोमेधद्वीपकल्पद्रुमकनकलतासुन्दरीणां दरीणाम्।
शाकद्वीपाचलानाममरतरुवनैर्दंशितानां सितानां
स्मृत्यैवोदेति पुण्यं सुरपदसुखदं मानवानां नवानाम्।।५०

O where is the *gomedha dvīpa* gone with its springs of sweet waters, and the flowery gardens about its holy places? And where those vales and dales, which were beautified by *Kalpa* trees and there golden creepers? O where are your *Kadamba* groves gone, with their outstretched branches on all sides; and whose sheltered coverts were frequented by aerial nymphs, for their secluded amusements. Ah! where is the *Śaka dvīpa* with its forests of heavenly and ever verdant arbours, the very remembrance of whose fair spectacles, raises in the minds the sense of holiness and the sensations of heavenly bliss.

मन्दानिलावलितपल्लवबालवल्ली-
संतानभासितसमस्तदिगन्तराणि।
ध्वस्तानि तानि सकलानि वनानि कष्ट-
माश्वासमेष्यति कथं जनता न जाने।।५१।।

Ah! where are those tender plants, which waved their leaves at the gentle breeze; and where are those blooming flower, which had brightened the scene all around.

कदा नु तानीक्षुरसाब्धितीरे
वनानि खण्डाचलभूमिकासु।
द्रक्ष्येम भूयो गुडमोदकानि
तथा कुमाराण्यपि शर्करायाः।।५२।।

The devastation of all these beauties of the landscape, fills our mind with pity and grief; and we know not how much more petious and painful must it be to the majority of mankind. Ah! when shall we see again, the sugar-cane field beside the sea of saccharine waters; and the hardened sugar candy on the dry lands about; when shall we see the sweetmeats made of molasses and confectionery dolls of sugar.

कदम्बकल्पद्रुमशीतलेषु
तालीतमालीसवनाचलस्य।
कदा नु तच्चन्दनसुन्दरीणां
पश्येम नृत्तं कनकालेयषु।।५३।।

When shall we see again, sitting on our golden seats on mount Meru the merry dance of the beauteous *Apsaras* daubed with sandal paste in their arbours of *tāla* and *tamāla* trees; and wafted by the cooling breeze of *Kadamba* and *Kalpa* trees on sylvan mountains?

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गतानि कष्टं स्मरणीयरूपतां
जम्बुद्रुमस्याग्रफलानि तान्यपि।
येषां नदीं द्वीपसमुद्रमेखला
वहत्यसौ जम्बुमती रसाम्बुभिः।।५४।।

Ah! we remember the memorable jambuvatī river, which flows with the sweet juice of *jambu* fruits, and passes through the *jambudvīpa* to its boundary ocean (*i.e.* the Indian ocean in the south).

शिलीन्ध्रनीरन्ध्रमहीध्ररन्ध्र-
क्षीवामरस्त्रीकृतगीतनृत्यम्।
संस्मृत्य संस्मृत्य सुरोदतीरं
प्रागञ्जमुर्वीव हृदावदीर्ये।।५५।।

I oft remember said one, the giddy song and dance of celestials nymphs, in the thick and shady groves of *sailendra*-trees, and in the coverts of mountains beside the heavenly stream; and it rends my heart like the lotus flower, as it opens its petals in the morning.

पश्यासृगम्भसि नवार्णवमूर्ध्नि भासा
सौवर्णपर्वतशताग्रशिखाः कचन्ति।
संध्यारुणा उदयनास्तमयावनीनां
स्तोकोदितनेन्दुकलिका इव दिङ्मुखेषु।।५६।।

Another one said: Look at this ocean of blood, sparkling like the melted gold on the top of the golden mountain of Meru; and brightening the beams of the rising and setting sun, or as the moon-beams spread over the face of all sides of heaven.

तादृक्सागरवारिराशिवलया द्वीपान्तरालंकृता
प्रोच्चाद्रीन्द्रनिविष्टवारिद घटानीलोत्पलानां स्थली।
स्रोतोजङ्गलकाननोग्रनगरग्रामाग्रहाराम्बरा
नो जाने तरुपल्लवाङ्कुरवती कष्टं क्व याता मही।।५७।।

Alas! we know not where the earth is gone, with all her circumambient oceans about the continents; nor do we know where that high hill of Himālaya has fled, which was the resort of many rainy clouds, and yielded the lotus flowers on its summit. We know neither where are those rivers, forests and groves have gone, which decorated the earth before; and pity for the cities and villages and their people, that are now to be seen no more.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अविः विपः शवोपाख्याने देवपरिदेवनवर्णनं नाम चतुस्त्रिंशदधिकशततमः सर्गः।।१३४।।

CHAPTER 135

DISAPPEARANCE OF THE CARCASS, AND THE REAPPEARANCE OF THE EARTH

Argument. The corpse was eaten up by the ghosts, and its blood sucked up by the goddess.

श्रीवसिष्ठ उवाच

मत्तेन भूतवृन्देन किंचिच्छेषीकृते शवे।
इदमूचुः पुनर्दिक्षु गिरौ देवाः सवासवाः।।१।।

Vasiṣṭha resumed and said: After the corpse had been partly devoured by the demons, the gods who had been sitting on the polar mount, with *vāsava* or Indra at their head spoke to one another in the following manner.

विद्याधरामरविहारविमानभूमा-
वप्यास्तृतान्यशिशिरीकरणाय भूतैः।
भेदोमयानि पवनप्रसृतामलाभ्र-
खण्डाञ्चिताम्बरसमान्युरुजालकानि।।२।।

Lo! the voractious goblins have not yet wholly devoured the corpse; but flung its fat and flesh into the air to prove the paths of vehicles of *Vidyādharas*; and these being wafted away and scattered about by the winds, appear as huge masses of clouds overspreading the skies.

द्वीपेषु सप्तस्वपि पश्य भेदो-
जलानि भूतैः प्रविसारितानि।
भुक्तं च मांसं रुधिरं च पीतं
किंचिद्गता संप्रति दृश्यतां भूः।।३।।

See them also throwing away the relics of their food, and drink, over the seven continents and oceans of the earth, and making it again to reappear to view, (in the forms of its mud and waters).

भेदःपटैरावलिताखिलाङ्गी
कष्टं स्थिता संप्रति मोदना भूः।
भेदोमयैः शारदमेघजालैः
सकम्बलानीव वनानि भान्ति।।४।।

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Alas! that the once delight- some earth, is now polluted by the impure carrion and blood; and covered under the garniture of its forests, as the sky is over shadowed by clouds.

पश्यैतानि तदस्थीनि संपन्नानि महाद्रयः।
हिमाद्रिशिखराणीव स्थितान्यावार्य दिक्तटम्।।५।।

The big bones of its bulky body, form the mountains of this earth; and what is this high Himālaya, but the huge back bone of gigantic skeleton.

वसिष्ठ उवाच

देवेषु कथयत्स्वेवं कृत्वेमां मेदिनीं धराम्।
भेदोजालैः स भूतौघो मत्ता व्योम्नि ननर्त ह।।६।।

Vasiṣṭha said: As the gods were speaking in this manner, the demons were employed in the mean time to construct the earth a new with the materials of the carcass, after which they flew in the air, and kept on dancing and flouncing there.

नृत्यत्सु भूतवृन्देषु शिष्टं रक्तं सुरैर्भुवः।
एकप्रवाहेणैकस्मिन्निक्षिप्तं मकरालये।।७।।

As the ghosts were disporting in their giddy dance in the air, the god commanded the liquid portion of the dead body, to be collected together in one great basin of the ocean the abodes of whales and sharks.

सुरार्णवं तमेवैनं संकल्पं विदधुः सुराः।
ततःप्रभृति सोऽद्यापि संपन्नो मदिरार्णवः।।८।।

And as this ocean from the pleasure (*gaudium*) of the gods, it is thence forth styled the ocean of wine (or merriment of the deities; in distinctions from the oceans of milk and other beverages).

भूतानि नृत्तमाकाशे तानि कृत्वा पिबन्ति ताम्।
मदिरां पुनराकाशे नृत्यन्त्यानन्दमन्दिरे।।९।।

The demons having done their dancing in the pandemonium in air, come down to drink their full draughts of that stygian pool; after which they repair to their aerial abyss to dance again.

पिबन्त्यद्यापि तानीव मदिरां मदिरार्णवात्।
खे नृत्यन्ति च भूतानि सह योगेश्रीगणैः।।१०।।

The demoniac orgies are still wont, to indulge themselves in drinking of that bloody pool; and to dance in their airy circles, in company with their co-partners. (It refers to strong drink and drunken sots).

तेषां तान्यथ भूतानां भेदोजालानि भूतले।
विस्तृतान्यवशुष्काणि स्थितातो मेदिनी मही।।११।।

And because the earth was besmeared, with the fat and flesh (*medhas*) of the corpse, it is thence forward termed the *medinī* or corpus. (The earth is said to have been formed of the flesh of the dead body of the demon Madhu, killed by Hari in the beginning of creation).

इति क्रमाच्छान्तिमुपागते शवे
पुनः प्रवृत्ते दिनयामिनीक्रमे।
प्रजाः ससर्जाथ नवाः प्रजापतिः
पुनः स सर्गोऽभवदत्र पूर्ववत्।।१२।।

At last disappearance of the dead body of the demon, there appeared again the succession of day and night; and the lord of creatures having formed all things a new, restored the earth to its former shape. (This is event of the war between the gods and titan of yore).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० वि० शवो० शवोपशमो नाम पञ्चत्रिंशदधिकशततमः सर्गः।।१३५।।

CHAPTER 136

STORY OF THE GNAT AND HUNTER

Argument. Explication of the story of the carcass, and the Narrative of Asura and others.

भास उवाच

अथाहं तं महादेवं पावकं पृष्टवानिदम्।
शुकपक्षतिकोणस्थः श्रूयतामवनीश्वर।।१।।

Bhāsa said: Hear now, O lord of the earth, what I then said to the god of fire, from my seat under the wing of his riding parrot, and the answer which the god made to my query.

भगवन्तसर्वयज्ञेश स्वाहाधिप हुताशन।
किमिदं नाम संपन्नं कथ्यतां किमिदं शवम्।।२।।

I said, O lord, of the sacrificial fire and sacrifice, deign to explain unto me the mystery of the carcass, and the accompany events (of the goddess and her demons).

श्रूयतामखिलं राजन्यथावद्वर्णयामि ते।
त्रैलोक्यभासुरानन्तशववृत्तान्तमक्षतम्।।३।।

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The god fire replied: Attend, O prince, and I will tell you all of what has happened; and relate to you all about the carcass, as it is well known in all the three worlds (*i.e.* in the traditions of all people).

अस्त्यनन्तमनाकारं परमं व्योम चिन्मयम्।
यत्रेमान्यपसंख्यानि जगन्ति परमाणवः।।४।।

Know there is an eternal formless and transcendent Intellect, in the form of the boundless and formless vacuity; wherein there are countless worlds, subsisting as minute atoms in endless space.

शुद्धचिन्मात्रनभसि तस्मिन्सर्वगते क्वचित्।
सर्वात्मन्युदभूत्संवित्संवेदनमयी स्वयम्।।५।।

This intellectual void, which contains all and every thing in itself; happened of its own spontaneity, to be conscious of its contents in course of time.

सा तेजःपरमाणुत्वमपश्यद्वेदनावशात्।
भावितार्थात्मकतया स्वप्ने त्वमिव पान्थताम्।।६।।

I conceived by its innate knowledge, the abstract idea of igneous particles of in itself, just as you find yourself to be in the state of travelling in your dream; by thinking yourself as such in the state of your waking. (One dreams whatever he thinks in himself).

परमाणुरसंवित्त्वादपश्यदणुतां स्वयम्।
भास्वती पद्मजरजस्तुल्यां संकल्पनात्मिकाम्।।७।।

It was thus that the Divine Intellect saw the particles of fire, as in the unconscious state of its dream; and as one sees the lotus dust (for anything) before him in his imagination.

सोच्छूनतां भावयन्ती पुनरप्यभवत्स्वयम्।
चक्षुरादीनीन्द्रियाणि वपुष्यन्वभवत्स्वतः।।८।।

Then as this Intellect reflected on the expansion of these particles, it becomes itself assimilated with them; and evolved itself in the thought in the shape of powers and organs of sense, in those particles of its body.

अपश्यदग्रे च जगच्चक्षुरादि स्वभावतः।
आधाराधेयवद्भूतमयं स्वप्नपुरं यथा।।९।।

It then beheld the sensible organs, as receptacles of their particular faculties; and saw the world with all its beings, appearing before it as in its dream; and as we see a city in our dreaming state.

असुरो नाम तत्रासीत्प्राणी मानी बभूव ह।
असत्यप्रतिभासात्म पितृमातृपितामहः।।१०।।

There was one among the livings by name of Asura, who became haughty and proud of his dignity, he was vain and addicted to vanities, and had no parents nor forefathers of his own.

दर्पोत्सिक्ततया तत्र कस्यचित्स महामुनेः।
यदा मृदितवानासीदाश्रमं शर्मभाजनम्।।११।।

Being elated with giddiness, he entered once into the holy hermitage of a sage, and destroyed and defiled the sacred asylum in his rage.

मुनिः शापमदात्तस्य महाकारतयाश्रमः।
त्वया यन्नाशितो मृत्वा भव त्वं मशकोऽधमः।।१२।।

The sage denounced his curse upon him and said "where as you have demolished my abode with your gigantic figure, be you now be born as a contemptible gnat, by your immediate death under my curse."

स तच्छापहुताशोऽथ तस्मिन्नेव तदा क्षणे।
असुरं भस्मसाच्चक्रे चलमौर्व इवानलः।।१३।।

The burning fire created by the rage of the sage, burnt down the Asura to ashes, even at that moment and on the very spot, as the wild fire consumes the woods, and as the submarine fire dries up a channel.

निराकारं निराधारमाकाशवलयोपमम्।
चित्तं किंचिदिवाचेत्यमासीच्चेतनमासुरम्।।१४।।

Then the Asura became as air, without his form and its supporting body; and his heart and mind became as insensible as in a swoon.

तदेकत्वं ययौ साम्याद्भूताकाशेन चेतनम्।
तदास्पदेन तत्राथ वायुना चैकतां ययौ।।१५।।

His sensibilities fled from him, and became mixed with the ethereal air; and were hurled up and down there about, by the course of the flying winds.

आसीच्चेतनवानात्माऽ भविष्यत्प्राणिनामकः।
रजसा पयसा व्याप्तस्तेजसा नभसाणुना।।१६।।

They existed in the form of the intelligent and airy soul, which was to be the living soul in

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connection with the body; composed of particles of the undivided elements, of earth, fire, water and air, (or the air in motion as distinguished from the vacuous air).

स पञ्चतन्मात्रमयश्चिन्मात्रलवकोऽणुकः।
स्पन्दमाप स्वभावेन व्योम्नि वातलवो यथा।।१७।।

The quintessence of five elements being joined with a particle of the intellect, begets a motion of their own accord as the vacuity of the sky, produces the wind by its breath and of its own nature.

अथ तस्यानिलान्तस्थं चेतनं तद्व्यबुध्यत।
कालानिलजलैर्भूमौ बीजमङ्कुरकृद्यथा।।१८।।

AT last the particle of intellect, is awakened in the airy soul; as the seed develops its germs in connection with the earth, water and air, and in course of time.

शुद्धशापविदन्तस्था मशकत्वविदास्य चित्।
वेधिता मशकाङ्गानि विदित्वा मशकोऽभवत्।।१९।।

The understanding (or intellectual part) of the Asura, being fully occupied with the thought of the sage's curse and that of its having the nature of a gnat; brooded over the reflection of the parts of its body, and became the very gnat in its shape.

स्वेदजस्याल्पदेहस्य निःश्वासनिपत्तनोः।
द्वे तस्य मशकस्येह दिने भवति जीवितम्।।२०।।

This puny insect which is born by day light in dirt, and is blown away by the breath of wind, is the short lived ephemeral of a day.

श्रीराम उवाच

प्राणिनामिह सर्वेषां योन्यन्तरज एव किम्।
समुद्भवः संभवति किमुतान्योऽपि वा प्रभो।।२१।।

Rāma asked: How can living animals be born from other sources (as dirt &), if they are but the creatures of our dream as you said before? So please to tell me, whether they have really their birth; or be anything otherwise.

वसिष्ठ उवाच

ब्रह्मादीनां तृणान्तानां द्विधा भवति संभवः।
एको ब्रह्ममयोऽन्यस्तु भ्रान्तिजस्ताविमौ शृणु।।२२।।

Vasiṣṭha replied: Know Rāma, all living beings from the great Brahma to the animalcule and vegetable below, have two kinds of birth: the one is that they are all full of Brahma, and the other that they are the creatures of our errors.

पूर्वरूढजगद्भ्रान्तिभूततन्मात्ररञ्जनात्।
भूतानां संभवः प्रोक्तो भ्रान्तिजो दृश्यसङ्गतः।।२३।।

The false but rooted knowledge of the previous existence of the world, and of all creatures besides, leads to the belief of the regeneration of beings from the reminiscence of the past; and this called the erroneous conceptions of births in the visible world.

अभातायां जगद्भ्रान्तौ भूतभावः स्वयं भवन्।
यः स ब्रह्ममयः प्रोक्तः संभवो न स योनिजः।।२४।।

The other is the viewing of the representation of Brahma, in all things appearing to exist in this non-existent and unreal world; and this called the pantheistic view of the world, and not as a production either by birth or creation of it.

एवं स्थिते स मशको जगद्भ्रान्तिवशोत्थितः।
नतु ब्राह्मोत्थितस्तस्य राम चेष्टाक्रमं शृणु।।२५।।

Thus the gnat being produced by its delusive knowledge of the world, and its continuance in the same state of blunder; did not allow it to see the one Brahma in all, but led to different views and attempts, as you shall hear just now.

क्षमेक्षुशष्पकक्षादिपुञ्जगुञ्जेषु गुञ्जता।
स्वायुषोर्धं दिनं तेन सर्वं भुक्तं विवल्गता।।२६।।

It passed half a day of its life time in whistling its faint voice, among the humming gnats in the bushes of reeds and long grass; and drank merrily their juice and dews, and sported and flew all about.

शाद्वलोदरदोलायां दोलनं बाललीलया।
चिरमारब्धमेतेन सार्धं मशिकया स्वयम्।।२७।।

The next day it kept fluttering over a pool of mud and mire, in company with its female co-partner.

दोलाश्रमार्तस्तत्रासौ यावद्विश्राम्यति क्वचित्।
तावद्धरिणपादाग्रगिरिपातेन चूर्णितः।।२८।।

Being then tired with its swinging, it rested on a blade of grass in some place, where it was trodden over by the foot of a deer, which killed him on the spot, as it was by the fall of a rock upon him.

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हरिणाननसंदर्शत्यक्तप्राणतया तया।
पूर्वक्रमगृहीताक्षः स जातो हरिणस्ततः।।२९।।

Now as it died by looking the face of a deer, it was reborn in the shape and with the senses of the same (from its reminiscence of them).

विहरन्हरिणोऽरण्ये व्याधेन धनुषा हतः।
व्याधाननगदृष्टित्वात्संजातो व्याध एव सः।।३०।।

The deer grazing in the forest, was killed by arrow of an archer; and as he saw the countenance of the hunts-men in his dying moment, he came to be born next in the same form.

व्याधो वनेषु विहरन्संयातो मुनिकाननम्।
तत्र विश्रान्तवान्सङ्गान्मुनिना प्रतिबोधितः।।३१।।

The hunts-man roaming in the forest, happened to enter into the hermitage of a hermit, by whom he was reclaimed from his wickedness, and awakened to the light of truth.

भ्रान्तः किमिदमादीर्घदुःखाय धनुषा मृगान्।
हंसि पासि न कस्मात्त्वं तन्त्रं जगति भङ्गुरे।।३२।।

The Muni said: O erring man! why did you roam so long, afflicting the innocent deer with your arrows; why do not rather protect them, and observe the law of universal benevolence in this transitory world?

आयुर्वायुविघट्टिताभ्रपटलीलम्बाम्बुवद्भङ्गुरं
भोगा मेघवितानमध्यविलसत्सौदामनीचञ्चलाः।
लोला यौवनलालना जलरयः कायः क्षणापायवा-
न्पुत्र त्रासमुपेत्य संसृतिवशान्निर्वाणमन्विष्यतां।।३३।।

Life is but a breath or air, and overhung by the clouds of calamities, and is as frail as a drop of falling water; our enjoyments are a series of clouds interspersed by fickle and flickering lightning; youth is fleeting and its pleasures are as the gliding waters, and the body is as transient as a moment; therefore O my child! attain your felicity while in this world, and expect your *nirvāṇa*-extinction at the end.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० अ० वि० श० मशकव्याधबोधनं नाम षड्त्रिंशदधिकशततमः सर्गः।।१३६।।

CHAPTER 137

DESCRIPTION OF THE STATES OF WAKING, SLEEPING AND DREAMING

Argument. The Hunter's Inquiry into the means of salvation and the sages instruction about them.

व्याध उवाच

एवं चेत्तन्मुने ब्रूहि कीदृग्दुःखपरिक्षये।
न कर्कशो न च मृदुर्व्यवहारक्रमो भवेत्।।१।।

The Hunts-man said: Instruct me now, O sage, the way to my salvation from misery; and teach me the best mode of conduct, which may neither be too difficult nor too facile to practice.

मुनिरुवाच

इदानीमेव संत्यज्य धनुषा सह सायकान्।
मौनमाचारमाश्रित्य शान्तदुःखमिहोष्यताम्।।२।।

The sage replied: Now be submissive to me, and throw away your bow and arrows; and betaking yourself to taciturnity and conduct of sages, be free from trouble and remain herein.

श्रीवसिष्ठ उवाच

इति संबोधितस्तेन परित्यज्य धनुःशरान्।
आसीन्मुनिसमाचारस्तत्रैवायाचिताशनः।।३।।

Vasiṣṭha related: Being thus advised by the sage, the hunts-man threw away his bow and arrows; and betaking himself to the conduct of sages, remained still even without asking for food.

विवेश मनसा मौनी ततः शास्त्रविवेकिताम्।
दिनैरेव यथा पुष्पमामोदेन नराशयम्।।४।।

In course of a few days, his mind turned to the investigations of śāstras; as a full blown flower enters into the minds of men, by means of its far smelling fragrance.

अपृच्छन्मुनिशार्दूलं कदाचित्तमरिन्दम।
भगवन्दृश्यते स्वप्नः कथमन्तर्बहिः स्थितः।।५।।

Once he asked his preceptor, O Rāma, to tell him, how and in what manner, outward objects come to be seen within us in our dream.

मुनिरुवाच

ममापि साधो प्रथममेष एव विवेकिनः।
पुरा चित्ते वितर्कोऽभूत्कुतोऽप्यभ्रमिवाम्बरे।।६।।

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The sage said: This very question, O my good fellow, had also arisen at first under my scrutiny; how these shadows of things beyond us, rise like the bodies of clouds in our sleeping hours in the sphere of our minds.

तत एतद्दिदृक्षार्थमहमभ्यस्तधारणः।
बद्धपद्मासनस्तस्यां संविद्येवाभवं स्थिरः।।७।।

I then applied to my meditation, and practiced the closeness of my attention for my introspection into this matter; and steadily sat in my *padmāsana* posture of folded legs, and intensely intent upon investigation of this incident.

तत्रस्थो दूरविक्षिप्तं तयैवाहृतवानहम्।
चेतःस्वहृदयं सायं रुचेव रविरातपम्।।८।।

Sitting in this manner, I stretched my thought all about and afar; and then retracted them, into the recess of my mind; as the rising sun stretches out his beams in the morning, and afterwards draws them back into its disc in the evening.

वेदनेरणया प्राणस्ततश्चित्तान्वितो मया।
शरीराद्रेचितो बाह्ये सौरम्भं कुसुमादिव।।९।।

I sent forth my breathing in quest of knowledge, and then called to myself; and thus continued in exhaling and inhaling my breaths, as flowers let out and contract their fragrance by turns.

व्योमस्थचित्तवलितः स प्राणपवनो मया।
अग्रस्थस्य मुखाग्रस्थे जन्तोः प्राणे नियोजितः।।१०।।

My breath being accompanied with my mind, was reposed in the air before me; and then it was with the air inhaled by the pupil sitting before me, and intromitted into his nostrils.

यः प्राणवलितः प्राणस्तेन नीतो हृदन्तरम्।
स्वेहया स्वं स्वकः सर्पः करभेणेव हिंसितः।।११।।

Thus my breath being mixed with his was admitted into his heart; as a snake is drawn in by the breath of a bear, sitting with his wide open mouth at the entrance of his hole.

ततोऽहं हृदयं तस्य प्रविष्टः प्राणवाजिना।
संकटस्थः स्वया बुद्ध्या तावेबानुसरोन्तरम्।।१२।।

Thus I entered into his heart, by means of my vehicle of my breath; and was put into difficulty of being confined therein, by my folly of following my breath in its passage into his breast.

चरद्रसाभिर्बह्वीभिर्नाडीभिरभितो वृतम्।
कुल्याभिः स्थूलतन्वीभिर्बाह्यदेशमिवाखिलम्।।१३।।

I passed there amidst the arteries and *aorta*, and was led through all the conduits and blood-vessels into all the nerves and veins, both large and small and inside and outside the body.

पर्शुकापञ्जरप्लीहयकृद्रक्तादिडिम्बकैः।
संकटं जीवसदनं भाण्डोपस्करणैरिव।।१४।।

I was at last confined in the cage of the ribs on both sides of the body, and had the fleshy masses of the liver and spleen presented before him. This was the painful habitation of my living soul, and these were a potful of meat set before it.

सर्वैः शलशलायद्भिरुष्णैरवयवैर्वृतम्।
निदाघतापसंतप्तैरूर्मिजालैरिवार्णवम्।।१५।।

My intestines kept coiling within me with a hissing sound, and were surrounded by a flood of red hot blood continually flowing and boiling, like the waves of the ocean heated under the hot sun shine.

नवं नवं बहिःशैत्यं नासाग्राच्चेतनात्मकम्।
जीवनायानिशं चेतो वातोन्नीतमनारतम्।।१६।।

I had fresh supplies of sweet scents, incessantly borne to my nostrils by the blowing breeze; and these tended to infuse both life to my body and sensibility to my soul.

रक्तकुट्टरसश्लेष्मवसानिःस्रावपिच्छिलम्।
घनान्धकारमुष्णं च संकटं नरकोपमम्।।१७।।

But then I was tormented as in hell-fire, by the boiling blood, bile and phlegm; in my dark and dismal dungeon. (Which was more over infected by the stink of dirt within).

उदयावयवाश्लेषस्पष्टास्पष्टमरुद्रतैः।
स्थित्यन्तानां तु वैषम्यादागामिगदसूचकम्।।१८।।

It is the free and slow passage of the vital airs through the lungs, that regulates the circulation of blood in all parts of the body; and this determines the state of the bodily humours a derangement of which tends to generation of future diseases.

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दरत्सरभसच्छिद्रावातवातेन शब्दितम्।
पद्मनालप्रणालान्तर्ज्वलदर्णववाडवम्।।१९।।

The vital airs pushing against each other, burst forth in explosion within their cavities; while the culinary fire is burning as the submarine blaze, through the tubular stomach, resembling the hollow pipe of a lotus stalk.

मिलत्पदार्थनीरन्ध्रं सितमच्छं सवायुभिः।
क्वचित्सौम्यं क्वचित्क्षुब्धं चोरैरिव पुरं निशि।।२०।।

The external air carries the particles of things, through the outer organs of sense into the body; and these then enter into the mind, either in their gross or pure state, as thieves enter into a house at night.

रसनादपरैर्नाडीमार्गविद्याधराध्वगैः।
संचरद्भिर्वृतं वातैराकारार्धार्धगीतिभिः।।२१।।

The cycle is carried with a chime by the internal winds, to all parts of the body by the passage of the intestines; as the outer air bears the low and loud sounds of songs in all direction.

तदहं हृदयं जन्तोराविशं विषमान्तरम्।
नरोऽवयवसंबाधं नरवृन्दमिवाधिकः।।२२।।

I then entered into his heart, which is difficult of access, and I passed therein with as much jostling, as a strong man makes his way amidst a thickly crowded throng of men.

अनन्तरमहं प्राप्तस्तेजोधातुं हृदन्तरे।
दूरस्थमिव यत्नेन रात्राविन्दुमिवार्करुक्।।२३।।

Soon afterwards I found the sight of some shining substance, at a distance from the heart (*i.e.* the culinary fire); as a man scorched by sun shine, finds the sight of cooling moon in the gloom of night.

यस्मात्त्रिभुवनादर्शो दीपस्त्रैलोक्यवस्तुषु।
सत्ता सर्वपदार्थानां जीवस्तत्रावतिष्ठते।।२४।।

It was the spiritual light, which reflected like a mirror all this triple worlds in itself, and threw its rays upon all things therein; it was the essence of whatever there is in existence; and the receptacle of all living souls.

काये सर्वगतो जीवः स्वामोदः कुसुमे यथा।
तथाप्योजसि किञ्जल्कैर्मुखे शैत्यं विवस्वता।।२५।।

The living soul or life, says the *śruti* pervades the whole body, as the fragrance of a flower runs through all parts of it. Yet it is the heat of the heart in which it chiefly resides, as the perfume of the flower dwells in the pistils, after the blossom is expanded by the solar heat.

तज्जीवाधारमोजस्तु प्रविष्टोऽहमलक्षितम्।
रक्षितं परितः प्राणैर्वातैः प्रच्छादनं यथा।।२६।।

I then crept unperceived into that heat, which was the cell of the living soul; and was there preserved by the vital airs from extinction, as a burning lamp in a lantern, is preserved by its interior airs from its being blown out or extinguished:(Because the light is put out in an receptacle).

ततोऽञ्जः संप्रविष्टोऽहमामोद इव मारुतम्।
उष्णांशुरिव शीतांशुं मृत्पात्रमिव वा पयः।।२७।।

I entered into that heat as fragrance passes into the air, or as the hot wind pushes into the cold air, or as water rushes into a pot. (*i.e.* I pass through sheaths, to the seat of bliss).

द्वितीयेन्द्वंशुसंकाशे शुक्लाभ्रलवपेलवे।
नवनीतगुडप्रख्ये क्षीरबुद्बुदसुन्दरे।।२८।।

I passed into the second sheath, which is as bright as moonlight and as clear as a spot of white cloud; and thence I ascend to the fair sheaths known by the names of the cells of butter, sweets and milk-white water.

तत्र पश्याम्यहं तिष्ठन्प्रवेशव्यग्रयोज्झितः।
स्वौजसीव वसन्स्वप्न इव विश्वमखण्डितम्।।२९।।

Being tired with my arduous passage through these sheaths, I returned and rested in the genial warmth of my breast, where I saw the full view of the world, appearing as a dream before my sight.

सार्कं सपर्वतं साब्धि ससुरासुरमानवम्।
सपत्तनवनाभोगं सलोकान्तरदिङ्मुखम्।।३०।।

It showed the images of the sun and moon, and the pictures of the seas and hills, with the shapes of gods and demigods and human forms; it presented also the sights of cities and countries, and the face of the sky on all sides around.

सद्वीपसागराम्भोधि सकालकरणक्रमम्।
सकल्पक्षणसर्वर्तुं सहस्थावरजंगमम्।।३१।।

It exhibited also the oceans with their islands, and the course of time and seasons and all moving and unmoving objects to my view.

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तत्स्वप्नदर्शनं तत्र स्थिरमेव समं स्थितम्।
वसाम्यत्येव निद्रान्ते निद्राऽन्ते नागता यतः।।३२।।

This vision of my dream, continued steadfast and quite alike even after I was awake, wherefore I remained in the same state after my sleep as I had been when sleeping, because the view recurred to me in my waking state, as it had occurred to me in my sleep. (*i.e.* The world is but a waking dream).

अनिद्र एव किं स्वप्नं पश्यामीति मया ततः।
परिचिन्तयता ज्ञातभिदं व्याध विबोधिना।।३३।।

Now listen to me O Hunts-man, what then I did. I said to myself, "what, is this a waking dream I see before me?" and as I was thinking in this manner, I had this knowledge of it awakened in me.

ननु नामास्य चिद्धातोः स्वरूपमिदमैश्वरम्।
स्वं यद्व्यपदिशत्येष जगन्नाम्नाम्बरात्मकम्।।३४।।

Verily it is the representation of the Divine Intellect, and it is the manifestation of the Deity himself; and all these objects under the different names, are but manifestations of the Divine spirit in various shapes in the world.

चिद्धातुर्यत्र यत्रास्ते तत्र तत्र निजं वपुः।
पश्यत्येष जगद्रूपं व्योमतामेव चात्यजत्।।३५।।

Wherever there is the substance of Intellect, there is the cosmical image of the Deity impressed upon it; in its empty vacuous form, which it never forsakes: (for aught of a gross nature).

अहो त्वद्येदमाज्ञातं यदित्थं दृश्यते जगत्।
तत्कथ्यते स्वप्न इति स्वचित्कचनमात्रकम्।।३६।।

Ah! if it is now I perceive, said I to myself, that all these appearances passing under the names of the world; are mere representation of the intellect, in the form of a passing dream.

चिद्धातोर्यत्खकचनं तत्किंचित्स्वप्न उच्यते।
किंचिच्च जाग्रदित्युक्तं जाग्रत्स्वप्नौ तु न द्विधा।।३७।।

It is a little expansion of the essence of the intellect, which is termed a dream (or an imperfect view of things); and it is also a greater expansion and extension of the same, which is said to waking; both being the display of the self-same intellectual essence.

स्वप्नः स्वप्नो जागरायामेष स्वप्ने तु जागरा।
स्वप्नस्तु जागरैवेति जागरैव स्थिता द्विधा।।३८।।

A dream is said to be dream in the waking state, and not while one continues in his dreaming state, when it appears as waking; so our waking is but a dream, whence the two states of our waking and sleeping dream.

चेतनं नाम पुरुषः स मृतेषु शतेष्वपि।
शरीरेषु महाबुद्धे कथं कस्य कदा मृतः।।३९।।

Even our death is a dream, which continued with our intellect even after our death; because the intellect which resides in the body, does not die even in a hundred deaths of the body; for who has ever heard of the death of the soul (which is same with intellect) of any body.

तच्चेतनं खमेवास्ति स्थितं तद्देहवत्कचत्।
अनन्तमविभागात्म प्रतिघाप्रतिघात्मकम्।।४०।।

This Intellect is a void and vacuous substance, dwelling in and expanding with the body; it is infinite and undivided, and remains indivisible and indestructible, both with as well as without the destructible body.

स्वभावस्याप्रतिघस्य नित्यानन्तोदितात्मनः।
परमाणोश्चिदाख्यस्य मज्जा जगदिति स्मृतः।।४१।।

The vacuous particle of the intellect, which is indestructible by its nature, and shines forth eternally and *adinfinitum* by itself; has the so called world for its pith and sap and ever attached to itself.

चिद्व्योम्न उदरे भान्ति समस्तानुभवाणवः।
तथा यथावयविनो विचित्रावयवाणवः।।४२।।

The vacuum of the intellect, contains within its bosom, the minute particles of ideas; each of which represents a part of the great variety of objects, that compose its totality; "(as parts of an undivided whole)."

निवृत्तो बाह्यतो जीवो जीवाधारे हृदि स्थितः।
रूपं स्वं स्वप्नसर्गोऽयमिति वेत्ति चिदाकचान्।।४३।।

The soul breaking off from its view of the visibles, rests in its receptacle of heart; and sees the various sights in its dream, which are unfolded by the intellect before it.

बाह्योन्मुखं बहिर्जाग्रच्छब्दितं कचितं स्वकम्।
रूपं पश्यति जीवोऽयमन्तस्थं स्वप्न इत्यपि।।४४।।

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Again the soul being inclined to the outer mind of sights, exposed before it by its own intellect; it comes to see the visions of the external objects, which pass under the phenomenal world.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः।
प्रसृतो जीव इत्यन्तर्बहिश्चैकात्मकः स्थितः।।४५।।

The soul sees in itself and in the same state, the sights of all things both within and without it; such as, this earth and sky, the winds and waters, the hills and cities, and all things spread on all sides.

अर्कोऽर्कबिम्बसंस्थोऽपि यथेहापि स्थितस्त्विषा।
तता जीवो जगद्रूपो बहिरन्तश्च संस्थितः।।४६।।

As the solar disc which is situated in the heaven above, appears also in the waters below in full blaze; so the soul is situated both in the inside and outside, in the form of the world, (or with the form of imprest ideas in it).

अन्तःस्वप्नो बहिर्जाग्रदहमेवेति वेत्ति चेत्।
चिदात्मको यथाभूतं मुच्यते तदवासनः।।४७।।

Therefore knowing that it is the intellectual soul, that sees the internal dream and the external world in itself; whose abstains from craving anything is surely blest; (because he has every thing in himself. (Every soul or mind being full of the thoughts and sights of all things in itself, can be no more in want of anything).

अच्छेद्योऽयमदाह्योऽयमपि जीवोऽन्यथा वदन्।
द्वैतसंकल्पयक्षेण मुह्यत्येव शिशुर्यथा।।४८।।

The soul is both in severable and uninflammable, (*i.e.* it can neither be cut as under or burnt away): and whose says otherwise, he must be betrayed by the delusion of duality, as a boy is decoyed by the deceitful yakṣa (hocus-pocus).

अन्तर्मुखोऽन्तरात्मानं बहिः पश्यन्बहिर्मुखः।
आस्ते जीवो जगद्रूपं यत्स्वन्ते स्वप्नजाग्रती।।४९।।

He who sees his inward soul, to view the world internally in itself, is said to be dreaming in himself; and whose finds his soul looking outwardly on the external world, is known to be waking.

इति चिन्तयतः किं स्यात्सुषुप्तमिति मे मतिः।
जाता तेन सुषुप्तांशमन्वेष्टुमहमुद्यतः।।५०।।

Thinking so for regarding the dreaming and waking states; I was a inquisitive to know the state of sound sleep, and went on making my inquiries therein.

यावत्किं दृश्यदृष्ट्यान्तस्तूष्णीं तिष्ठाम्यहं चिरम्।
निश्चित्त इति संवित्तिः शमा नान्यत्सुषुप्तकम्।।५१।।

But I thought of what good is the sight of the visible to me? Better remain quiet in myself, because it is the thoughtless oblivion, and consciousness of self, is true insouciance or the stupor or *suṣupti-somnum* or hepnotism.

नखकेशादि देहेऽस्मिन्विदिताविदितं यथा।
न जडं च जडं चैव सुषुप्तं चेतनात्मनि।।५२।।

As the hair and nails of the body, are never thought of, though they are well known to belong to and to be attached to it; so the mind is quite unconscious of all material and immaterial objects in nature, in its state of sound sleep when it rests in its self-consciousness alone.

संवित्त्या किं श्रमार्तोऽस्मि शान्तमासेवि मानसम्।
इत्येकपरिणामत्वान्नान्यदस्ति सुषुप्तकम्।।५३।।

Tired with the rambles and sights of my waking and dreaming states, I sought my quiet rest in the state of my thoughtless self consciousness; and this being the sole aim and end of sound sleep, there is no other meaning of the *suṣuptas* hypnotism.

एतन्निद्राघनं जाग्रत्यपि संभवति स्वतः।
न किंचिच्चिन्तयाम्यासे शान्त इत्येकरूपकम्।।५४।।

It is possible even in the waking state, to have this sound sleep of *suṣupta* hypnotism; by our determination of thinking of naught, save that of sitting quiet in one and same state (of abstractedness).

एषावस्था यदा याति घनता मुच्यते तदा।
निद्राशब्देन तन्वी तु स्वप्नशब्देन कथ्यते।।५५।।

The state of abstraction being arrived at, is termed *suṣupti*-sound sleep; but when the sleep is light (*Vikṣepa*), it is called *svapnam-somnum* or dream.

सुषुप्तमिति निश्चित्य तुरीयान्वेषणामहम्।
प्रवृत्तः कर्तुमुद्युक्तो युक्तः परमया धिया।।५६।।

Having ascertained my torpor to the hypnotic *suṣupti*, I was resolved to seek after the *turīya* or

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fourth state of supreme bliss; and with this resolution, I set out in search of it with my best introspection and diligence.

यावद्रूपं तुरीयस्य किंचनापि न लभ्यते।
सम्यग्बोधादृते शुद्धात्प्रकाशस्तमसो यथा।।५७।।

I tried my utmost, but could get no indication of its true form and feature; and found out at last, that it was not to be had without our clear-sightedness, as the sunlight is imperceptible to the dim-sighted eye.

यथास्थितमिदं विश्वं सम्यग्बोधाद्विलीयते।
यथास्थितं च भवति न च किंचिद्विलीयते।।५८।।

That is called clear-sightedness, wherein our view of the world, as it appears unto us is utterly lost; and whereby we see in that light in which it exists in the Divine Mind.

अतः स्वप्नो जागरा च सुषुप्तं च तुरीयके।
सयथास्थितमस्तीदं नूनं नास्ति च किंचन।।५९।।

Therefore the three states of waking, dreaming and sound sleep, are all included under this fourth state; wherein the world is seen as it exists, in the light of a nihility.

कारणाज्जगदुत्पन्नं ब्रह्मेत्थमवस्थितम्।
जगत्तया शान्तमजं बोध इत्येव तुर्यता।।६०।।

This then is the *turīya* or ultimate view of the world, that it is produced by no cause and from nothing; but it is Brahma himself that exists in this state of tranquility, from all eternity.

असंभवात्संभवकारणानां
न जायते किंचन नाम सर्गः।
चिच्चेतनेनैव हि सर्गसंवित्
स्वयं गृहीता द्रवताम्बुनेव।।६१।।

The impossibility of the pre-existent and primordial causes, precludes the possibility of the production of anything and of the creation itself; it is the Intellection of the intellect only, that gives rise to the conception of creation; as it is the nature of water to assume its fluidity and exhibit its dilation.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० वि० जाग्रत्स्वप्नसुषुप्ततुरीयवर्णनं नाम सप्तत्रिंशदधिकशततमः सर्गः।।१३७।।

CHAPTER 138

THE PERVASION OF THE MIND THROUGHOUT THE UNIVERSE

Argument. The joining of the two souls of the sage and his pupil together made them twain, and gave a two fold view of objects; but their union in unity made them one, and presented the one and same view of things to both the united pair.

तापस उवाच

गन्तुमेवं विचार्याहं ततस्तत्संविदैकताम्।
प्रवृत्तश्चौत्तमाञ्चेन सौरभेणेव सौरभम्।।१।।

The ascetic sage continued: I then thought of being united with his consciousness, and breathed out the breath of my life to be joined with his, as the ripe *mango* sends forth its flavour, to mix with the fragrance of lotus flowers.

यावत्तच्चेतनं तस्य तमोजोधातुमत्यजम्।
प्रवृत्तं बाह्यसंवित्तौ समस्तेन्द्रियसंविदा।।२।।

I did not forsake my vital heat (or energy), until I entered into his intellect; and began with infusing my outward sensations, into the organs of his external senses.

संविदं संविदा गृह्णंस्तान्बाह्येऽन्तरपि क्षणात्।
अहं प्रसृतवांस्तत्र तैलबिन्दुरिवाम्भसि।।३।।

I then attracted my outward sensations, by the internal sensibility of my heart, and mixed them with those of his, as a drop of oil is mixed with and dilated in water.

तत्संविदि तथैवाथ यावत्परिणमाम्यहम्।
भुवनं दृष्टवांस्तावत्सर्वं द्विगुणितं स्थितम्।।४।।

As my sensuousness was intermingled with his sensations, I became sensible of a duplex feeling of all external objects, which appeared in their reduplicated forms to my senses.

दिशो द्विगुणतां यातास्तपतस्तपनाबुभौ।
भूमण्डले द्वे संपन्ने द्वे वै द्यावौ समुत्थिते।।५।।

All things on all sides seemed to be doubled about me, and there appeared two suns and two moons to be presented to my sight. So the heaven and earth appeared in their two fold forms before me.

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वदनप्रतिबिम्बे द्वे दर्पणप्रतिबिम्बिते।
यथा भातस्तथा भाते मिश्रिते ते जगच्चितम्।।६।।

As one face is seen as two in some glasses, so all things presented their double forms to the mirror of my eyes. And all these biplex shapes seemed to be as closely united together as the world (*i.e.* the body and mind).

तैलवद्भाति कोशस्थं यच्चेतनतिलद्वये।
तस्मिञ्जगद्द्वयं तत्तत्तथा भाति विमिश्रितम्।।७।।

And as the same intellect resides in the form of oil in two sesame seeds, so I saw the two worlds mixed up together with my intellect united with his in his body.

संविद्द्वितयकोशस्थे मिश्रिते अप्यमिश्रिते।
ते उमे जगती भाते समे क्षीरजले यथा।।८।।

And though my consciousness was united with his in the same body, yet it was not wholly assimilated with his (owing to the difference of our desires); but they view the world respectively, in the different lights of milk and water: (*i.e.* as appearing pleasant to the one and painful to the other).

निमेषाद्दृष्टमात्रेण सा तत्संविन्मया ततः।
सकलैवात्मतां नीता परिमित्येव संविदा।।९।।

Yet as I looked awhile into his consciousness, and compared and measured it with mine; they were both found to be the same thing and of the self same essence. (Consciousness is joint knowledge of ourselves in connection with others).

ऋतुर्ऋत्वन्तरेणेव सरितेवाल्पिका सरित्।
वातेनामोदलेखेव धूमलेखेव वार्मुचा।।१०।।

My consciousness was joined with his in the same manner, as one season joins with another (at its end); or as the confluence of two rivers runs together, and as the smoke mixed with the clouds, or the wind carries the fragrance of flowers with it.

एतक्वेनाशु संवित्तेर्ययौ मे जगदेकताम्।
दुर्दृष्टेर्द्विवपुश्चन्द्रः सुदृष्टेरेकतामिव।।११।।

This our consciousness being mixed up together, the double view of the world now became one; just as the erroneous sight of the two moons in the sky, is soon changed to one upon a right its right view.

ततो मे तच्चितिस्थस्य स्वं विवेकमनुज्झतः।
अल्पीभूतः स्वसंकल्पस्तत्संकल्पस्थितिं गतः।।१२।।

Then my power of discernment which was in his person, became finer and finer without wholly losing itself in his, and resided together in his very body.

तच्चित्तवृत्त्यैव ततो बाह्यमालोकयंस्ततः।
अभुञ्जि तद्दिनाचारं तत्तद्धृदयमत्यजन्।।१३।।

Afterwards the faculties of the mind which resided in his breast, were found to be directed to the observation of external objects; and to take delight in noticing the occurrences of the day (*i.e.* the present objects).

ततो यदृच्छयैवासौ शनैर्निद्राकुलोऽभवत्।
पद्मः सायमिवापीय पयो भुक्त्वान्नमुच्छ्रमः।।१४।।

He being at rest from his weariness, after taking his meal and drink; felt drowsy and inclined to sleep, as the lotus flower shuts its petals at nightfall, after sucking the nectarious liquid of the lake.

प्रसृतं दिग्निकुञ्जेषु रूपालोकक्रियाकरम्।
संजहार बहिश्चित्तं सायमर्को रुचिं यथा।।१५।।

He withdrew his mind from observing occurrences, that circulated all about the busy scene of the external world; as the setting sun retrenches his rays from the face of the world, as he goes to take his rest in the evening.

सह चित्तेन तास्तस्य समस्तेन्द्रियवृत्तयः
हृत्कोशमविशञ्छन्नाः कूर्मस्येवाङ्गसंधयः।।१६।।

The functions of his senses receded into heart, and the operations of his mind retired to his brain, and remained hidden therein, like the members of a tortoise drawn inside its shell.

मुद्रिता हृदयाकारास्त आसंश्चक्षुरादयः।
लोष्टरूपा मृतावेव लिपिकर्मार्पिता इव।।१७।।

His eye-lids were closed, as his hearts ha shut up; and he remained as dead as a lifele block or as a figure in painting or statuary.

अहं तच्चित्तवृत्त्यैव सहसोन्नम्य तत्स्थितः।
तच्चित्तानुविधायित्वात्तत्तद्धृदयमाविशम्।।१८।।

I also followed the course of his mental faculties, and settled with them in his mind, and my senses being under the direction of the mind

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were reposed in the recess of his heart. (The sensations are said to pass from their organs, and run through the veins and arteries to the recess of the heart).

संहृत्य बाह्यानुभवमन्तरेव तदोजसि।
क्षणमन्वभवं शून्यं सुषुप्तं तल्पकोमले।।१९।।

Then insensible of all outward perceptions, and their conceptions too in my mind; I remained with that heat (or spirit) in me, as sleeping on a soft bed, and perceiving naught but a void all about me. (This is termed the blissful state of *ānanda-maya*-felicity).

कल्मात्रपानबहुलैर्निबिडास्वपि नाडिषु।
सुषिरास्वेव वा वायुर्न निर्यात्येव याति च।।२०।।

And as the breathing of our vital breath, was neither obstructed in the *aorta*, nor passed with rapidity through the lungs, as it does it cases of excess in eating and drinking and fatigue, it passed evenly by its passage of the nostrils.

यदा तदात्मकात्मैकपरो हृदि सहस्थितम्।
अप्रधानीकरोत्येतच्चित्तं स्वार्थस्वभावतः।।२१।।

Then our souls remained with the supreme soul in the breast, and kept the course of the naturally ungovernable mind under subjection (f the blissful soul).

स्वार्थमात्रोऽद्य तस्यान्तः परकृत्यं न कस्यचित्।
कचति स्वार्थसत्तायामेतदेव वपुर्यतः।।२२।।

The soul is then employed in its consciousness of supreme bliss in itself, and takes no notice of the actions of others; and the body also then rests in perfect blissfulness, in that state of sound sleep. (Sound sleep of hibernation or hypnotism is the perfect rest of the body and soul, when undisturbed by dreams).

श्रीराम उवाच

मनः प्राणवशादेव मनुते किं महामुने।
स्वरूपं मनसो नास्ति तस्मात्तत्केवलं च किम्।।२३।।

Rāma asked: Say sir, what does the mind do now in its subjection under the vital breath, which was the cause of its operations in the waking state? The mind has no form also beside the breath, how then does it subsist without the same.

देह एवेह नास्त्येव स्वानुभूतोऽप्ययं निजः।
मनसः कल्पनात्मेदं वपुः स्वप्ने गिरिर्यथा।।२४।।

Vasiṣṭha replied: Even so, there is neither the body beside its being the notion of one's self; it is the imagination of the mind alone that makes the body, just as the dream causes the appearance of a mountain and other things. (There is no existence of the mind independent of the vital air of breathing. gloss).

श्रीवसिष्ठ उवाच

तच्चित्तमपि नास्त्येव चेत्यार्थाभावयोगतः।
सर्गादौ कारणाभावाद्दृश्यानुत्पत्तिहेतुतः।।२५।।

So there is not the mind also in absence of its idea or thought of something; as there is no production of the visible world, for want of its cause at the beginning of creation. (Therefore the phenomenal world is only the effect of our previous reminiscence. gloss).

अतः सर्वमिदं ब्रह्म तच्च सर्वात्मकं यदा।
तदा विश्वमिदं विष्वगस्त्येव च यथास्थितम्।।२६।।

Therefore all these are forms of Brahma, as he is the soul of all; and the world itself is not otherwise than the image of god. (Hypothesis of theological Pantheism, that all things are manifestations of god).

अस्ति चित्तादि देहादि तद्ब्रह्मैव च तद्विदाम्।
यादृक्तत्तद्विदामेतदस्माकं विषये न तत्।।२७।।

The mind and body are both Brahma, to them that know the truth; though they are otherwise to our knowledge of them, than what your are in theirs. (The common knowledge of them, is that of Soulism).

यथेदं त्रिजगद्ब्रह्म यथेति विविधात्मकम्।
अत्रेमं राजपुत्र त्वं वर्ण्यमानं क्रमं शृणु।।२८।।

The manner in which the triple world is Brahma, and how he is the soul of all these varieties; is as you, O intelligent prince, shall now hear me to relate unto you.

अस्ति चिन्मात्रममलमनन्ताकाशरूपि यत्।
सर्वदा सर्वरूपात्म न जगन्न च दृश्यता।।२९।।

There exists for ever the only pure Intellect (or Intelligence), which is of the form of infinite vacuum; and it is that alone which shows itself

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always in all forms, without being either the world itself or its visible appearance. (The formless god exhibits all forms).

सर्ववित्त्वात्तु तेनेदं मनस्त्वं चेतितं स्वतः।
रूपमत्यजता शुद्धं बुद्धमाधिविवर्जितम्।।३०।।

The Lord being omniscient, took upon him the form of hypostatize of the mind, without forsaking his nature of pure intelligence, and exemption from disease and decay (which the material body is subject to).

मनसा कल्पितं तेन यद्वै सरणमात्मनः।
तदेतत्प्राणपवनं विद्धि वेद्यविदां वर।।३१।।

Then as the Lord thought upon the movement of his mind, he assumed the substantivity of the vital breath upon himself; and know, O Rāma, that best know the knowable, that these are but modalities of the self-same being of god.

प्राणतैषा यथा तेन कल्पितेवानुभूयते।
तथैवेन्द्रियदेहादि दिक्कालकलनादि च।।३२।।

Now as this inflation of the air, appears to be a model form of the Divine essence; so the sensations and bodily perceptions, and the entities of space and time, are but various modifications of the same being.

इति विश्वमिदं विष्वक् चित्तमामखण्डितम्।
चित्तं तु चित्परं ब्रह्म तस्माद्ब्रह्मेदमाततम्।।३३।।

Thus the whole world is entirely the formation of the Divine Mind, and as the this mind is the very intellect of the supreme Brahma; so the totality of creation is only the expansion of the mind of Brahma himself.

अनाकारमनाद्यन्तमनाभासमनामयम्।
शान्तं चिन्मात्रसन्मात्रं ब्रह्मैवेदं जगद्वपुः।।३४।।

The formless Brahma who is without his beginning and end, who has no reflexion of himself, and is free from disease and decay, is the quiet intellect and the only quiescent *Ens* of Brahma, that was the whole universe for its body. (Whose body nature is, and god the soul. Pope).

सर्वशक्ति परं ब्रह्म मनःशक्त्या यथा स्थितम्।
यत्र तत्र तथा रूपं स्वमेवानुभवत्यलम्।।३५।।

The supreme being omnipotent, and so the mind also retains its potency every where, though it remains as empty air.

संकल्पात्म मनो ब्रह्म संकल्पयति यद्यथा।
तत्तथैवानुभवति सिद्धमाबालमीदृशम्।।३६।।

The volitive mind is Brahma, which immediately produces in itself, whatever it wills at any time; and the reproduction of every thing in the mind, is a truth too well known even to boys.

प्राणीकृतः स्वयमयं ननु चेतसात्मा
देहीकृतस्त्रिभुवनीकृत एव नाद्यः।
देहीकृतः खवपुरेव गिरीकृतश्च
स्वप्नेषु कल्पितपुरीपवनुभूतमेतत्।।३७।।

Now behold, O Rāma the almighty power of the mind, which at first made itself (or became) a living being by its breathing; and then an intelligent being, by its power of thinking; and next became the living soul, with its body, it made the three worlds, and became the prime male in the form of Brahma; it became embodied from its aerial of its own will of *virāj*; thus it created every thing in itself of its own will, as men produce all things in their imagination, and see the cities of their fancy in dream.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अवि० वि० चित्तसर्वात्मकताप्रतिपादनं नामाष्टत्रिंशदधिकशततमः सर्गः।।१३८।।

CHAPTER 139

DESCRIPTION OF THE DISSOLUTION OF THE WORLD

Argument. Predominance of the mind over the vital breath, and the view of final Dissolution in Dream.

श्रीवसिष्ठ उवाच

चित्तमेव जगत्कर्तृ संकल्पयति यद्यथा।
असत्सत्सदसच्चैव तत्तथा तस्य तिष्ठति।।१।।

Vasiṣṭha related: Whatever the mind wills, regarding the creation of the world, the same immediately appears before it; whether it be the production of the non-existent to view, or annihilation of existing once, or the representation of one as the other *prātibhāṣika*.

तेन संकल्पितः प्राणः प्राणो मे गतिरित्यपि।
न भवामि विनानेन तेन तत्तत्परायणम्।।२।।

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[Now in an answer to Rāma's question, "how does the mind subsist or have its action or thought without being moved by the vital breath, be says that] whenever the mind fancies itself as the vital breath, and can neither subsist nor do any thing without its being actuated by the air of respiration; it is then said to be subject to vitality (*i.e.* to exist with the breath of a living being and no more).

अहं कतिपयं कालं ननु प्राणविनाकृतः।
न भवामि पुनर्नूनं भवाम्येवेति कल्पितम्।।३।।

It thinks it cannot live long without the association of respiration; (as in state of transient and breathless dream) but must come back to its life and living action (of thinking) with the return of breathing. (The thinking power of the mind is suspended with the breathing, in the states of dreaming and wondrous sight seeing).

यत्र तेनाङ्ग तत्रैतत्प्राणेनाशु क्षणाद्वपुः।
उदितं पश्यति मनो मायापुरमिवाततम्।।४।।

Again as the mind fancies itself to be accompanied with the vital breath in some living body; it finds itself instantly joined with same, and beholds the world rising as an enchanted city to view.

न भवाम्येव भूयोऽहं प्राणदेहविनाकृतः।
दृढनिश्चयभागित्थं चितो भवति नो पुनः।।५।।

The mind thinks of the convenience of its union with the vital breath and body; and with this pursuability it is pleased to remain for ever as a triplicate being, combined with its intellectuality, vitality and corporeality.

दोलायितं तु संदेहाद्दुःखमास्ते कुनिश्चयम्।
विकल्पैनैवमस्यैतज्ज्ञानान्नाल्पेन यास्यति।।६।।

Know now that the uncertainty of knowledge, which keeps the mind in suspense, is the cause of great woe to mankind; and that there is no way of getting rid of it except of the true knowledge of *tattvajñāna*.

यस्यायमहमित्यस्ति तस्य तन्नोपशाम्यति।
वर्जयित्वात्मविज्ञानं केनचिन्नाम हेतुना।।७।।

He who has the knowledge of the distinction of his self and another (*i.e.* of the ego and non-ego the subjective and objective as different from another); can have no redress from his error, save by means of his spiritual knowledge of the only spirit.

नान्यत्र प्रथते ज्ञानं मोक्षोपायविचारणात्।
ऋते तस्मात्प्रयत्नेन मोक्षोपायो विचार्यताम्।।८।।

There is no way to true knowledge, except by means of the investigations of liberation; therefore be employed with all vigilance to inquire into the means of liberation.

किलाहमिदमित्येव नाविद्या विद्यते क्वचित्।
मोक्षोपायादृते नैतत्कुतश्चिदयतेऽन्यतः।।९।।

Verily the very conceptions of ego and *alias* I and another are erroneous, and proceed from utter ignorance; and there is no other means to remove them, except by means of liberation. (The knowledge of *ego* and *tu* is the bondage of the soul: and the want of egoism and tuism, leads it to its liberation from all).

एवं यन्मनसाभ्यस्तमुपलब्धं तथैव तत्।
तेन मे जीवितं प्राणा इति प्राणे मनः स्थितम्।।१०।।

Hence any thought which is habitual to the mind, comes to be firmly impressed upon it in time; and hence the idea that the vital breath is one's life and all, makes his mind dependent upon the breath. (*i.e.* As the thought of one's being this or that, makes him as such; so the firm belief of the mind as breath, makes its subject to the same).

देहे सौम्ये स्थिते प्राणे मनो मननवद्भवेत्।
क्षुब्धे प्राणगतं क्षोभं पश्यन्नान्यत्प्रपश्यति।।११।।

So also when the body is in a heathful state with its vitality, the mind is dependent to it and has its free play; but being in ill health, it feels its life embittered and forgets to know itself in its true nature.

यदा स्वकर्मणि स्पन्दे व्यग्रः प्राणो भृशं भवेत्।
तदा तदीहितव्यग्रः प्राणो नात्मोद्यमी भवेत्।।१२।।

When the respiration is quick in discharging the duties of the body, and the mind is engaged in its busy thoughts, then neither of them capable of meditation, unless they are repressed in the breast.

एते हि प्राणमनसी त्वन्योन्यं रथसारथी।
के नाम नानुवर्तन्ते रथसारथिनौ मिथः।।१३।।

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These two the mind and respiration, stand in relation of the car and driver to one another, and what living being is there, that is not drive along by them in their train?

इत्यादिसर्गे स्वात्मैव चेतितः परमात्मना।
तेनैषाद्यापि नियतिर्नाबुधानां निवर्तते।।१४।।

It was in this manner that the supreme spirit, have ordained the mind and vital breath, in the very beginning of creation; and therefore this law of their co-operation, continues unaltered to this day.

देशकालक्रियाद्रव्यैर्मनःप्राणशरीरिणाम्।
प्रयान्त्यधिगता देहेष्वरूढानां परे पदे।।१५।।

Hence the mind and vital airs are acting in concert in all living bodies, and conducting them at all times in all places in their stated course or action all along; (except those of yogis who have repressed them under their subjection).

स्वं प्राणमनसी साम्यात्कुर्वती कर्म तिष्ठतः।
वैषम्याद्विषमं चैकं शान्ते शान्ता सुषुप्तता।।१६।।

The co-equal course of both, serves to the regular conducts of the functions of life (as in the waking state); but their unequal course, produces dissimilar effects; (as that of dreaming when the mind alone is active; and the inactivity of both causes the inertness of the body and soul (as in the state of sound sleep).

यदाहारादिरुद्धासु नाडीषु क्वापि पिण्डितः।
शान्तमास्ते जडः प्राणस्तदोदेति सुषुप्तता।।१७।।

When the intestines are blocked by the cycle of food taken into them, and the breathing becomes dull and slow; the mind also becomes calm and quiet, and then ensues the blissful state of sound sleep.

नाडीष्वन्नावपूर्णासु तथा क्षीणासु वा कल्मात्।
निःस्पन्दस्तिष्ठति प्राणस्तदोदेति सुषुप्तता।।१८।।

When the stomach is filled with food, and the lungs are languid with weariness, the breathing then remains without its inflation, and brings on state of sweet and sound sleep of *suṣupti* or *hypnotism*.

नाडीनां मृदुरूपत्वात्पूर्णत्वाद्वा व्रणोदरे।
क्वापि प्राणे स्थिते लीने निःस्पन्दास्ते सुषुप्तता।।१९।।

Again when the intestinal parts are cool and phlegmatic, or exhausted by effusion of blood owing to some sore or wound, and the breathing being stopped in the body, there comes the state of numbness of sleep.

तापस उवाच

अथ यस्य प्रविष्टोऽहं हृदये सोऽभवन्निशि।
सुषुप्तघननिद्रालुराहारपरितृप्तिमान्।।२०।।

The ascetic said: Then I had entered into his heart, it became all dark to me as night; and he fell into a sound sleep, from his satiety with the fullness of his food.

तेन सार्धमहं तत्र तच्चित्तेनैकतां गतः।
सुषुप्तनिद्रां सुघनां गुणीभूतोऽनुभूतवान्।।२१।।

I was there assimilated into one with his mind, and lay in deep sleep with himself without any effort of my own.

ततोऽन्धस्यस्य जीर्णेऽन्तर्नाडीमार्गे स्फुटे स्थिते।
प्राकृते स्पन्दिते प्राणे सुषुप्तं तनुतां ययौ।।२२।।

Then as the passage of his lungs was reopened, after digestion of food in his stomach; his breathing resumed their natural vibration, and he began to breath out slowly and softly in his slumbering state.

सुषुप्ते तनुतां याते हृदयादिव निर्गतम्।
अपश्यमहमत्रैव भुवनं भास्करादिमत्।।२३।।

After the sound sleep had become light and airy, I beheld the sunny world arising out of my breast, and appearing manifest before me in my dream.

तच्च क्षुब्धार्णवोत्थेन पूर्यमाणं महाम्भसा।
विमुक्तेनेव कल्पाभ्रैरभ्रंकषतरंगिणा।।२४।।

This world seemed to rise out of the troubled ocean, and to be filled with water (seas) upon its surface; it was released from the darkness of diluvian clouds, which had enveloped it, like the mists overhanging on oceans.

प्रोह्यत्पर्वतपूरेण महावर्तविराविणा।
वहद्वनालीतृण्याढ्यैर्व्याप्तेनोन्मूलितागया।।२५।।

The was a hurricane blowing over it, bearing aloft the rocks and stones, in its whirling and uproarious course; and carrying away uprooted arbours, with the furze and grassy turfs along with them.

पूर्वमेवावदग्धायास्त्रिलोक्याः खण्डखण्डकैः।
पूर्णेन परितः प्रौढैः खपुराद्रिमहीमयैः।।२६।।

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It was carrying away and casting all about, the fragments and remains of the last conflagration of desolation; and hurling down the detachments of celestial cities from high.

अहं तत्रैव पश्यामि यावत्कस्मिंश्चिदास्पदे।
कस्यांचित्पुरि कस्मिंश्चिद्वहे वध्वा पुरे स्थितः।।२७।।

Then as I was looking at a certain place, I found my self situated with my consort in one of the abodes of a splendid city rising at that spot.

सदारः सहभृत्योऽहं सपुत्रः महबान्धवः।
सहभाण्डोपस्करणः सगृहोऽपहृतोऽम्भसा।।२८।।

And there as I was sitting in company wit my consort and children, and attended by my friends and servants, and supplies with dishes and cups of food and drink, I was all on a sudden carried away by the waves of the deluging waters.

उह्यमानं क्षयाम्भोभिस्तद्वहं तच्च पत्तनम्।
लङ्घ्यमानं द्रुमाकारैः पूर्यमाणं च वारिभिः।।२९।।

The flood swept me away together with the edifice and the city, wherein we were situated; and we were floating on the tops of mountainous waves, and buffeting in the water.

बृहत्कलकलारावं जेतुमब्धिमिवोद्यतम्।
अतिक्षुभितवास्तव्यमनपेक्षितपुत्रकम्।।३०।।

There rose a loud dashing noise louder than the roaring sea; I was stunned by the strider, and was insensible of the fates of my family.

आवर्ततरलाढ्याभिर्वृत्तिभिर्व्यूढमाकुलम्।
साक्रन्दोरस्ताडनोत्कजनजम्बालभीषणम्।।३१।।

Men were driven away and hurled down into the whirling eddies, and were buried deep into the dreadful mud, with their wailings and loud cries, with the beating of their breasts.

स्फुटत्कुड्यत्रुटत्काष्ठरटच्छङ्कुकृतोद्रटम्।
प्रपतच्छादनच्छत्रगवाक्षस्थाङ्गनामुखम्।।३२।।

The houses and huts were breaking and cracking their beams and posts were splitting, the pillars and supports were bursting, and the roofs and coverings were falling down, while the females were looking out with their faces fixed at the windows. (*i.e.* Women stared from within the doors and windows and dared not to stir without).

इति यावत्क्षणं पश्यन्नहं तद्भावमागतः।
परिरोदिमि दीनात्मा तावत्तत्सकलं गृहम्।।३३।।

As I was looking awhile at all this, being affected at the sight; and was weeping sorrowfully at the event, I saw the whole edifice falling down on the ground.

चतुर्धा भित्तिभेदेन वृद्धबालाङ्गनान्वितम्।
जगाम शतधा वीच्यां शिलायामिव निर्झरः।।३४।।

The walls on the four sides broke down, and buried the old and young and female inmates under them; and these were borne away by the waves at last, as the impetuous waterfall carries away the shattered and scattered stones to a hundred different ways.

उह्यमानोऽहमभवं ततः प्रलयवारिणि।
त्यक्तसर्वकलत्रादिचित्तः प्राणपरायणः।।३५।।

I was then blown away into the waters of the deluge, leaving behind me my family and friend; and accompanying only my mind and vital breath with me.

क्षिप्तस्तरङ्गजालेन योजनाद्योजनव्रजे।
उह्यमानद्रुमशिखाज्वालान्तरितजर्जरः।।३६।।

I was tossed about by the waves, and borne away to the distance of leagues after leagues; and was thrown upon the floating woods, which roasted me by their in burning wild-fire.

काष्ठकुड्यतटीपीठकटुसंघट्टघट्टितः।
आवर्तनृत्यपातालतले गत्वोत्थितश्चिरात्।।३७।।

I was dashed against the floating planks and timbers, and slashed in many parts of my body, then falling into a whirlpool I was hurled into the abyss of *pātāla*.

चलाचलागमापायवलह्गुलुगुलारवे।
जले बहुलकल्लोले मग्नोन्मग्नः पुनः पुनः।।३८।।

Being thus tossed all about, and hurled up and down, I had been for a long time, buffeting amidst the waves and waters, and their gurgling, roaring and rumbling sounds.

संघट्टभग्नशैलेन्द्रपङ्किले सलिले क्षणम्।
पल्वले वारण इव मग्नः सत्पयसोद्धृतः।।३९।।

I was then buried under the mud, caused by the friction of the drowned mountains against one another; and was again lifted upward like an elephant, by the influx of a flood of water.

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यावदाश्वसिमि क्षिप्रं डिण्डीरे चाद्रिखण्डके।
तावदेत्य हतो वेगाद्वैरिणेवातिवारिणा।।४०।।

As I was halting on a hill covered with foam and froth; immediately I was run over by a rush of water, as a man is overtaken by his enemy.

नानावलनकल्लोलजलजालजुषा तदा।
न तदस्ति न यद्दृष्टं दुःखं दुःखात्मना मया।।४१।।

Being then engulfed in the waters, and carried away by the waves and current wheresoever they pleased, I lost the sight of whatever I was seeing, and was greatly dejected in my mind.

एतस्मिन्नन्तरे तत्र तदा तत्तामसेक्षण।
यावज्जीवचिराभ्यासाद्विषादित्वात्सचेतसः।।४२।।

At this moment there, I had come to know by my reminiscence, that certain *muni* will lecture to the public, the Vasiṣṭha's address of Rāma hereafter.

प्राक्तनं संस्मृतं रूपं स्वं समाधिमयं मया।
आ अहो नु जगत्यन्यरूपेऽहं तापसः स्थितः।।४३।।

I remembered my former state of holy trance (*samādhi*) and exclaimed; O, had I been an ascetic in another world.

अहं कस्यचिदन्यस्य स्वप्नदृष्टिदिदृक्षया।
प्रविष्टोऽहमयं स्वप्ने पश्यामीमं भ्रमं त्विति।।४४।।

I have entered into the body of another person, in order to see the sights in his dreaming; and all that I am now seeing (of this flood and others), is no more than a dream, and mere error of the mind and falsehood.

वर्तमानदृढाभ्यासमिथ्याज्ञानमयात्मनि।
कल्लोलैरुह्यमानोऽपि ततोऽहं सुखितः स्थितः।।४५।।

It is from our habitual bias in the present scene, that I believed these falsehoods as true in me and though I was troubled to see myself to be borne away by the flood in my dream; yet I feel myself happy at present to find, it was but the unreality of a dream.

इदं वारितयापश्यं प्रलयाब्धिविवर्तनाः।
उह्यमानाद्रिनगरग्रामोर्वीखण्डपादपाः।।४६।।

What I saw as water, was the whirling eddy in the ocean of the universal deluge, and as false as the water of mirage; and the hills and woods, and the cities and towns, that were swept away by the flood, were as false as any visual deception.

उह्यमानामराहीन्द्रनारीनरनभश्चराः।
उह्यमानमहारम्भलोकपालपुरालया।।४७।।

There were the gods and aerials, men and women, and huge snakes also borne away by the flood; and the great cities and mansions of the rulers of men. (*i.e.* royal edifices), all floating upon the waters.

अथाहमद्रिमिश्राम्बुकल्लोलाद्रिविघट्टनाः।
मुहुः पश्यञ्जगन्नाशमनन्तरमचिन्तयम्।।४८।।

I saw the mountain merged in and mixed up with the waters, and being battered and shattered by the waves; I said the approaching dissolution of the world, and thus considered within myself.

चित्रमेष त्रिनेत्रोऽपि जीर्णं तृणमिवार्णवे।
उह्यते हा हतविधेर्नाऽकार्यं नाम विद्यते।।४९।।

There is even the god Śiva with his three eyes, swimming upon and swept away as a straw by the waves: O fie for shame! that there is nothing impossible for the fates.

चतुर्धा भित्तिभेदेन प्रकटाशयतामहम्।
पद्मानीव गृहाण्यप्सु दर्शयन्ति रवेः प्रभाः।।५०।।

Fragments of houses floating upon the waters, looked like lotus flowers flaunting under the sun-beams.

चित्रं तरङ्गवलनासु समुल्लसन्ति
गन्धर्वकिंनरनरामरनागनार्यः।
भूरिभ्रमैर्भ्रमरहारमिव ह्रदिन्यः
पद्मिन्य एव सकलामलजङ्गमाख्याः।।५१।।

It was astonishing to see the bodies of *Gandharvas*, *Kinnaras*, and of men and *Nāgas*, floating on the waters, like swarms of bees fluttering over lotus-beds in the lake.

विद्याधरीभुजलतावलितेन्दुकान्त-
कक्ष्याविभागमणिजालगवाक्षलक्ष्म्यः।
देवासुरोरगमहागृहभित्तिभागाः
सौवर्णनौगणवदम्बुभरे भ्रमन्ति।।५२।।

The fragments of the splendid edifices of the gods and demigods and others, decorated with the ornamental works of the *Vidyādharas*, were floating like golden vessels on the wide expanse of the ocean.

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मत्तेभकुम्भपरिणाहिनि कुङ्कुमाङ्के
शय्याः पयोधरभरे रतिखेदखिन्नः।
लग्नः सुखादिव करोति तरङ्गदोलाः
संशीर्यमाणमणिगेहगतोऽत्र शक्रः।।५३।।

The god Indra was floating on the glassy water, as if he were lying in his crystal palace; he mounted over the waves, as if he rode on his elephant; and was swinging on the surges as upon his cradle.

हा वान्ति वारिवलनावलितान्तरिक्ष-
मृक्षावधूतकुसुमप्रकरान्किरन्तः।
वाताः पतद्विबुधमन्दिररत्नसाना-
वुद्यानकोटरगता इव साक्षतेन।।५४।।

The waves rising to the sky, were washing the faces of the stars, and the winds were scattering them all about; as they drop down the flowers of the garden of Eden on the mansions of the gods, and as men strew the ground with fried rice.

यन्त्रोत्थहेमदृषदा सदृशाम्बुरूपं
क्षुब्धाद्रिभीमजलवीचिशिखेरितं खे।
व्यावर्तते दिवि दलावृतकर्णिकास्थ-
ध्यानैकनिष्ठपरमेष्ठिसरोजमेतत्।।५५।।

Waves as high as mountains rose to the sky, and then their breakers flying aloft like stones flung by blisters, fell upon the lotus seat of Brahma, and turned it about with the god also, who was sitting upon it in his deep meditation.

मेघा इवातिघनघुंघुघोषभीमा
वीचीचयाः गनकपत्तनविद्युतोऽमी।
वयोम्नि भ्रमन्ति कजवाजिमृगेन्द्रनाग-
वृक्षाद्रिकाननमहीतलतुल्यदेहाः।।५६।।

The clouds were roaring aloud with deep and appalling thunder, and the billows were flashing like frightful lightning in the air; elephants, horses, and ferocious lions were wondering in the atmosphere, and forests as large as the earth, were floating in the sky.

उह्यमानोदभूवीच्यामतसीकुसुमश्रियाम्।
यमोऽऽप्ययं यमेनेव वारिपूरेण नीयते।।५७।।

The dark blue waves of over-flowing waters, pushed with such violent force against one another; as if the god of destruction was propelling them one after another to the act of utter annihilation. (or as the powers of destruction were propelling one another).

एते ब्रुडन्ति सलिलेऽखिललोकपाला
नागा नगैश्च नगरैः सह लक्षसंख्याः।
लक्ष्म्याकरोदरगुहागतवारिपूर-
व्यावर्तनागुडगुडैरभिलक्ष्यपूराः।।५८।।

The waves were carrying down into the deep, the gods, men, and *Nāgas*, together with their abodes in heaven, earth and the regions below.

दुर्वारवारिवलनापरिपूरितेषु
पातालभूतलनभस्तलदिक्तटेषु।
मत्स्या इवेन्द्रयमयक्षसुरासुरौघाः
सग्रामपत्तनविमाननगा भ्रमन्ति।।५९।।

The irresistible flood having flooded over all sides, of earth, heaven and the infernal region, the bodies of the gods and demigods, were all floating together like shoals of fishes; and their heavenly cars and vehicles were swimming over on the surface of the waters, as in the field of battle.

उह्यमानस्य कृष्णस्य तनुरेवाम्बुरूपिणी।
मातृजङ्घेव वत्सस्य कष्टं बन्धनतां गता।।६०।।

The body of dark blue waters, resembled the azure form of Kṛṣṇa; and their foaming froths, likened the milk white calves about him. (The text is utterly meaningless).

अन्योन्यमावलयतामहो बुडबुडारवः।
श्रूयते देवदैत्यानां स्वस्त्रीहलहलाकुलः।।६१।।

The waves pushed one another, with the *burber* sound for drowning every thing; and the females both of the gods and giants were heard to wail aloud with cries of *hala* and howling. (*Hala* is the exclamation of wailing, corresponding with *waīla* in Persian).

कोलाहलाकुलपुरोत्तमवेगपात-
विक्षुब्धवारिपटलीवलिताम्बरासु।
दिक्षु भ्रमज्जलदजालघनास्विवैष
संलक्ष्यते जलमयः स्फुटकुड्यबन्धः।।६२।।

The loud cries raised by all, at the falling down of their houses, were resounded by the waters on all sides; and the clouds roving over the rolling waves, appeared as the covers of fallen and floating domes.

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हा कष्टमेष तरसा पयसापनीत
आवर्तवृत्तिपरिवर्तनया स्वधस्तात्।
एते कुबेरयमनारदवासवाद्याः
प्राणान्पयोभ्रमपटलैर्विधुरास्त्यजन्ति।।६३।।

Ah it was piteous to behold, how the whirling waters of whirlpools, hurled down even the gods into the deep; and how Indra, Yama, and Kuvera, breathed out their last breaths in the form of flying and flimsy clouds.

प्राज्ञाः प्रशान्तजडदेहमिहोह्यमानं
मानोज्झिताः शवतयैव च तद्वहन्ति।
ब्रह्मेन्द्रविष्णुपुरखण्डकसंकटाम्बु-
संघट्टनेन कटुकुट्टनदृक्षु तेन।।६४।।

There the learned and saintly person, were carried away with the ignorant, in the shape of dead bodies and devoid of their pride; and the cities of the gods Brahma, Viṣṇu, and Indra, were swept away, all broken and crushed to pieces.

स्त्रीणां गणोऽर्धपरिपिष्ट इहैति कष्टं
कस्त्रातुमेनमपरः कुजडं समर्थः।
न ह्यन्तकस्य दशनैरभिचर्व्यमाणा
त्रातुं परस्परमियं जनता समर्था।।६५।।

The bodies of weak women, were washed and carried over by the waves, and there was no body left to save them from the grasp of death; which devoured them altogether under his horrid jaws.

पर्वतप्रतिघसर्पसर्पणाः
संसरन्ति विपुला जलोच्चयाः।
तेषु नाव इव देवपत्तना-
न्युन्नमय्य वपुराशु यान्त्यधः।।६६।।

The floods which flowed at first with their serpentine course into the caves of mountains; over-flooded them to their tops at last; and the cities of the gods, which floated at first as boats upon the waters on mountain tops, were hurled to the bottom at last.

द्वीपाद्रीन्द्रसुरासुरोरगनरैर्नागाप्सरश्चारणैः
व्याप्तं वारिविलोलितैः सरसिजैरालूनमूलैरिव।
एकाम्भोधिसरःस्थितं त्रिभुवनं कालेन निर्मूलितं
कष्टं ते कव गता महर्द्धिविभवा देवा जगन्नायकाः।।६७।।

The gods and giants and all other beings, together with their residences in heaven, and the continents and mountains on earth, were all submerged and shattered like lotus-beds by the waters; and the three worlds were turned to an universal ocean and all their grandeur and splendour were swallowed up by time, together with all the sovereign powers of earth and heaven.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० निर्वा० उ० अवि० वि० श० जगन्नाशवर्णनं नामैकोनचत्वारिंशदधिकशततमः सर्गः।।१३९।।

CHAPTER 140

WORKINGS OF IMAGINATION

Argument. The sage's situation at the end of the Deluge, and his description of the reproduction of creation.

व्याध उवाच

भगवंस्त्वादृशस्तां तामवस्थां च कथं गतः।
कथं ध्यानप्रयोगेण तदा नोपशमं गतः।।१।।

The Hunts-man said: Tell me sir, how a sage as yourself, could be exposed to that state (of the dream or delusion of the Deluge); and why were you not delivered from your meditation.

मुनिरुवाच

कल्पान्तेषु विनश्यन्ति नाशैर्नानाविधात्मभिः।
जगन्ति भ्रान्तिरूपाणि नभस्याभासरूपिभिः।।२।।

The sage replied: At the end of the *Kalpa* age, all kinds of beings meet with their destruction; namely, there is a termination of the erroneous forms of the worlds, and a cessation of the luminous bodies in the heaven.

कदाचित्क्रमशो नाशः कल्पान्ते संप्रवर्तते।
अशङ्कितं कदाचिद्द्रागेकधादिविकारतः।।३।।

Sometimes the dissolution takes place gradually at the end of a *kalpa*; and at others it comes on all on a sudden, with a simultaneous turmoil and disorganization on all sides.

तदा द्रागित्येव यदा विकृतं वारि तत्तथा।
तेन यावत्सरन्त्याद्यं तावन्नीता जलैः सुराः।।४।।

So when there was an outbreak of waters on every sides, and the gods were repark to Brahma

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the first cause of all for redress from the impending danger, they were all swept away by the overflowing tide.

अन्यच्च विपिनाधीश कालः सर्वंकषो ह्ययम्।
यत्र काले ततस्तस्मिंस्त्ववश्यंभावि तत्तथा।।५।।

Moreover, O forester! know time to be the most mighty destroyer of all things; and every thing must occur in its time, as it is predestined at the beginning. (Times devours all things).

बलं बुद्धिश्च तेजश्च क्षयकाल उपस्थिते।
विपर्यस्यति सर्वत्र सर्वथा महतामपि।।६।।

The time of one's dissolution being night, there ensues a detriment in the strength, intellect and prowess of everybody not excepting even the great. (Nothing is of any avail before fate).

अन्यच्च विपिनाधीश मयैतत्तव वर्णितम्।
स्वप्नदृष्टं किल स्वप्ने किं न संभवतीह किम्।।७।।

I have told you also, O fortunate forester! that all that is seen in a dream is mere dreaming; and nothing of it, comes to take place in reality herein.

व्याध उवाच

असदेतद्यदि विभो स्वप्नसंभ्रममात्रकम्।
कथितेन तदैतेन कोऽर्थः कल्याणकोविद।।८।।

The forester responded: Sir, if the dream is a mere falsity and error of imagination; then what was the good of your relating all this, that know well what is good and useful for mankind.

मुनिरुवाच

त्वद्बोधनात्मकं कार्यं महदस्त्यत्र बुद्धिमन्।
एतद्भ्रमात्मकं वेत्ति भवान्सत्यं तु मे शृणु।।९।।

The sage replied: There was much use of my relating all this to you, O intelligent hunts-man, for improvement of your understanding; and as you have come to know, that the visible are all as false as the sights in sleep, you shall now know what is real and true.

अनन्तरमहं तस्मिन्मत्तैकार्णवहंहसि।
जन्तोरोजः स्थितः स्वप्ने भ्रान्तं भ्रान्तो व्योलकयं।।१०

Now as long as the waters of deluge lasted, I remained seated in the heart of the said medium, and saw some other false sights in his dream.

यावत्ससकलं वारि क्वापि निर्गन्तुमुद्यतम्।
विक्षुब्धवज्रवित्रस्तसपक्षाद्रीन्द्रवृन्दत्।।११।।

I saw the waters of the deluge, to recede to the unknown region from where they had overflown; and the huge waves disappeared altogether, as when the winged mountains fled away for fear of the thunders of Indra. (Who lopped of their pinions of yore. See the legend in stanza-Book I. *Kumārasambhava* of Kālidasa).

लब्धवानुह्यमानोऽहं कंचिद्दैववशात्तटम्।
अवसं तमवष्टभ्य शिखरप्रान्तसंनिभम्।।१२।।

I was borne aloft by my good fate to some distant shore, where I was seated as firmly as upon the elevated peak of a high and solid mountain.

अथ क्षणेन सलिलं तदशेषेण निर्ययौ।
वीच्यग्रस्फुटिताकारैर्देवैस्तारकिताम्बरम्।।१३।।

Thence I saw the waters to subside in their basins, and the stars of heaven shining upon them, like the sparkling particles of their splashing billows, or as their foaming and floating froths.

तारागणैश्च पातालगतैर्मणिमयोदरम्।
आवर्तेषु परावृत्तैः स्फारमद्रिजरत्नृणैः।।१४।।

The reflexions of the stars in water, seemed as the shining gems in the bosom of the ocean; and the stars that shone above in the firmament, appeared as the nightly flaming bushes on the tops of mountains. (There are the medicinal plants that are said to burn by night. Vide *Kumāra Sambhava* stanza—Book I.).

हेमद्वीपोपमैर्व्याप्तं गीर्वाणपुरमन्दिरैः।
भ्रमत्सुराङ्गनालीननलिनीजालमालितम्।।१५।।

The firmament studded with lustrous stars, and had the appearance of an island beaming with gold; and the azure sky seemed wrapt over with the blue garments of celestial dames.

मध्योह्यमानकल्पाभ्रनीलशैवालजालकम्।
विद्युद्रोरोजनाम्भोदनीलनीरजनिर्भरम्।।१६।।

The blue diluvian clouds that floated in the sky, resembled a bed of cerulean lotuses in the ethereal lake; and the lightning that flashed in their bosoms, likened the yellow farina of flowers, flying all about the midway sky.

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स्फुरत्सीकरनीहारमेघाद्रिकृतदिक्तटम्।
उल्लोलद्वीचिसंदिग्धवहत्कल्पद्रुमव्रजम्।।१७।।

Masses of mountain like clouds flushed with frost, and poured down showers of rain on all sides; the floods of the deluge rolled down with their reflexions, as bearing the huge *Kalpa* forests in their bosom.

अथैकार्णवखातोऽसावभवच्छुष्ककोटरः।
क्वचिद्गलितसह्याद्रिः क्वचित्संशीकमन्दरः।।१८।।

Afterwards the basin of the universal ocean was dried up , and turned to an empty and dry hollow on all around; and the mountain of the *Mandāra* and *Sahya* hills, that had been drowned under the waters were found to be melted down to mud or washed away by the receding flood.

क्वचित्पङ्कनिमग्नेन्दुयमवासवतक्षकः।
क्वचित्पङ्कनिमग्नाधःशाखकल्पद्रुमोत्करः।।१९।।

Here the sun and moon were found to be sunk in the slough, and there the gods Yama and Indra to be hid under the soil; some where the serpents and *takṣakas* were rolling n the mire, and elsewhere the *kalpa* woods were lay buried with their tops and branches underneath the mud.

क्वचित्कमलवत्कीर्णलोकपालशिरःकरः।
क्वचित्पङ्कजविश्रान्तरुधिरह्रदपाटलः।।२०।।

In some places the heads and hands of people were scattered over the ground; and looked like lotus buds and flowers torn from their stalks and strew about the bare and barren land.

क्वचिदाकण्ठनिर्मग्नकक्कणद्विद्याधरीगणः।
क्वचित्स्वप्नमृतेभाभयाम्योग्रमहिषावृतः।।२१।।

There were the *Vidyādhara* females drowned up to their necks in the slime, and crying in their piteous rhymes in one place; and there were the big bodied buffaloes of Yama laying in another, and resembling the huge bodies of dead elephants appearing in dream. (The buffalo of *yama* is no less bulky than the *Airāvata* elephant of Indra).

क्वचित्सन्नमहाकायगरुडामरपर्वतः।
क्वचिन्मत्तमहासेतुर्यमदण्डेन भूजुषा।।२२।।

In some place the bulky body of *Garaḍa*, bulging out like the huge mountain of the gods; and in others the embankments were swept away; as if they were slashed by the mace of Yama fallen upon the ground.

क्वचित्प्रमृतवैरिञ्चहंससस्मितपङ्कभूः।
क्वचित्पङ्कविनिर्मग्नदेहार्धामरवारणः।।२३।।

There were the remains of the dead *hansa* of Brahma, muddled in the mire somewhere, and the relics of Indra's elephant were huddled in the mud in another place.

एतस्मिन्नन्तरे तत्र सानुं प्राप्याश्रमे श्रमात्।
विश्रान्तोस्मि यदा तेन भृशं निद्राजगाम माम्।।२४।।

In the mean while I found a flat land in one spot, where I resorted for rest from my weariness; and was there overtaken by sound sleep, that insensibility stole upon me.

ततः सुषुप्तनिद्रान्तस्तया वासनयान्वितः।
तं तादृगेव कल्पान्तमपश्यं स्वौजसि स्थितः।।२५।।

Then waking from my sound sleep, I found myself seated in the heart of the hunter; and retaining the possession of my sensibility. I was lead by my innate desire to see the similar sights of desolation as before.

दृष्ट्वा तद्द्विगुणं दुःखं चिरेणात्राहमाकुलः।
प्रबुद्धो दृष्टवान्सानुं तमेवास्य हृदि स्थितम्।।२६।।

I beheld upon my waking, the said flat land to lie in the very heart of the hunter where I was situated; and was seized with greater grief and sorrow at my sight of the spectacle. (The reproduction for the world being but the renovation of our woe, and happy are they who work no more to the sight).

अथ तत्र द्वितीयेऽह्नि भास्करोदयसुन्दरम्।
सलोकाकाशभूशैलं भुवनं दृष्टवानहम्।।२७।।

I saw, therefrom the rising of the bright and beautiful sun on the next day; and by means of the solar light, I came to the sight of the worlds and the sky, of this earth and its hills, which presented themselves to my view.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः।
इति मे चेतसो जातं पत्रादि विटपादिव।।२८।।

But I soon found that, the earth and sky, the air and all its sides, together with the hills and rivers, were all but the reproduction of my mind, (from its previous ideas of them); as the leaves shoot forth from the trees. (Because the insensible stones, have no perception of the visible).

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ततस्तस्मिंस्तथा दृष्टे भूतले तैः पदार्थकैः।
व्यवहारं प्रवृत्तोऽहं किंचिद्विस्मृतधीरितः।।२९।।

Then on seeing the things, as they were exposed to my sight on the earth; I began to manage with them in a manner as I had somewhat forgotten their right and proper use. (Reminiscence of the past being often liable to obliteration).

जातस्य मेऽद्य वर्षाणि षोडशैष पिता मम।
इयं मातास्पदं चेदमिति मे प्रतिमोदभूत्।।३०।।

After my birth I passed sixteen years at that spot, and had the knowledge of this person as my father, and that one as my mother, and this spot as my dwelling place, and all this knowledge rising spontaneously from my self-cogitation.

अपश्यं ग्रामकं कंचित्कंचिच्च ब्राह्मणाश्रमम्।
किंचिद्गेहं तथा कश्चिद्बन्धुः कस्मिंश्चिदाश्रमे।।३१।।

I then saw a village and the hermitage of a Brāhmaṇa at that place; and there I beheld a house and found a friend there, and many more other places.

अथ मे तिष्ठतः सार्धं बन्धुभिर्ग्राममन्दिरे।
अहोरात्रेषु गच्छत्सु जाग्रदादींस्तदेव सत्।।३२।।

Thus I remained in the society of my friends, in the village huts and hamlets; and passed many days and nights, in the states of repeated watchfulness and returning sleep.

ततः कालवशात्तत्र प्राक्तनी बोधधीर्मम।
विस्मृता तादृशाभ्यासादहो तस्येव मत्स्यता।।३३।।

Remaining thus in company with these, I came to lose in course of time and light of the understanding I had attained before, and forgot myself as one of them by my habitual mode of thinking, as the man forgot himself to a flash: (as it is related before in the story of *Dāma*, *Vyāla* and *Kaṭa*).

इत्यहं ग्रामवास्तव्यः संपन्नो ब्राह्मणस्तदा।
देहमात्रकबद्धास्थो दूरीकृतविवेकभूः।।३४।।

In this manner, I remained as a village Brāhmaṇa (or perish-person) for a long time; relying only in my body as begotten by a Brāhmaṇa, and quite forgetful of other.

शरीरमात्रात्मवपुर्दारमात्रानुरञ्जितः।
वासनामात्रसारात्मा धनमात्रैकतत्परः।।३५।।

I believed my material body only to constitute my person, and my wife alone as my co-partner; I understood my desires only to be the essence of my soul, and thought that riches only were the sole object of gain in life.

जीर्णगोमात्रकधनः संरोपितलतावृतिः।
संचिताग्न्यवनिप्राणिरुपार्जितकमण्डलुः।।३६।।

I had an old cow only for my treasure, and the greens of my garden as my only provision; my collection were only the sacred fire and sacrificial animals, and my utensil an only water pot. (Kines constituted the wealth of the ancient Indians, as the *pecus* or sheep were reckoned as riches by the old Latins; hence *godhana* means kine money, as *panca godhanam*- the value of five cows corresponding with the *penta pecuniae* of the romans).

चलवृक्षकबद्धास्थो लोकाचाररतः सदा।
गृहपार्श्वगतानीलशाद्वलस्थलिकास्थितिः।।३७।।

My hopes were as frail as perennial plants, and my conduct the same with that of other men; and the state of my living was as mean, as of the mud and mire about my dwelling.

शाकशाकायतारामरचनानीतवासरः।
सरिद्भ्रदनदीतीर्थसरसि स्नानतत्परः।।३८।।

I passed my days in pruning and weeding the garden of my greens; and in performing my daily ablutions, in the rills and rivulets reckoned as holy by men.

गोमयान्नजलाम्ब्वग्निकाष्ठेष्ठा कष्टसंचयी।
इदं कार्यमिदं नेति पाशाभ्यां विवशीकृतः।।३९।।

I was employed in providing my food and drink, and in procuring the fuel and cow-dung for fire; and remained, entangled in the snare, of scrutinizing about what was right or wrong for daily observance.

इति मे जीवतस्तत्र संवत्सरशतं गतम्।
एकदाभ्यागतो दूरात्तापसोऽतिथिरात्मवान्।।४०।।

In this way a whole century of my life time, passed away at that place, when it happened on a time that a holy hermit passed by that way from a great distance, and became my guest in my humble abode.

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पूजितोऽसौ विशश्राम मद्गृहे स्नानपूर्वकम्।
भुक्तवाञ्छयने स्थित्वा रात्रौ वर्णितवान्कथाम्।।४१।।

Being welcomed and honoured by me, he entered in my dwelling, and took his rest after washing and bathing himself. Then after his meal he sat on his bed, and began to tell his fate at the approach of night.

नानादिग्देशशैलोर्वीव्यवहारमनोहरे।
कथाप्रसङ्गे कस्मिंश्चिन्नानाविधरसाश्रये।।४२।।

He spoke of many climes and countries, and of many lands and mountains; and talked of their different customs and manners, which were pleasant to hear, and related to various subjects.

सर्वं चिन्मात्रमेवेदमनन्तमविकारि च।
जगत्तयेव कचति यथास्थितमपि स्थितम्।।४३।।

All these he said, are the display of the One Intellect, which is infinite and immutable in its nature; and manifests itself in the form of cosmos, which is for ever present with it as it is now seen to be.

इत्यहं बोधितस्तेन बोधैकघनतां गतः।
स्मृतवांस्तमशेषेण वृत्तान्तं धारणावशात्।।४४।।

Being thus enlightened by him, I was filled as it were with a flood of light, and remained listening to him with attention, all whatever he said on this and other subjects.

स्मृतवानात्मवृत्तान्तं यस्याहमुदरे स्थितः।
तं विराड्रूपमाशङ्क्य तस्मान्निर्गन्तुमुद्यतः।।४५।।

I heard also my own tale from him, and learning that the person which contained me within its womb, is no less than the body of Virāṭ himself, I was eager to come out of the same.

तदास्यं निर्गमद्वारमथ जानामि नो यदा।
विस्तीर्णे भुवने यस्मिन्भूम्यब्ध्यद्रिसरिद्वृते।।४६।।

So long as I was not aware, that its mouth is the only door way for my exist of that body; I kept moving through it, as if I were wandering amidst the vast extent of the earth and oceans.

तदा तमत्यजन्नेव देशं बन्धुजनावृतम्।
तस्य प्राणं प्रविष्टोऽहं निर्गन्तुं पवनं बहिः।।४७।।

I then left that spot, beset as it was by my friends and relations; and entered into his vital part, in order to make my egress with the vital breath.

इहस्थस्य विराजोऽस्य बाह्यमाभ्यन्तरं तता।
अन्यजं सर्वमीक्षेऽहमिति निर्णीय तादृशम्।।४८।।

Intending then to see both the inside and outside of the Virāja's body, in which I resided I continued to mark well the process, of its outer movements as also of its inner thoughts.

धारणां संविदा बद्ध्वा प्रदेशं स्वं तमत्यजम्।
तत्प्राणैः सह निर्यात आमोदः कुसुमादिव।।४९।।

I fixed my attention to my consciousness, and remained settled at my station without changing its spot; and then breathed out with his breath, as the fragrance of flowers accompanies the wind.

पवनस्कन्धमासाद्य प्राप्य तन्मुखकोटरम्।
बहिर्वातरथेनाहं निर्गतो दृष्टवान्पुरः।।५०।।

The rising with his respiration, I reached the cavity of his mouth; and mounting afterwards on the vehicle of the wind, I went on forward, and beheld all that lay before me.

यावत्तथैव मद्देहो बद्धपद्मासनः स्थितः।
क्वापि मुन्याश्रमः शिष्यैः पालितो गिरिकन्दरे।।५१।।

I observed there the hermitage of a sage, situated in the grotto of a mountain at a distance; and found it full with anchorites, and myself sitting in my *padmāsana* among them. (He saw the sight to which he was habituated all along his life).

पुरो मे तिष्ठतां तेषां मत्संरक्षणकर्मणाम्।
मुहूर्तमात्रं च गतः कालश्चान्ते निवासिनाम्।।५२।।

These anchorites stood before me as my pupils, and were employed in their duty of taking care of my person in its state of *anesthesia.*

हृदयं संप्रविष्टोऽसौ यस्याहं स पुमानपि।
पृष्ठेनोत्सवलब्धेन शेते तृप्तोऽन्धसा सुखम्।।५३।।

After a while that man was seen among them, in whose heart I had been residing; and he appeared as lying flat and at ease upon his back, after taking some food which he got in the adjacent village.

तदाश्चर्यं मया दृष्ट्वा नोक्तं किंच न कस्यचित्।
पुनस्तस्यैव हृदयं प्रविष्टः कौतुकादहम्।।५४।।

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Seeing this wonder I remained quiet, and did not speak any thing about it to any body waiting upon me; I then re-entered that body for my own amusement.

प्राप्तोऽस्म्योजःप्रदेशं तं तस्य तस्मिन्हृदन्तरे।
अवेक्षितुं स्वबन्धूंस्तान्व्याप्तो वासनया तया।।५५।।

I got to region of vitality which was situated within the heart, and was by my lasting desire to see the friends I had before, and I left behind.

यावत्तत्र युगस्यान्तः संप्रवृत्तोऽतिदारुणः।
भुवनं तद्विपर्यासमागतं सह संस्थया।।५६।।

As I was looking around, I was the end of the world approaching with its direful aspect; and changing the course of nature, together with the positions of the world.

अन्य एवाचलास्तत्र वसुधान्या च संस्थिता।
अन्य एव ककुब्भेदस्तथान्या भुवनस्थितिः।।५७।।

The mountains appeared altered and changed to another state, the sky presented another face, and the whole world seemed be dislocated from its place.

ते बन्धवः स च ग्रामः स भूभागः स दिक्तटः।
न जाने कव गतं सर्वं व्यूह्य नीतमिवानिलैः।।५८।।

I could find no trace of my former friends or habitation nor mark the situation of that tract of land, nor find the direction where it lay before; all these seemed to be swept away by the winds, nor could I know where they were taken.

तदा पश्यामि भुवनं यावदन्यतवस्थितम्।
अपूर्वसंनिवेशं तज्जगदन्यदिवोदितम्।।५९।।

I then found the world appearing in another form, and presenting a sight altogether different from what it had been before, and quite a new to view.

तपन्ति द्वादशादित्याः प्रज्वलन्ति दिशो दश।
शीताश्यानाम्बुवच्छैलाः प्रवृत्ता गलितुं बलात्।।६०।।

I saw the twelve suns of the twelve signs of the zodiac, shining all at once and burning in all the quarters of heaven and melting down the high mountains, like snows and ice-bergs to water.

अद्रावद्रौ दिशिदिशि ज्वलन्ति वनपङ्क्तयः।
दग्धाः स्मृतिपदं याताः समस्ता रत्नभूतयः।।६१।।

The volcanic fire spread from mountain to mountain, and the fire of conflagration flew from forests to forests; the earth was parched with all the gems in her bowels, so that there remained no vestige of them save in the memory of men.

सर्व एवाब्धयः शुष्का महावाताः पुरःस्थिताः।
अङ्गारराशितां यातं भूमण्डलमशेषतः।।६२।।

The seas were dried up, and the earth was full of burning embers on all sides; and there rose a strong gale, which wafted the ashes all away.

पातालतो भूतलतोऽथ दिग्भ्यो
ज्वाला विनिर्गन्तुमनुप्रवृत्ताः।
संध्याभ्रवच्चाशु बभूव विश्वं
ज्वालामयं मण्डलमेकमेव।।६३।।

Subterranean, terrestrial and ethereal firs, began to issue forth in flames and flash on all sides; and the face of the whole universe flushed with a blaze, glistening like the glowing clouds of the evening sky.

ज्वालामये सद्मनि हेमपद्म-
कोशे भ्रमद्भृङ्ग इव प्रविष्टः।
ततोऽहमाराच्छलभक्रमेण
न चाप्तवान्दाहविकारदुःखम्।।६४।।

I entered amidst this burning sphere, as a flying moth falls into a flame; and was confined within its cave, as the roving bee is closed up in the calyx of the shutting lotus, and was quite unscorched and unscathed by the burning flame.

ज्वालामये साधुमहाम्बुवाहे
भ्रमाम्यहं विद्यु दिवानिलात्मा।
ज्वालापरिस्पन्दविलोलवर्ष्मा
स्थलाब्जखण्डभ्रमरोपमश्रीः।।६५।।

I then flew amidst the flames as freely as air, and flickered as the flash of fleet lightning in the cloud; and something hovered over the burning fire, as the light winged butterfly flies upon the lotus of the lands (*sthala Padma*).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० वि० हृदयकल्पनावर्णनं नाम चत्वारिंशदधिकशततमः सर्गः।।१४०।।

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CHAPTER 141

DESCRIPTION OF THE TERMINATION OF A KALPA-PERIOD

Argument. Continuation of the subject of fire and flame, and hot winds and fiery clouds at the final Dooms-day Dissolution.

मुनिरुवाच

तत्र दंदह्यमानोऽपि नाभवं दुःखभागहम्।
स्वपने स्वप्नोऽयमित्येष जानन्नग्नावपि च्युतः।।१।।

The sage continued: Though repeatedly burning amidst those fires, yet I was neither consumed nor felt the least pain therein; and though falling from one fire into another; yet I thought all this as a dream in my dreaming: (*i.e.* one dream in another).

ज्वालाजालनवोड्डीतिमण्डलैरखिलैर्नभः।
अलातचक्रवच्चारु केवलं भ्रान्तवानहम्।।२।।

The fires flew aloft, and filled the vault of heaven with flames; and I was flying as a fire-brand amidst and all about it. (So the sinless soul soars in the highest empyrean of heaven).

तं दवाग्निमहं यावत्तत्वविन्त्यादखिन्नधीः।
विचारयाम्यखिन्नात्मा मारुतस्तावदाययौ।।३।।

As I was wandering with my spiritual light and unwearied soul amidst this universal conflagration, there arose on a sudden a tremendous hurricane, (raised by the rarefied air on all sides).

सीत्कारमतिगम्भीरं दधन्मेघरवोपमम्।
जगत्पदार्थैरावृत्तैरुह्यमानैः परावृतः।।४।।

It howled and growled aloud like the roaring of clouds on high; and blew fiercely all along, bearing down and carrying away everything before it.

बृहद्भिर्घुंघुमावेगैर्वने द्विगुणिताम्बुदः।
सूर्यैरावृत्तिभिर्व्यूढैर्विमश्रालातचक्रकः।।५।।

The whirling and howling tornado, raged with redoubled force in the forest; lifting aloft large tracts of woods in the form of clouds, and intermixed with rolling fire-brands, resembling the revolving suns above.

ज्वालासंध्याभ्रनिवहैर्बृहदग्निनदीशतः।
शैलद्विगुणभूखण्डदानवामरपत्तनः।।६।।

Flames of fire flashed above, like the evening clouds of heaven, and blazed like hundred of fiery pools on high; and the earth with the habitation of men, giants and gods, burned as burning mountains on all sides.

भूतैर्द्विगुणपात्रौघो भ्रान्तैरम्बरकुक्षिषु।
दग्धादग्धाभिरप्यर्धदग्धाभिरितरेतरम्।।७।।

The burnt, unburnt and half burnt devils and demons, were roving together throughout the heated air, and grappling each other in the ethereal streams.

पतन्तीभिः सुरस्त्रीभिर्द्विगुणाग्निशिखालवः।
पतदङ्गारधारौघकणसीकरदन्तुरः।।८।।

The gods and goddesses, were falling down as flames of fire; and the abode of the celestial, were melted down in showers of fire.

अलातविद्युतो धुन्वन्पूताङ्गारोग्रमण्डलीः।
धूमान्धकारैः स्थगयन्म्लानमूर्ध्वदिशोमुखम्।।९।।

Flashes of fire were flickering as lightning, from the burning vault of heaven; and clouds of dark smoke hid the face of the vertical sky in darkness.

भूमेर्व्योम्नो दिङ्मुखेभ्यः समन्ता-
ज्ज्वालासंध्यावारिदा निर्गतास्ते।
यैस्तैर्ज्वालाशैलसंपिण्डमात्रं
सव्योमौकाः संस्थिता सप्तलोकी।।१०।।

The faces of the earth and sky and of all sides of heaven, were wrapt in a flaming veil like that of the evening cloud; and the whole universe with its seven spheres, appeared as a massive mountain of flaming fire.

क्वापि प्रोत्फालकीर्णानलकणकपिलप्रोल्लसन्मूर्धजालिः
क्वापि प्रोड्डीनकुड्यःकटुरटनपटुर्भस्मसंपिण्डपाण्डुः।
क्वापि ज्वालापटालीं परिदधदभितः संपतन्तीं गृहीतां
रौद्रः कर्तुं प्रवृत्तो हर इव स तदा मारुतो नृत्यलीलाः।।११

On one side the sparks of flaming fire, were flashing over the head; and on another a huge mountainous mist of smoke hid the hemisphere from sight. In the midst there appeared a mountainous body of fire as that of Hara-the god of destruction, dancing amidst the destructive winds of the Rudras blowing on all sides.

श्रीवासिष्ठमहारामायणे एचत्वारिंशदधिकशततमः सर्गः।।

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CHAPTER 142

ASCERTAINMENT OF KARMA OR ACTS OF MEN

Argument. Here god is ascertained as the Cause of the visionary world; and Refutation of the Theory of Karma or Human Deeds and Destiny.

मुनिरुवाच

वर्तमाने तदा तस्मिन्कष्टे संभ्रान्तसंभ्रमे।
उह्यमानोऽहमत्यन्तं खेदमभ्यागतोऽभवम्।।१।।

The sage resumed and said: Continuing thus in the vagaries of my false imagination, I was led to many such painful sights, until they raised in me the feelings of woe and sorrow, and my curiosity gave way to weariness.

अचिन्तयं तत्स्वप्नोऽयं परस्य हृदये मम।
तदतः परिनिर्वामि दुःखं पश्यामि किं मुधा।।२।।

I then thought in my mind that, it is a mere dream in the mind of another person, which I have come to see from my seat within his breast; therefore I must refrain from such sights, and restrain my sorrow for them in vain.

व्याध उवाच

किंस्वित्स्यात्स्वप्न इत्येव किल संदेहशान्तये।
प्रविष्टो हृदयं तस्य किं तं निर्णीतवानसि।।३।।

The Hunts-man asked: It was for the investigation of the nature of dream, that you had entered into the bosom of another person; say then what have you come to know about it, and how are your doubts removed (with respect to its false phantasm).

किमेतद्भवतां दृष्टं हृदये कव महार्णवः।
जठरे कल्पवातः किं हृदि कल्पानलः कथम्।।४।।

How came you to see the ocean in the breast, which never exists therein, and how did you see the conflagration in the heart and the tornado in the bowels, which are never to be found in any of those places.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः।
कथं हृदि जगन्नाम कथयेति यथास्थितम्।।५।।

You said you saw the earth and sky, and the rivers and mountains and many other things in the mind; but how can these and the world itself, be in any manner situated therein.

मुनिरुवाच

अकारणत्वात्सर्गादावेवानुत्पादतः स्फुटात्।
अज्ञातौ सर्गशब्दार्थाविव न स्तो मनागपि।।६।।

The sage replied: All these things and the world also are mere non-entities, as there was no pre-existent material cause for the production of the world, before it coming to existence; therefore neither the term creation nor its sense, is in any way applicable to this world or it is seen by us. (It is therefore but the mere phantasm of an everlasting dream).

तच्चैतौ सर्वशब्दार्थौ त्वज्ञातौ परमात्मनि।
यतस्तत्पदमज्ञानज्ञानात्मकमनामयम्।।७।।

Hence the world creation and its meaning, proceed from ignorance of the supreme soul, which is immutable in its nature; and it is ignorance of this truth (lit. true knowledge), that produces the fallacy (lit. the false knowledge) of creation. (Therefore the world (*i.e.* the idea of the world), is ever present in the Divine mind).

अतः सुभग सिद्धान्ते त्वत्पक्षे बोधमागते।
मौर्ख्यशान्तावनाद्यन्ते पदे परमपावने।।८।।

Therefore I say, O you fortunate one, that after you come to your knowledge in this respect (*i.e.* of the nature of god), and your ignorance of His supremely pure nature is removed:—

वच्मीदं मूढसंवित्तौ यदिदं तन्न वेद्म्यहम्।
वस्त्ववस्तुजमाभातं बोधामात्रमिदं ततम्।।९।।

You will no more believe like myself, the false impression of your consciousness (of the existence of the world); but must come to know that, this causeless and uncreated world, is only the expanded reflexion of your own mind.

कव शरीरं कव हृदयं कव स्वपनः कव जलादि च।
कव बोधो बोधविच्छित्तिः कव जन्ममरणादि च।।१०।।

Where is the body and the heart, and where are these elements of water etc.; what is this dream and what are these conceptions and perceptions, and what is life or death or anything else? (All which are nothing in reality).

स्वच्छं चिन्मात्रमस्तीह तन्नाम यदपेक्षया।
स्थूलमेव खमप्यद्रिरणूनां निकटे यथा।।११।।

There is but one transpicuous Intellect everywhere, before which the subtile ether is

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opalescent, and the biggest mountain is but a mite.

स्वभावात्स चिदाकाशः किंचिच्चेतति चिन्तया।
खमेव वपुराकाशं यत्तद्वेत्ति जगत्तया।।१२।।

It is of its own nature that this intellectual vacuity, reflects on something in its thought; and sees the same as its aerial body; and this it is what is called the world.

यथा स्वप्ने पुरतया चिदेवाभाति केवला।
न तु किंचित्पुराद्येवं जगच्चिन्मात्रमेव खे।।१३।।

As it is our intellect alone, which reflects itself in various forms in our dream; and as there is nothing besides it that then presents itself to our view, so this world is no other than the aerial form of the intellect only.

इदं शान्तमनाभातमनन्यन्नैतदात्मनि।
चिति दृशौ तमसि खे चक्रकादीव भाति ते।।१४।।

This universe is a quiet vacuity without any stir or shadow of anything in it; and it is the dimness of the purblind eye of the intellect, that presents these false shapes of sight, as blind men see black spots in the clear sky.

अस्माकं तु न चाभानं न चासन्न च सन्न खम्।
अनाकारमनाद्यन्तमेकं चिद्व्योम केवलम्।।१५।।

To my sight the world is neither an entity nor a non-entity, nor is it a mere void or the shadow or reflexion of anything; but the formless infinity of the vacuous intellect only: (or the infinite vacuity of the formless intellect only).

भात्यकारणकं स्वप्ने शुद्धो द्रष्टैव केवलः।
तेनात्र कारणाभावो न द्रष्टास्ति न दर्शनम्।।१६।।

As it is in the state of our sleep, that the pure intellect sees itself in the various forms of its dream, without any cause whatsoever; so does it view everything in its own vacuum in waking also; without the external objects of sight or its act of seeing them.

शुद्धं किमपि तद्भाति स्वानुभूतमपि स्फुटम्।
यदवाच्यमनाद्यन्तमेकं द्वैतैक्यवर्जितम्।।१७।।

It is something that is unspeakable and without its beginning and end; it is apparent with its own conceptions which are one with it and make no duality in its nature. (Lit. whose nature is free from unity or duality, or as *sādi* says:— *azcunin O cunan*, from this that and so & such).

एकः कालो यथा कल्पः प्रकाशश्चोभयात्मकः।
बीजं वा फलपुष्पान्तं ब्रह्म सर्वात्मकं तथा।।१८।।

As there is but one endless duration, embracing the periods both of creation as well as annihilation; and as the tree comprehends all its parts, blossoms and fruit under it; So is Brahma the Soul of all. (These are but parts of one stupendous whole. Pope).

यदन्यस्य महत्कुड्यं तदन्यस्यामलं नभः।
दृष्टमेतत्स्थिरस्वप्नसंकल्पभ्रमभूमिषु।।१९।।

As the great edifice of one, appears as an empty space to another; so as one's sight of a castle in a mirage, appears as nothing to another; so this visible world of waking people, is the dream of sleeping persons, and rising on the ground of their imagination.

स्वच्छं तदा तदात्मैकं भाति चिन्मात्रखं यथा।
स्वप्ने जागृतिवत्तद्वज्जाग्रत्स्वप्नेऽपि नान्यथा।।२०।।

It is as the transpicuous vacuity of the intellect, exhibits itself from time to time in itself; that we see the things in our dream, as we behold them when we are awake; and so also we see the sights in our waking state, as we behold them in our dreams in sleep.

अदृश्ये पवने यद्वददृश्यं सौरभं स्थितम्।
चिन्मात्रेऽप्रतिघे तद्वज्जगदप्रतिघं स्थितम्।।२१।।

As the fragrance of flowers, lies hid in the invisible air; so the world lies concealed in the invisible intellect, which sees through every pore of it.

समस्तमननत्यागे योऽसि सोऽसि निरामयः।
बहिरन्तरनन्तात्मा सुस्थितोऽपि निरन्तरम्।।२२।।

It is by shutting out your thoughts of all and everything from your mind, that you may quite pure in yourself; and it is then only that your infinite soul has its everlasting peace and rest, when it is freed from all cares, both within and without itself.

व्याध उवाच

भगवन्प्राक्तनं कर्म केषामिह हि विद्यते।
केषां न विद्यते तद्वद्विनापि भवतः कथम्।।२३।।

The Hunts-man said: Tell me sir, how can men get rid of their thoughts and cares of life,

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when they invariably accompanied by the acts and reminiscences of their past lives. Tell me also what kind of men are subject to the tendencies of their past conduct, and who are they that are released from them.

मुनिरुवाच

सर्गादिषु स्वयं भान्ति ब्रह्माद्या ये स्वयंभुवः।
विज्ञप्तिमात्रदेहास्ते न तेषां जन्मकर्मणी।।२४।।

The sage replied: Those soul that are full of intelligence and have their spiritual bodies, are never subject to renewed births nor to the consequences of there past actions and such were the bodies of Brahma, and Kapila and others, that became manifest of themselves (*suam-bhāvaḥ*), and such were the supernatural bodies of the gods and divine incarnations

तेषामस्ति न संसारो न द्वैतं न च कल्पनाः।
विशुद्धज्ञानदेहास्ते सर्वात्मानः सदा स्थिताः।।२५।।

Their bodies were not of this word, nor were they subject to its dualistic illusory imaginations; but they were forms of pure intelligence and of a subtile and spiritual nature.

सर्गादौ प्राक्तनं कर्म विद्यते नेह कस्यचित्।
सर्गादौ सर्गरूपेण ब्रह्मैवेत्थं विजृम्भते।।२६।।

In the beginning of creation, there was no primordial act of any body, to fashion his form or frame of mind; but there existed the sole and self-existent Brahamā only, who manifested himself in the form of the world: (which is therefore a manifestation of the Deity himself, and is thence called *tanmaya* or full of the Divine essence).

यथा ब्रह्मादयो भान्ति सर्गादौ ब्रह्मरूपिणः।
भान्ति जीवास्तथान्येऽपि शतशोऽथ सहस्रशः।।२७।।

As the great Brahma and others, were the manifestation of the supreme Brahma in the beginning, so there have been many thousands more; that were manifested from the same divine essence, which are known as pure intelligences, and superior orders of beings. (Such are the gods and angels and spirits of different denominations).

किंतु ये ब्रह्मणोऽन्यत्वं बुध्यन्ते सात्विकोद्भवाः।
अबोधा ये त्वचिदाख्यं बुद्ध्वा द्वैतमिदं स्वयम्।।२८

But those persons who are deluded by their ignorance of truth, to think themselves other than or apart from Brahma, and as dull and unintellectual beings, and as a distinct duality from the nature of God:—

तेषामुत्तरकालं तत्कर्मभिर्जन्म दृश्यते।
स्वयमेव तथा भूतैस्तैरवस्तुत्वमाश्रितम्।।२९।।

They are seen to be born again the next time, in consequence of their past actions, and accompanied with the results of those acts, whereby they are confined in their unintellectual bodies, in order to lead their unspiritual lives, quite forgetful of their divine nature, and subjected to the false belief of their materiality.

यैस्तु न ब्रह्मणोऽन्यत्वं बुद्धं बोधमहात्मनि।
निरवद्यास्त एतेऽत्र ब्रह्मविष्णुहरादयः।।३०।।

But such as preserve the purity of their divine character, by thinking themselves as inseparable from the Divine soul are known here as uncontaminated by their former acts as the persons of the divine Brahma, Viṣṇu and Śiva or the holy trinity.

सर्वात्म संविदोऽच्छत्वं ब्रह्मात्मन्येव संस्थितम्।
तत्क्वचिज्जीववद्भानं स्वयमात्मनि पश्यति।।३१।।

All those that know the true nature of the soul, remain with its purity in the spirit of god; but such as understand it in the light of the living spirit, live in themselves as detached from the Divine soul.

यत्र वेत्ति तु जीवत्वं तत्राविद्येति तिष्ठति।
तत्र संसृतिनाम्नात्मा धत्ते रूपं तथास्थितम्।।३२।।

Whenever one knows himself as a mere living being, he is then certainly accompanied by his ignorance or *avidyā*; and the soul takes the name of the animal spirit or life, which is conversant only with the world wherein it is situated.

स्वयमेव हि कालेन बुद्ध्वा स्वं रूपमात्मनः
स्वयमेव स्वरूपस्थं ब्रह्मैव भवति स्वयम्।।३३।।

But as he comes to know in course of time, the true and divine nature of his soul, he is then reinstated in his real state and becomes one with the supreme soul of all.

यथा द्रवत्वादम्ब्वन्तरेति चावर्ततामिव।
ब्रह्म चित्त्वात्तथैतीव सर्गतामस्य सर्गकम्।।३४।।

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As the fluidity of water, exhibits itself in the form of whirlpools in some waters; so the divine intellect shows the in- existent world as existent, to those understandings which are ignorant of the nation of the supreme soul. (It is the nation of the omniscient mind, to picture in itself, the appearances of things that are not in actual existence).

ब्रह्मभानमयं सर्गो न स्वप्नो न च जागरः।
कस्य कान्यत्र कर्माणि कीदृशानि कियन्ति वा।।३५।।

The world is the reflexion of omniscience, and not the representation of our dreaming or waking states; therefore it can have no action or property of itself, when it is nothing in reality.

वस्तुतः कर्म नास्त्येव नाविद्यास्ति न सर्गधीः।
स्वसंवेदनतः सर्वमसदेव प्रवर्तते।।३६।।

In fact neither the knowledge of the world nor ignorance of it, or its action or motion or any of its properties, is anything in reality; all these are the results of our thought, that represents the unreal as real one unto us.

ब्रह्मैव सर्गो भूतात्मा कर्म जन्मेति कल्पनाः।
स्वयं कुर्वदिदं भाति विभुत्वात्कल्पितार्थभाक्।।३७।।

In truth Brahma being the very creation or the great cosmos itself, is verily the soul of all beings; it is in vain therefore to suppose our prior acts as cause of our births. That god is the creator of the universe, is a mere assumption made from his omnipotence; (which is supposed to make everything out of nothing; but as *exnihiloa nihilfit*, god is himself diffused throughout all nature).

न संभवति जीवस्य सर्गादौ कर्म कस्यचित्।
पश्चात्स्वकर्म निर्माय भुङ्क्ते कल्पनया स चित्।।३८।।

It is impossible for any body to have the bindings of his prior acts upon him, at his first creation in the world; it was only afterwards through his ignorance that he fabricated to himself a fate on causality of his actions for his fruitions in after lives: (*i.e.* in his subsequent and succeeding births or transmigrations in the world).

जलावर्तस्य को देहः कानि कर्माणि चोच्यताम्।
यथाम्बुमात्रमावर्तो ब्रह्ममात्रं तथा जगत्।।३९।।

Say whether the vortex of sea has any body or action of its own; it is but the whirling water, as Brahma himself is apparent in the form of this seeming world.

यथा स्वप्नेषु दृष्टानां न प्राक्कर्म नृणां भवेत्।
आदिसर्गेषु जीवानां तथा चिन्मात्ररूपिणाम्।।४०।।

As the persons appearing in our dream have no prior acts for their appearance; so were the living beings in their first formation, endued with pure understanding only; (for want of their prior acts to actuate them at first).

सर्गे सर्गतया रूढे भवेत्प्राक्कर्मकल्पना।
पश्चाज्जीवा भ्रमन्तीमे कर्मपाशवशीकृताः।।४१।।

It is a mere supposition, that they had their causal acts at first creation; and that all living beings have been roving ever since (in repeated births), being fast bound by the chain of their prior acts. (Man was pure in his creation, but since his fast act of transgression or original sin, and then his actual sins, have subjected him to the miserable doom of undergoing repeated births).

सर्ग एव न सर्गोऽयं ब्रह्मेत्थं किल तिष्ठति।
यत्र तत्र क्व कर्माणि कानि वा कस्य तानि वा।।४२।।

But this creation is no act of creation, but verily the manifestations of Brahma himself; and such being the case (that the world is the self-same Brahma), say what can acts mean whence they proceed and where they lie.

अपरिज्ञानमात्रं यत्स्वयं वै परमात्मनः।
तदेतत्कर्म बन्धाय तत्तज्ज्ञस्योपशाम्यति।।४३।।

It is only the ignorance of the supreme soul, which binds us to the bondage of acts; but its fetters fall off from the believer of Brahma by his knowledge of truth. (Those who rely on their acts of faith, are subjected to them; but the believer in One is released from their bonds).

यावद्यावत्परिज्ञानं पण्डितस्य प्रवर्तते।
तावत्तावत्तदैवास्य कर्म शाम्यति बन्धनम्।।४४।।

Know the outward acts of faith, to proceed from ignorance of the universe; but as the wise man advances in his knowledge, he extricates himself from the bondage of all religions and ceremonial acts and observances.

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यन्नाम किल नास्त्येव तच्छान्तौ का कदर्थना।
परमार्थादृते बन्धः किंचिन्नाम न विद्यते।।४५।।

Whereas the external acts of faith entirely devoid of any substantiality or meritoriousness in them; it is no way difficult to get of them at once; it is solely our spiritual bond which is our chief concern, beside which there is no bond whatsoever.

तावन्माया भवभयकरी पण्डितत्वं न याव-
त्तत्पाण्डित्यं पतसि न पुनर्येन संसारचक्रे।
यत्नं कुर्यादविरतमतः पण्डितत्वेऽमलात्म-
ज्ञानोदारे भयमितरथा नैव वः शान्तिमेति।।४६।।

So long there is the dread of the dreadful illusion of this world, as long as you do not attain to your wisdom; and so long do you exhibit your wisdom, that you do not fall into the vertiginous eddy of worldly affairs. Therefore try always, ye men of pure hearts and soul, to acquire your wisdom and learning; because there is no other way of your flying from the fears of the world, save by means of your right understanding.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० वि० शवो० कर्मनिर्णयो नाम द्विचत्वारिंशदधिकशततमः सर्गः।।१४२।।

CHAPTER 143

ASCERTAINMENT OF NIRVĀṆA OR ULTIMATE EXTINCTION

Argument. Praise of wisdom and Intellectual knowledge and arguments in support of the Intellectuality of the world.

मुनिरुवाच

सर्वेषामेव धर्माणां कर्मणां शर्मणामपि।
पण्डितः पुण्डरीकाणां मार्तण्ड इव मण्डनम्।।१।।

The sage continued: The wise man shines in the assembly of the learned, as the sun illumines the assemblage of lotuses, in his investigation of the duties of religion and ceremonial acts, leading to the welfare of men in both worlds.

आत्मज्ञानविदो यान्ति यां गतिं गतिकोविदाः।
पण्डितास्तत्र शक्रश्रीर्जरत्तृणलवायते।।२।।

The heavenly felicity which is attained by the learned and wise by means of their spiritual knowledge, is as an ocean of bliss; before which the prosperity of god Indra even, appears to dwindle away as rotten straws amidst the billows.

पाताले भूतले स्वर्गे सुखमैश्वर्यमेव वा।
न तत्पश्यामि यन्नाम पाण्डित्यादतिरिच्यते।।३।।

I find no such felicity or prosperity, in the three regions of this earth or heaven above or in the *pātāla* below, which is greater or comparable with the blissfulness of learning and wisdom.

पण्डितस्य यथाभूता वस्तुदृष्टिः प्रसीदति।
दृगिवेन्दौ निरम्भोदे सकलामलमण्डलेः।।४।।

The learned have as clear a sight of the true state of all things, as the moon-light gives a clear view of the sphere of stars in the cloudless sky.

इदं दृश्यमविद्यात्म ब्रह्म संपद्यते क्षणात्।
बुधस्य बोधात्स्रग्दाम सर्पत्वमिव शाम्यति।।५।।

The visible world, soon vanishes from sight, and turns to the invisible Brahma, by the sapience of the wise; as a rosary of cord, appearing at first as a snake, is soon found to be a line upon its inspection.

यत्स्थितं ब्रह्मणिः ब्रह्म कृतास्तेनैव सत्यता।
स्वभावैकात्मिकाः संज्ञा देहसर्गक्षयादिकाः।।६।।

That Brahma-the god is ever situated in his Brahma- hood or god head is a truth evident by itself; and that it is his nature that gives rise to the terms creation; destructions, body and others. (Gloss: that the words creation &c, appertain to his very nature, and are not distinct from him).

सर्गो विद्यत एवायं न यत्र किल किंचन।
तस्य धर्माणि कर्माणि न चैवाक्षरमालिका।।७।।

He to whom the existence of the world is *ni* and naught, has nor care or concern for acts and duties, which are no more than blank letters to him.

पृथ्व्यादि संभवति चेत्तत्सकारणमस्तु तत्।
तदेव यत्र नास्त्येव तत्र किं तस्य कारणम्।।८।।

It is possible to believe in the production of the material world, from the prior existence of its material cause; but in want of such there can be no world, nor can there be a cause of it, when it is itself null and void.

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ब्रह्मणः प्रतिभातं यत्तदिदं जगदुच्यते।
तेनैव कुत एतानि पृथ्व्यादीनि क्व कारणम्।।९।।

It is only the reflection of Brahma, that takes the names of the earth and all other things; wherefore it is not necessary for these mere reflexions to have any cause at all. (The substance of god, being the cause of the shadow).

स्वप्नद्रष्टर्दृश्यनृणामस्ति काल्पनिकं यथा।
न वास्तवं पूर्वकामं जाग्रत्स्वप्ने तथा नृणाम्।।१०।।

As the men seen in a dream, have no real cause except the imagination of the dreamer; such are the persons seen in our waking dreams, but mere reflexions of our imaginations, and not the production of their parents.

यथा प्राक्कर्म पुंस्त्वे च स्वप्ने पुंसां न विद्यते।
इह जाग्रत्स्वप्ननृणां भातानामपि नो तथा।।११।।

As there is not the causality of the prior acts, for the appearance of persons in human forms in our dream; so neither is there any actual cause for people seen in waking dream, to assume the garb of humanity upon them.

जीवः सर्वेषु सर्गेषु स्वप्नार्थान्निखिलान्मिथः।
प्राक्कर्मसत्वं मिथ्यात्म यथावासनमेषु च।।१२।।

Both prior acts as well as desires, are equally false in their causality, of framing living beings in different shapes in their repeated births, just as they are no causes of producing the persons in seen in our dreams.

सर्गादावथ देहान्ते भान्ति स्वप्नार्थवन्मिथः।
यथासंवेदनं जीवाः सन्तोऽसन्तश्च तेन ते।।१३।।

Men appear as dreams and their impressions, in the course of their births and deaths; and they are conscious of this state or that as they think themselves either as the one or the other: (*i.e.* we seem to be or not, as we think ourselves to be).

यथासंवेदनं सर्वे भान्ति भावयतस्ततः।
ते सन्त्यात्मन्यपि स्वप्ने जाग्रतीवार्थदा मिथः।।१४।।

People appear to be as they think of their being, from their consciousness of themselves; and they seem to be in the same state in their dream, as they appear in the waking state, both in their intents and actions. (The dreamer and the dreamt do not differ from their waking states).

संकल्पसंविदग्रस्थवस्तुनिष्ठतयाऽस्फुटम्।
फलं चाप्नोति ते स्वप्ने लोकनिष्ठतयाऽस्फुटः।।१५।।

The desires and sensations of the dreaming man, are alike those of the waking, and differing only in the dimness of the former, from the distinctness of the latter. Thus a dreaming man is sensible of deriving the same satisfaction, in obtaining the object of his wish as the waking man; though the one is of a conceited and the other of an overt nature. (Therefore there is no difference between the states).

शुद्धा संवित्स्वभावस्था यत्स्वयं भाति भास्वरा।
तस्या भानस्य तस्यास्य जाग्रत्स्वप्नाभिधाः कृताः।।१६

Whenever our pure consciousness of things, shines forth of its own nature in either of its two states of clearness or faintness; it is then the reflexion of the one takes the appellation of waking, and the other is known as the dreaming state.

सर्गादावथ देहान्ते भातं यद्वेदनं यथा।
तत्तथाऽमोक्षमेवास्ते तदिदं सर्ग उच्यते।।१७।।

As long as this consciousness continues to glare in any body, since his first creation until his final emancipation, he is said to be a living being, under his repeated births and deaths.

जाग्रत्स्वप्नार्थसार्थस्य संविदश्च न भिन्नता।
अस्त्यप्रतिघरूपायाः प्रकाशालोकयोरिव।।१८।।

The import of the words waking and dreaming, is not at all different from that of consciousness; whose irrepressible reflexion constitutes the essence of both states, as light is the essentiality of luminaries.

अग्न्यौष्ण्ययोरिव तथा वातस्पन्दनयोरिव।
द्रवाम्भसोरिवाऽवीचि वा शैत्यानिलयोरिव।।१९।।

As heat is the gist of fire, and motion the marrow of the sufflated air or wind; or as the fluidity of water is the pith of the billows, and coolness the quiddity of breeze; (so is consciousness the quintessence of both our waking and dreaming states).

सर्वमप्रतिघं शान्तं जगज्जातमसन्मयम्।
इत्थं सन्मयमेवास्ति नास्त्यर्थेन च संयुतम्।।२०।।

The whole universe is an unruffled chasm, and an unchanging unreality; and this seeming

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reality of the world, is even united with its negative sense of nihility.

ब्रह्म प्रोद्भूय मृत्वा च दृश्यानुभवरूपि च।
चिन्मात्रमजरं शान्तमेकमेवामलं स्थितम्।।२१।।

Brahma in its esoteric sense, is both the production as well as the destruction of the world, and equally alike its visible form and its notion also; but being viewed in its esoteric light, it only of the nature of the pure Intellect, and the One alone, that is for ever calm and quiet and undecaying in itself.

कार्यकारणतार्थानां या यथा हृदि कल्पिता।
ब्रह्मणा पुरुषेणेव नगर्यन्तस्तथैव सा।।२२।।

Whatever thought of causality or effect, passes in the mind of Brahma at any time, the same comes to take place immediately, as men construct their houses as they please in cities.

ब्रह्मणो हृदि सर्गोऽयं हृदि ते स्वप्नपूर्यथा।
कार्यकारणता तत्र तथास्तेऽभिहिता यथा।।२३।।

The whole creation abides in the mind of god, as the city you dream of his in your thought; the cause and effect herein, being the same in one case as in the other.

संविद्धनोदरे सर्गे कार्यकारणता स्थिता।
तथा यथोहिता तेन त्वया वा कल्पनापुरम्।।२४।।

The causality and effectuality are both contained in the womb of the dense Intellect; and these are exerted in the same manner in the act of creation of the world, as in that of the construction of your imaginary castle.

चिता संकल्परूपिण्या सर्गे संकल्पपत्तने।
त्वयैव स्थापिता संस्था कार्यकारणरूपिणी।।२५।।

The Divine Intellect employees its will, in the causation of its intended creation; as you form the plan for the construction of your projected edifice: Thus the causality and its effect are combined together in the one and same mind.

आकाश एव कचनं यच्चित्ते स्वात्मरूपिणी।
नियतं संनिवेशत्वात्तदन्तः सर्ग उच्यते।।२६।।

The divine mind develops itself in its own form of the sky, and the world that is forever situated therein, is then called the creation and lying in the expanse of that sky. (Gloss. The *śrutis* deny the existence of the outer and visible world).

या संविद्रव्यवस्थास्ते हृदि संकल्पपत्तने।
सैषा स्वभावसंसिद्धिः कार्यकारणतार्थजा।।२७।।

The light which the sun of our consciousness, cast upon the imaginary city in the mind; is of its own nature what s signified by the terms causality and its effect. (*i.e.* Our consciousness is the cause of our knowledge of the world-the false creation of our imagination).

प्रथमं यद्यथा भाति चित्त्वमस्ति तथेह तत्।
तस्यैव नियतिः कालो देशादीत्यभिधा कृता।।२८।।

The forms in which the mind displayed itself at first, the same continue to exist ever since in the same state; and there are invariably designated by the terms of time, space and the rest.

या नामाशु यथा भाति चेतनाकाशशून्यता।
तया तथा वस्तुतया कार्यकारणताश्रिता।।२९।।

Whatever names are borne by the things, which are exhibited in the vacuity of the Intellect; they are ever after viewed as realities under the designations of some as causes and others as their effect. (as the cow is the cause of the production of milk, and the pot is the cause of its reception, and so forth).

चिच्चमत्कारमात्रेऽस्मिन्सर्गाभे भावरूपिणि।
पूर्वं भावाः प्रवर्तन्ते पश्चात्सर्गाभिधा विदः।।३०।।

The creation which was miraculously displayed in its ideal form in the Intellect, consisted at first of mere ideas, which received the name of the (material) world afterwards. (So the *śruti* whatever is thought of in the mind at first, receives as name (or a word for its designation afterwards).

शून्यतास्त्रिजगद्रूपास्तथा चिद्व्योमनि स्थिताः।
अनन्याः पवने सौम्ये स्पन्दसत्ता यथा निजाः।।३१।।

This triple world is of a vacuous form, and is situated in the vacuity of the intellect; just as the clear air contains its insufflation inbred in it. (The inherence of vibration inborn in it.).

व्योम्नि सौषिर्यनैबिड्यं यथा नीलमिति स्थितम्।
चिति चेतननैबिड्यं तथा सर्ग उपस्थितम्।।३२।।

As the vapours and clouds covering the face of the sky, give the appearance of blueness to it;

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so the dizziness of ignorance, misrepresents the clear intellect in the form of the gross world.

आभात एव भातेऽस्मिन्कृच्छ्रात्सर्गे विसर्गता।
बुध्यते रज्जुभुजगे रज्जुरूपं यथा पुनः।।३३।।

But on receiving the true reflexion of the spirit in the intellect, by means of intense meditation, the notion of the creation turns to that of non-creation; as the false notion of the snake in the rope, is changed to that of the rope upon its revision.

मृतः स स्वप्नवत्सर्वः संपश्यति पृथग्जगत्।
तच्चान्यदिदमन्यच्च नित्याप्रतिघमम्बरम्।।३४।।

The dead find the future world, as what they used to see in their dream; but that world as well ass this, are equally as formless as the vacuum of the Intellect. (Both this world and the next, are situated in the Divine Mind, and are of the same form as that).

व्याध उवाच

परतः सुखदुःखार्थं देहः संपद्यते कथम्।
किमस्य हेतुः के वास्य हेतवः सहकारिणः।।३५।।

Hunts-man said: Tell me sir, why are men regenerated in new bodies; for their sufferings and enjoyments in future births; and tell me also what are the principal and accompanying causes of our reproduction in this world.

कुर्वन्ति धर्माधर्माश्चेत्तेन प्रतिघरुपिणा।
तदस्याप्रतिघं रूपं कुर्वन्तीत्यसमञ्जसम्।।३६।।

If it is no account of the pious or impious acts, which are done in our present destructible bodies, that we are destined to their retributions afterwards; then say why our indestructible souls, should be brought to feel their results in other bodies, which seems to be very absurd to me.

मुनिरुवाच

धर्माधर्मौ वासना च कर्मात्मा जीव इत्यपि।
पर्यायशब्दभारोऽत्र कल्प्यते न तु वास्तवः।।३७।।

The sage replied: The words piety and impiety, our desires and acts, are words of the same import and significant of their causality in framing the living soul according to their own stamp; but these are mere suppositions, and neither true causes of the schesis of our souls, nor of the modes of our lives.

चित्त्वात्कल्पितचित्त्वेन स्वयं चिन्नभसात्मनि।
कृतानि नामान्येतानि कश्चिदस्तीति चेतसा।।३८।।

It is the mind which is situated in the vacuous intellect, and is posses of the power of intellection that imagines in itself the various states of things, (and the happiness and miseries of life), and give names to them accordingly. (so says the *śruti*:— The sapient seeing the different form and states of things, coin words to designate them and their various modes also).

संविदात्मा स्वयं चित्त्वाद्देहं वेत्ति खमेव खे।
मृत्वा सन्तं सन्तमिव संकल्पस्वप्नयोरिव।।३९।।

The conscious soul comes to know by means of its intellection, its own body in its vacuous self; and after death it sees the same to exist as in its dream or imagination. (*i.e.* in its ideal form).

स्वयं स्वप्न इवाभाति मृतस्य परलोकधीः।
तमेव पश्यति चिरं न तत्राप्यस्ति सत्यता।।४०।।

The knowledge of the dead in regard to the next world, is likewise in the manner of a dream; and though this dreaming state of the soul continues for a long duration, it bears no truth in its nature.

मृतं निर्माति चेदन्यः कथं वास्य स्मृतिर्भवेत्।
कथं वा स्यात्स एवासौ चेतनत्वं तमेव खम्।।४१।।

If a new body is framed by another person (such as parents or the creator himself), for the re-entrance of deceased spirit into it, then can the new born body have any remembrance of the past, and how can this body be what the dead person had before, and as for his intellect, it is a mere vacuity, and cannot pass from on body into another.

मृतौ न जायते तस्माच्चेतसैव स केवलम्।
इहायमित्थमित्येव वेत्ति खे वासनात्मकम्।।४२।।

Therefore no one that is dead is born again, or is to be reborn afterward at any time; it is only an idea of the mind, that I was so and am reborn as such; and a vain wish in its vacuity, to be born again some form or other.

स्वमेव भावमभ्यस्तमास्ते सोऽनुभवंश्चिरम्।
स्फुटप्रत्ययवांस्त्वत्र सत्यमित्येव वेत्त्यलम्।।४३।।

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It is by nature and habitual mode of thinking, that men are impressed with belief of his regeneration, both by popular pursution and scriptural evidence of a state of future retribution, which is altogether false and fanciful.

खात्मा खमेव तत्रैव स्वप्नाभं दृश्यमाहरन।
पुनः स्वमरणं वेत्ति पुनर्जन्म पुनर्जगत्।।४४।।

The soul is an aerial and vacuous substance, giving rise to the phantoms of visible, in the forms of shadowy dreams in its spacious vacuity; and always views its births and deaths in endless repetitions in this world.

अलीकजालमेवं खे पश्यन्प्रत्येकमास्थितः।
पश्यत्याचारयत्यत्ति किंचित्कश्चिन्न कस्यचित्।।४५।।

It views every particular object, in the illusive net work, which is spread in its ample sphere; and seems to see and act and enjoy everything, without being in the actual enjoy of anything.

इत्येवं जगतां सन्ति कोटीनां कोटिकोटयः।
परिज्ञातास्तु ता ब्रह्म केवलं दृश्यमन्यथा।।४६।।

In this manner millions and millions of world, are constantly rising before its sight; which appear to be so many visible phenomena in its ignorance; but which when viewed in their proper light, prove to be the display of One-all pervading Brahma only.

ताभिर्न कस्यचित्किंचिदावृतं न च सन्ति ताः।
तासां च वेत्ति प्रत्येकमिदमेव जगत्त्विति।।४७।।

But none of them ever occupy any space, nor do any one of them ever exist any where in reality; but there is that one Brahma that spreads undivided though all, and knows all these an undivided whole, and yet every one of them forming a world of itself. (The Lord is full and perfect in each and all of these).

भूतानि तासां प्रत्येकं तथैवान्योन्यमास्थिते।
सत्यान्येवासत्यदृष्ट्या सत्यदृष्ट्या त्वजं पदम्।।४८।।

Now all beings in these worlds, are connected with one another in a common link (of the universal soul of all); they appear as realities to the erroneous sight of people, but being viewed in their true light, they proved to be self-same with the unborn One.

सद्यद्विदितवेद्यस्य तदज्ञस्यासदक्षयम्।
असद्यत्संप्रबुद्धस्य तत्सदज्ञस्य सुस्फुटम्।।४९।।

The undecaying One which is known as true reality, to the knower of the knowable (*i.e.* to him who know the truth), and what is understood as unreal by the enlightened sage, is believed to be true by the ignorant. (This is the contrariety between both).

चितेर्यद्यद्यथा भानं तत्तत्सत्यं यथा यतः।
सद्रूपाणि समग्राणि भूतानीमान्यतो मिथः।।५०।।

The belief that all things everywhere are realities, because they are all but reflexions of the self-same One; is enough to reconcile these opposite parties, and to settle in one common faith of universal Catholicism (of O to pan).

नित्यमन्योन्यसत्यानि तानि तान्येव वाप्यतः।
किल संविद्विनिर्णेयं रूपमप्रतिघं यतः।।५१।।

Or in order to ascertain, whether the world as one views it is real or unreal, let one consult his own consciousness about it, and rely on its verdict, with regard to its reality or otherwise: (because nothing can upset the undeniable conviction of consciousness).

संविन्मात्रविनिर्णेयं कान्यता नान्यता कथा।
यथासंवेदनं भाते वस्त्वौघे क्व द्वितैकते।।५२।।

Who can doubt the evidence of consciousness, or confute its dictates of this kind or that; or with regard to the difference or identity of things, or their unity or duality.

तदेवेदमिदं ज्ञप्तेस्तदेवेदं भवत्यलम्।
तदेवैतत्तदेवेति भरेज्ज्ञप्तेरसत्यतः।।५३।।

The knowledge of the knowable God; in as much as it is known to us is right, and establishes the identity of the knowable One with his knowledge; but the position that the known or visible world, is identic with the unknown and invisible god, is false and mistaken knowledge. (*i.e.* God is seen in his works, but the works are not the god).

तच्चेदर्थस्ततो ज्ञप्तेर्नायं तस्याः पृथक् स्थितः।
स्थिते ज्ञप्त्यात्मनि त्वर्थे त्वज्ञप्त्यायं ततो व्रजेत्।।५४।।

Such being the meaning (of this mystery), the knowable One is not distinct from knowledge of Him; but being seated in our finite

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understanding, is quite unknown to and apart from the ignorant, that have no knowledge of the knowable One.

ज्ञानं यदेव तज्ज्ञेयं ज्ञेयस्यासंभवात्पृथक्।
यथा ज्ञानमतो ज्ञेयं तनोत्यात्मानमात्मना।।५५।।

The Knowable One is known to us in proportion to our knowledge of him; but not so to those that are ignorant of Him; as our knowledge increase, so the knowable soul spreads of itself over our souls.

पश्यन्तोऽपि मिलन्तोऽपि पृथक्सर्गा न किंचन।
सत एवासतो ज्ञस्य मूर्खज्ञातांस्तु वेद्मि नो।।५६।।

Hence the unreal worlds, that appear of themselves as real ones before the eyes of the ignorant, are naught and nothing to my sight.

एकं प्रबोधतः सर्वे चिन्मात्रं तावदात्मखम्।
तदेवानेकसंवित्त्या सहस्रं चिज्जडात्मनम्।।५७।।

Being rightly understood, all things are but forms of the one intellect, and equally void as itself, and this appears in a thousand shapes to the understanding of gross instincts.

एकं तथा च चिन्मात्रं स्वप्ने लक्षात्म तिष्ठति।
पुनर्लक्षात्म तत्स्वप्नादेकमास्ते सुषुप्तके।।५८।।

As the one intellectual soul assumes many forms to itself as it exhibits in its dreams, and engrosses them all again into one, or the single form of its unity in its sound sleep; so does the Divine soul appear in one or more forms to our intellects also.

चिद्व्योम्नि स्वप्नसंवित्तिर्या सैव जगदुच्यते।
सुषुप्तं प्रलयः प्रोक्तस्तस्मान्न्यायोऽयमेव सन्।।५९।।

Thus our consciousness of god though one and same, yet it appears in various forms according to the various apprehensions of men; and are either vacuous or formal, as our dreams and the works of our imagination.

एकैव संवित्नानात्वं नृलक्षत्वं च गच्छति।
शून्यत्वं च तथार्थत्वं स्वप्नसंकल्पयोरिव।।६०।।

The conscious of the dreams that we have in the vacuum of our minds, is what take the name of the worlds; but the sound sleep of the mind or its unconsciousness of anything, is called its *pralaya* or anaesthesia: and this analogy applies equally to them.

इदमप्रतिघं सर्वं किल वेदनमात्रकम्।
शुद्धं तद्वद्यथा यत्र भाति तत्र तथा भवेत्।।६१।।

This substantial totality of existences, are mere perceptions of the mind only; and whatever appears in any manner in the thought in any manner at any time or place, the same seems to present itself in reality before us even then and there.

एकैव संवित्सर्गादौ भवत्यग्न्यम्बुखादिकम्।
पृथ्व्यादि तावत्सर्गार्थं स्वप्नसंकल्पयोरिव।।६२।।

It was the thought alone at first, that manifested itself in the forms of the primary elements of fire and water, and the earth and in the beginning of creation, all which rose in the mind in the manner of dreams and the phantoms of its imagination.

संविदाकाशरूपैव भाति पृथ्व्यादिनामिका।
यत्तदेव खमेवेदं जगदित्येव भासते।।६३।।

Again the inward impressions of these things, that are preserved in the vacuous space of our consciousness; the same unite together of themselves, and exhibit unto us this world, in the form as we view it in our presence.

संवित्सप्रतिघं भाति भाति चाप्रतिघं तथा।
न वस्तुतस्तु प्रतिघा संवित्सान्ते निवर्तते।।६४।।

Our consciousness appears unto us, in both its transient as well as permanent states; while in reality it is no temporary thing, but continues with us even at the end of all transitory things, as our transient lives also.

यासि पूर्वां पश्चिमां च दिशं वेत्सि चिरं विदन्।
प्रतिघं नाम ते नास्ति न च सप्रतिघा क्वचित्।।६५।।

Our consciousness accompanies us forever, wheresoever we remain or go; conceive in yourself for instance as passing on either towards the east or west; you see many things and cities on your way; but can never lose your memory of the past, nor the consciousness of yourself as you proceed onward. (The knowledge which the mind has of its operations, is never effaced from it).

दृष्टं संकल्पितं चार्थं सहाभ्यस्यति यश्चिरम्।
सोऽवश्यं तदवाप्नोति न चेच्छान्तो निवर्तते।।६६।।

Anything that the mind has seen or willed or is long practiced to do or think upon is never

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effaced from, consciousness, unless it be form numbness of the Intellect. (gloss. So one is never at a loss to realize his wishes, unless he is remiss in his efforts to bring them to effect).

यासि पूर्वां पश्चिमां च दिशं वेति चिरं विदन्।
य आस्ते यात्यसौ तत्तामन्यस्त्यक्त्वा तु नेतराम्।।६७

You may rove wherever you please, either to the east or west, and you will find your consciousness to continue same, and never changing with the change of your place (So does one's consciousness accompany him even after his death).

दृष्टः संकल्पितश्चार्थः स्यामित्यचलसंविदः।
द्वयं भवेद्द्वयं नश्यत्यन्यस्याचलसंविदः।।६८।।

We have seen the man of steady consciousness, attain to the object or state of his wish, by his firm perseverance; while on the contrary the unsteady minded are sure to lose them both: (*i.e.* his wished for object together with the consciousness of himself).

दक्षिणादुत्तरां वाशां यामीत्यचलसंविदः।
द्वयं भवेद्द्वयं नश्यत्यन्यस्याचलसंविदः।।६९।।

The man of steady consciousness, is possessed of both states whether he goes to the north or south; but the one that is unsteady in himself and to his purpose also, is deprived of both (himself and his object). (Consciousness is joint knowledge of ourselves, in connections with others, so that the mind knows both what it is, as well as what it wills).

खे पुरं स्यां भुवि मृगः स्यामित्यचलसंविदः।
द्वयं भवेद्द्वयं नश्यत्यन्यदन्यत्तु तज्जगत्।।७०।।

The man of firm intent that thinks of his being both in heaven and earth, has them both by fixing his mind in one, while his body is placed in the other; as the man thinking of going both to the east and west, may do both by walking one way and thinking of the other. But the man of unsteady purpose is neither for this world or that, nor walks one way or the other; (but stands in the middle).

एकं प्रबोधतः सर्वं चिन्मात्रं तावदात्मखम्।
तदेवानेकसंरित्या सहस्रं चिज्जडात्मनाम्।।७१।।

By steadfast belief in the One, we find the intellect alone pervading the whole vacuity of space; but this one appears as many and many thousands to the understanding of ignorant sceptics.

शरीरमस्त्वप्रतिघमथ सप्रतिघं च वा।
स्वप्नात्मकोऽयं संसारो जीवस्येह परत्र च।।७२।।

Be the body destructible because of its materiality, or indestructible by reason of it being the reflexions of the divine intellect; yet it is after all but a mere appearance in the dream of the living soul, whether in this or in the future world. (The indestructible intellect, cannot be the destructible body, because the destruction of this would involve the other to destruction also).

एतन्म्लेच्छादिदेशेषु मृतानां दर्शनात्पुनः।
स्मृतिपूर्वं च कथनात्प्रत्यक्षमनुभूयते।।७३।।

That the souls of men do not die with their bodies, is evident from the instances of the ghosts and spirits of the barbarians, that are invoked by wizards, and made to relate the incidents of their past lives.

ये मृता भस्मसाज्जाता म्लेच्छदेशेषु ते पुनः।
आगत्य कथयित्वार्थं गच्छन्त्यप्रतिघात्मकाः।।७४।।

Men in the country of barbarians that have long been dead and burnt down to ashes, are known to reappear before people, and delivering their errands, to have disappeared with their living souls.

एष चेज्जीवतो धर्मस्तद्देशान्तरगे जने।
मृत इत्येव बुद्धेऽर्थे कस्मान्नैव प्रवर्तते।।७५।।

If it is impossible for departed souls to reappear like the living as the *Cārvākas* say, then let me ask them, why do they not reckon their absent friends as dead also, and unable to return. (This argument maintains the doctrine of spirituality of the capability of the reappearance of departed spirits from the analogy of the return of absent people to their homes; as Butler proves the rising of the dead at the Resurrection, upon the analogy of our waking from sleep).

जीवधर्मः सोऽपि संश्चेन्मृतधर्मोऽपि किं न सन्।
यादृगनुभवस्त्वस्मिन्समे न्यायद्वये स्थिते।।७६।।

If the property of action be true of the living, why should it not be equally true of the dead also; upon the analogy of our conception of the idea of the action of the one as well as of the other.

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स्वप्नज्जगदाभानमित्येवं सत्यखण्डितम्।
आर्यानुभवशास्त्राणामनेनास्त्येकवाक्यता।।७७।।

The doctrine of the visionary dream of the world, being the established and irrefutable truth of Aryan śāstras; it is quite compatible and conformable with the tenet of eternal ideas maintained in Indian philosophy.

दृष्टिजालं जनौघानां पश्यतामिन्दुमन्दिरे।
यादृगप्रतिघं तादृग्जगत्सदसदात्मकम्।।७८।।

These worlds are equally as true as well as false to view, as the sight of the appearances in the disc of the moon, which appears as realities to the eyes of beholders, without having any substantiality in them; (The lunar spots are considered as mere marks-*kalankas* though to all appearance they seem as habitable parts-*candra-loka*.

सन्मात्रमात्रानुविधमच्छानुभवमात्रकम्।
चिन्मात्रं भानमात्रात्म सर्वार्थात्मार्थवर्जितम्।।७९।।

The subjective world is real, in having all its object as parts of the true Entity; and the subjective mind is a reality, in its being composed of pure ideas only. The Intellect is true as reflexions only, and so they are all true without having any reality of themselves.

सर्वमप्रतिघं शान्तं जगदेकं चिदम्बरे।
अनिङ्गनमनाभासमात्मन्येवात्मनास्यताम्।।८०।।

All these are immutable and quiet, and lie quiescent in the vacuity of the Divine Intellect, they are irremovable and inconspicuous of themselves, and lie immanent in the Divine soul.

अचला संविदेवास्ते स्थिरं कृत्वा यथा यथा।
तथा तथा भवत्याशु किमसत्किं च वापि सत्।।८१।।

It is the steady consciousness, that is conscious of whatever is fixed upon at any time or place; and represents all things whether real or unreal, that is inbred or inherent in it.

शरीराण्यथ कर्माणि दुःखानि च सुखानि च।
यथा स्थितान्युपायान्तु यान्तु वा कस्य किं ग्रहः।।८२।।

Let our bodies rise or fall, and our destinies overtake us as they will; let happiness or misery befalls on us as they are decreed, they cannot affect the serenity of the indifferent soul.

इत्थमस्तु सदथान्यथास्तु वा
मैव भूद्भवतु कोऽत्र संभ्रमः।
मुञ्च फल्गुनि फले फलावहं
बुद्धवानसि कृतं परिभ्रमैः।।८३।।

Hence it is of no matter unto us, whether these are realities or otherwise, or whether it may be so and so or not; avoid your desire for anything, and be wise and at rest after all your wanderings.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० वि० निर्वाणबोधोपदेशो नाम त्रिचत्वारिंशदधिकशततमः सर्गः।।१४३।।

CHAPTER 144

INVESTIGATION INTO THE NATURE & VICISSITUDES OF THINGS

Argument. The Intellect manifested in the World, which is but a manifestation of the Divine-mind and its Omnipotence.

मुनिरुवाच

सर्वथाभावभावेषु स्वप्नसंवेदनात्मसु।
नित्याप्रतिघरुपेषु किं बद्धं किं विमुच्यते।।१।।

The sage continued: The visible world is being a something in nothing an entity based upon non-entity *i.e.* a substance based upon the intellect), resembles our consciousness of things seen in our dream only. And as all things are eternally situated in the Divine Mind, there can be no meaning in our being bound to or liberated from them.

खे दृष्टिभासां स्फुरणं यादृशं तादृशं जगत्।
विपर्यस्यत्यविरतमबोधाल्लक्ष्यते स्थिरम्।।२।।

These worlds that appear to rove before us, are seen as the mites flying about in the solar rays; (or as the bright circlets seeming to swim before our closed eyes); they are but evanescent phantoms in the air, and appearing as stable bodies in the minds of the ignorant.

यद्यथा पुरसंस्थानं चिरैरेति तदन्यताम्।
जगतप्येवमनिशं वार्यावर्तविवर्तवत्।।३।।

Whatever is seen to be placed before us in any form or state, is soon found to change its mode and manner before us; so likewise is the changeful state of all things herein, that are continually rotating like the waters in a whirlpool.

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भूम्यम्ब्वम्बरशैलादि भवत्यसदिदं क्षणात्।
तस्मिन्नेव क्षणोदन्तैर्युगकल्पाभिधाः कृताः।।४।।

The earth air, water &c, are the materials that combine to form frail bodies, that are doomed to decay an dissolve in a short time; and yet they are computed by the ignorant to last for ages-as *Yugas & Kalpas*. (Everything is changing and nothing lasting).

जगत्स्वप्न इवाशेषमसदप्यनुभूयते।
यन्नास्ति चेत्तन्निःशेषं चिदेवेत्थं कचत्यलम्।।५।।

The world is a dram, and the totality of existence a mere nihility; and yet the notion of entity that we this nullity, is no other than a reflexion of the one Eternal Intellect.

यथेदं नो जगत्तद्वच्छतानां खे शतानि हि।
नृणां पश्यन्तु तेषां तु नान्योन्यमनुभूतयः।।६।।

Like this solar world of ours, there are hundreds and thousands others to be seen in the skies; nor is it incredible that others have the like notions of other peoples.

सरोब्धिकूपभेकानां दृष्टाः प्रत्येकमास्पदे।
न तेऽन्योन्यं विदन्त्यन्यां दृस्यादिनियतिं क्वचित्।।७।।

We see the seas and lakes, teeming with living beings of various kinds, and find the pools and bogs full of frogs every where; but none of them know anything about the other reservoirs, nor of their inhabitants neither beside those of their own.

यथा जनशतस्वप्ननगराण्येकमन्दिरे।
तथा जगन्ति खे भान्ति खानि नो सन्त्यसन्ति नो।।८।।

As a hundred men sleeping in one and the same room; see as many air built castle differing from another in their dream; so there appear different worlds in the airy intellect of some, which are seen and unknown to others.

कचन्ति नृशतस्वाप्नपुराण्येकगृहे यथा।
न च नाम कचन्त्येवं सन्त्यसन्ति जगन्ति खे।।९।।

As many aerial cities are seen in the dreams of many men, sleeping together in the same room; so do these aerial worlds appear in empty sphere of our minds, and are said to be in being and not being in the same time;(*i.e.* being but a dream which is no-being or nothing).

चिच्चमत्कारमात्रं स्वं स्वात्माङ्गं दृश्यमद्वयम्।
सरूपमेव नीरूपं सकारणमकारणम्।।१०।।

The sky is a miracle of the mind, and a phenomenon of itself; it is visible without its form, and appears as limited without its limitation, and as created without its creation. (vacuity being increate).

दधत्याश्चित्स्वभावायाः संस्काराद्यभिधाः कृताः।
प्रतिमायाः प्रभाविन्या न संस्कारादयः पृथक्।।११।।

The vacuum bearing the nature of the vacuous mind, is vainly styled the firm firmament; it presents to view the forms of fleeting objects in it, as the understanding represents its ideas and passing thoughts to our knowledge.

अपूर्वत्वात्स्मृतिः स्वप्नः संकल्पार्थानुभूतिषु।
स्वमृत्यनुभवाद्यास्तु दृष्टार्थसदृशीषु च।।१२।।

The remembrance of a thing, is the cause of its dream by night, as the desire of something causes its conception in the mind; and as the apprehension of one's death, proceeds from his seeing in the instances of others.

इदं सर्गात्म सर्गादौ प्रतिमेव विजृम्भते।
चिद्भामात्रात्मिका स्वच्छा नान्यन्नामोपपद्यते।।१३।।

In the beginning of creation, the world appears as an image in the mind; which is no other than a flash or reflexion of the Divine Intellect, and to which no other name than a *cecauffe* of the Divine Intellect, can be properly assigned.

ब्रह्मैव भाति जगदित्युक्तमुक्त्यानया भवेत्।
न च भातं नवं तच्च ब्रह्मैवेदमतः स्थितम्।।१४।।

The saying that Brahma shines as the very world means to say that, he did not shine a new in the form of the world, but has this form eternally subsisting in his omniscience.

कारणं कार्यमित्युक्तः स पूर्वः स विशिष्यते।
संस्कार इति तेनैष संस्कारः कृतिरुच्यते।।१५।।

It is said that the cause is (identic with) the effect, because the common cause of all, is specialized in its form of the effect; (*i.e.* the one becomes as many). The action which was confined in the cause at first, (as vegetation in the seed), becomes evolved in the germ of creation afterwards.

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तत्स्वप्नादावपूर्वोऽर्थो दृष्टान्त इति भाति यः।
ससंस्कारादिनामोक्तो न बाह्योऽर्थोस्ति चेतसि।।१६।।

When such things (or conditions) occur in the mind in dreams, as have not been seen or known before, they are called *sanskāras* or pristine impressions in the mind, (as our inward-passions and feelings), and not the external objects of sense, which are not inbred in the mind.

वस्तु दृष्टं न दृष्टं च सच्चास्ते चेतनेव खे।
स्वभावाद्भाति खात्मापि दृष्टवच्चातिजृम्भते।।१७।।

These mental impressions or reminiscences, are perceptible to us in our dreaming and not in the waking state; and though they are unseen in our waking; yet they are not lost unto us so long as we retain those impressions in the mind. They naturally appear in the soul in dreaming, as the visible appear to sight in the waking state.

वेदान्तार्थात्मकं पूर्वसर्गाभावं प्रवर्तते।
ततो वेद्यव्यवस्था ज्ञैः क्रियते स्वार्थसिद्धये।।१८।।

Thus the Vedantist comes to know the in-existence of the outer world, and by knowing the knowable One, they come to attain the consummation of their object: (which is the attainment of their and final emancipation or *mokṣa*).

स्वप्ने तु जाग्रत्संस्कारो यस्तज्जाग्रत्कृतं नवम्।
अजाग्रज्जाग्रदाभासं कृतमित्येव तद्विदः।।१९।।

The impressions of the waking state, which occur in the state of dreaming, are the newly made imprints of the waking hours on the memory; and these make the sleeping hours seem as waking to the dreaming soul.

ततो वायाविवास्पन्दाश्चित्ते भावाः स्थिताः स्वतः।
ते स्वतः संप्रवर्तन्ते कात्र संस्कारकर्तृता।।२०।।

These recent ideas fluctuate in the mind, as by the breath of the wind, and they occur and recur of themselves, without the agency of pristine impressions.

एकं तथा च चिन्मात्रं स्वप्ने लक्षात्म तिष्ठति।
पूनर्लक्षाद्यतः स्वप्न एकमास्ते सुषुप्तकम्।।२१।।

There is one sole Intellect only, possessed of its many multitudes of airy dreams; and being dispossessed of them at last, it remains solely by and in itself.

चिद्व्योम्नि स्वप्नसंवित्तिर्या सैव जगदुच्यते।
सुषुप्तं प्रलयः प्रोक्तस्तस्मान्न्यायोऽयमेव सन्।।२२।।

The consciousness that we have of the dreams, ranging at large in the empty sphere of our Intellect, is verily what is denominated the world by us; and the want of this consciousness in our and sleep, is what is termed the extinction of world by ourselves. This analogy applies also to the nature of the self- existed One.

एकमेव चिदाकाशं साकारत्वमनेककम्।
स्वरूपमजहद्धत्ते यत्स्वप्ने इव तज्जगत्।।२३।।

There exists only the infinite sphere of one eternal Intellect, and there appears an infinity of shapes, perpetually rising and setting in its open in the manner of dreams. These are born of its own nature and are called the world, and bear the same intellectual form with itself.

एवं चित्परमाण्वन्तर्जगद्भावमिदं स्थितम्।
तदनन्यात्म चाभोगि स्वप्नादर्शतलेष्विव।।२४।।

Thus the atomic particle of the Intellect, contains the form of the whole cosmos within its bosom; which is an exact actype of its archetype, as the shadow under a mirror, is the true representation of the prototype.

चिद्व्योम संविन्मात्रं यत्परमाणुवदाततम्।
अनादिमध्यपर्यन्तं तदेव जगदुच्यते।।२५।।

The cavity of the Intellect contains the consciousness which is diffused in it like the dilution of an atom; and extends throughout without beginning and end, and this is called the cosmos.

तस्माद्यत्र चिदाकाशमनन्तं सततं स्थितम्।
तत्रास्तीति जगद्भानं तदङ्गानन्यरूपि यत्।।२६।।

Hence as far as the vacuity of the Intellect extends to all infinity, there is the appearance of the wide world connected with it, as immanent in and identic with itself at all times. (The intimate connection of the subjective mind and objective world together).

चिन्मात्र एव भुवनं त्वमहं चिन्मयं जगत्।
इति न्यायाज्जगद्याति परमाणूदरेऽप्यजम्।।२७।।

The intellect is self-same with the world, and therefore all minds and intellectual beings as myself and yourself, are worlds or microcosm

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also; and it for this reason that the great macrocosm of the world, is said to be comprised in the corpuscle of the mind.

तस्मादहं पराण्वात्मा समस्तजगदाकृतिः।
सर्वत्रैव च तिष्ठामि परमाणूदरेऽपि च।।२८।।

Therefore I who am a minute soul, am of the form of the whole world also, (being its container in the mind); hence I abide everywhere likewise, even in the midst of an atom also.

चिन्मात्रपरमाणुः सञ्जगदात्माप्ययं नभः।
यत्र तिष्ठाम्यहं तत्र पश्यामि भुवनत्रयम्।।२९।।

Being in the form of the *minutiae* of the intellect, I am also as great as the universal soul, and as expanded as the open air all around; I also see all the three worlds about one, wherever I abide or move. (All things are present in the mind, at all places and times.

अहं चित्परमाण्वात्मा तेन चित्परमाणुना।
एकतामागतो वारि वारिणेव तदीक्षणात्।।३०।।

I am an atom of the intellectual soul, and am joined with the intellectual soul of the universe; it is my sight of the supreme spirit in my meditation, that I am lost in it as a drop of water is lost is the ocean.

तदोजः संप्रविश्याहं स्थितस्तदनुभूतिवत्।
अन्तस्थत्रिजगद्रूपो यथाञ्ने बीजमङ्कुरे।।३१।।

Having entered in to the Divine spirit, and feeling its influence in me, I am filled with its cognition; and behold the three world within me, as the seed lies hid in the pericarp or in the seed vessel; (to be developed in its future foliage).

तत्र मे त्रिजगद्रूपमन्तः कचितमात्मनि।
तथा तत्र तु तद्बाह्ये विद्यते केनचित्कवचित्।।३२।।

I see the triple world expanding within myself, (according to our reminiscence of the same which is engrave in the mind), beside which there is no outer world on the outside of any body. (The world lies in the conception of mind only, and the exterior one is but a reflexion of the same).

यत्र यत्र यदा भाति स्वप्ने जाग्रदितीह वा।
सबाह्याभ्यन्तरं दृश्यं निजं चिद्भानमेव तत्।।३३।।

whenever the world appears in any form, whether of a gross or subtile nature, as in the states of our waking or dreaming; both these forms of the interior or exterior worlds, are to be known as the reflexion of the ideal one imprinted in the intellect.

भाति स्वप्ने यदा जन्तोर्जगदानन्दमाततम्।
चिदणोरेव तद्भानमात्मनस्तत्पदात्मना।।३४।।

When the living soul indulges itself in the sight of the world, in the state of its dreaming; it is to be known as a reflexion of the expanded particle of the intellect, which the sleeping soul delights to dote upon.

व्याध उवाच

अकारणं चेद्दृश्यं तत्कथमेतत्प्रसिध्यति।
सकारणं चेदृश्यं तत्स्वप्ने सर्गादिधीः कुतः।।३५।।

The Hunts-man rejoined: If the visible world is causeless or without its maker, then how could it come into existence, and if it be a caused or created exterior world, how could we have any knowledge of it in the sleeping and dreaming of the soul.

मुनिरुवाच

अकारणक एवायं सर्ग आदौ प्रवर्तते।
समस्तकारणाभावाद्यतः सर्गात्मचिन्नभः।।३६।।

The sage replied: All this is without a cause, and the world proceeded at first without any causality whatever.

(The Muni means to say that there cannot be any independent or instrumental cause of creation save the immanation of One oneself).

अकारणानां भावानामत्यन्तासंभवादिह।
क्वचित्सप्रतिघः सर्गो न संभवति कश्चन।।३७।।

It is verily impossible for gross and perishable bodies and transcribe beings, to come to being without a cause; but that which is a simile or shadow only of the anti-type and original model of the eternal mind, cannot possibly have any cause at all.

ब्रह्मेदमित्थमाभाति भास्वरं चित्स्वभावतः।
सर्गादिशब्दपर्यायमाद्यन्तपरिवर्जितम्।।३८।।

It is Brahma himself that thus shines refulgent, by nature of his intellectual effulgence; hence the world's creation and destruction are utterly inapplicable to what is without its beginning and end.

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इत्यकारणके सर्गे कचति ब्रह्मरूपिणि।
परस्यावयवाभासे नित्यात्मावयवात्मना।।३९।।

Thus the uncaused creation abides in the substance of the great god, and shines forth with divine glory to all infinity. It is to gross minds only, which are prepossessed with the grosser ideas of materiality, that it appears in the form of a gross material body.

अनानात्वेऽपि नानात्वे ब्रह्मण्यब्रह्मरूपिणि।
अनाकारेऽपि साकारे कचत्यप्रतिघं प्रति।।४०।।

What numberless varieties do there appear in the unvaried Brahma, and what unnumbered diversities of shapes and forms are seen in the formless One, that is ever unchanged and imperishable.

तद्ब्रह्मैव निराकारं चिद्रूपत्वात्स्फुरद्वपुः।
साकारमिव भातात्म भूत्वा स्थावरजंगमम्।।४१।।

Brahma is formless in his person, (which is of a spiritual form); yet he exhibits himself in many forms, in his being the mind (or mirror of all ideal forms); where he represents his spiritual self or soul, in all the various forms of moving and immovable bodies.

देवर्षिमुनिभारूपं करोति नियतिं क्रमात्।
विधींश्च प्रतिषेधांश्च देशकालक्रियादिकान्।।४२।।

He makes the gods, sages and seers in his likeness, and directs them to their different degrees and duties also; he establishes the laws and prohibitions of conduct, and appoints the acts and observances at all times and places.

भावाभावग्रहोत्सर्गस्थूलसूक्ष्मचराचराः।
अर्था व्यभिचरन्त्येते नियतिर्नाखिलास्ततः।।४३।।

All existences and privations, productions and destructions, of moving or unmoving bodies, whether great or small ones, are subject to his decree, and can never transgress any of his general laws.

ततः प्रभृति भावानां सकारणकतां विना।
सैकतादिव तैलानां न संभवति संभवः।।४४।।

Ever since the general decree, nothing takes place without its proper special cause; as you can never expect to exude oil from sand (save from oily seeds).

नियतिर्नायकश्चैव ब्रह्मतश्चाङ्कमात्मना।
स्वाङ्गेन संयमयति करेणेव निजं करम्।।४५।।

The destined decree of providence, is the leader of all events in the world; it is as one part of the body of Brahma, by which he represses the other part of himself (*i.e.* his will); as we restrain the action of one hand by the other. (One over-ruling fate governs even Jove himself).

अबुद्धिपूर्वं चानिच्छमेवमेव प्रवर्तते।
काकतालीयवत्स्पन्दादावर्ता इव वारिणि।।४६।।

This unavoidable destiny overtakes us, against our prudence and will, like the sudden fall of a fruit on a flying crow (काकतालीय) and drives us along with its course, as the tide or eddy bears down the waters with it.

संनिवेशो हि नियतिस्तां विना प्रतिघोदयम्।
ब्रह्म स्थातुं न शक्नोति तच्च सर्वात्मताक्षयम्।।४७।।

The preordination of certain effects from certain causes, is what is called destiny; without which there result all disorder and disturbance, and in want of which the great Brahma even cannot abide. It is therefore the imperishable soul of all existence.

एवं सकारणं सर्वं सर्वदा दृस्यमण्डलम्।
यस्य सर्गे यतः कालात्ततःप्रभृति तंप्रति।।४८।।

Thus then this destiny is the cause of all, and although it is unseen and unknown, yet it acts on all as it is destined for them ever since their very production. (This is no more than the unhangable law of nature).

भात्यकारणकं ब्रह्म सर्गात्माप्यबुधं प्रति।
तं प्रत्येव च भात्येष कार्यकारणदृग्भ्रमः।।४९।।

The uncausing Brahma that causes nothing, is believed by the ignorant as the causal agent of creation; which they mistake as the production of its maker by error of their judgement.

काकतालीयवत्सर्गे स्थिते त्वावृत्तिवृत्तिवत्।
इदमित्थमिदं नेत्थमितीयं नियतिः स्थिता।।५०।।

The wise man however, seeing the sudden appearance of world before him, like the rotation of a wheel, considers its causes as such and such or this and that, as they have been determined by their preordained destiny?

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सकारणत्वं भावानामवश्यंभाविनि क्रमे।
जाग्रत्स्वप्नदृशो नेह संभवन्त्यपकारणाः।।५१।।

So all existent bodies have their special causes, in their premoridal destiny, which determines their subsequent lots in endless succession. Hence the occurrences, of our waking state, resembling the visions in our dream, are never without their antecedent causes.

यथा स्वप्नेऽखिलामम्बुसंक्षोभात्प्रलयभ्रमाः।
दृश्यते कारणं तत्र श्रूयतामनुभूयताम्।।५२।।

Thus when I dreamt the erroneous dream of the destruction of the world, caused by concussion of the element and waters I had its cause inbred in me, in my reminiscence of the great deluge I had heard of in traditional narration.

सर्ववस्तुषु कचन्ति सर्वदा
युक्तयः स्फटिकशुक्तयो यथा।
भावनानुभव एव स स्वयं
शक्तिमाञ्जयति जीवितात्मकः।।५३।।

In this manner we see the reflexions of almighty power in all things that come under own reflection (or observation), just as we see the crystals and shell-fishes shining with their intrinsical brightness. May this Omnipotent power that is ever-living soul of souls, and known to us in our imperfect notion of him, be glorified forever and ever.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये नि० उ० अवि० श० पदार्थविचारो नाम चतुश्चत्वारिंशदधिकशततमः सर्गः।।१४४।।

CHAPTER 145

DESCRIPTION OF THE WAKING, DREAMING AND SLEEPING STATES

Argument. The three Humours of Human body Composing the three states of its earthly existence.

बहिष्ठैर्बाह्यमेवान्तरन्तस्थैः स्वप्नमिन्द्रियैः।
जीवो वेत्ति द्वयस्थातितीव्रसंवेगिभिर्द्वयम्।।१।।

The sage continued: The living soul (or man) perceives the dream of the outer world, by means of the external organs of sense; and that of the inner world by the internal senses; but the quickness of both the internal and external senses, gives the sensations of both these worlds to the soul.

यदेन्द्रियाणि तिष्ठन्ति बाह्यतश्च समाकुलम्।
तदा म्लानानुभवनः संकल्पार्थोऽनुभूयते।।२।।

When the outer senses are busily employed with outward objects, then the perceptions of mental objects and inner functions become faint and fainter by degrees.

यदा त्वन्तर्मुखान्येव सन्त्यक्षाणि तदा जगत्।
अणुमात्रं स्ववपुषि जीवस्तेनातिवेत्ति तत्।।३।।

When the external senses are all directed to the inside, and the inner senses are concentrated in the mind; then the object of thought and the idea of the world however minute they had been before, assume gradually a more expanded form, and present their extended appearances to the soul. (Brooding upon a thought, dilates it the more).

जगत्सप्रतिघं नास्ति किंचिदेव कदाचन्।
जीवेक्षणानामक्षाणां दृष्टिरप्रतिघा जगत्।।४।।

In this manner the world which is nothing in reality, being once thought upon as something however small in its idea, dilates itself to an enormous size in the mind, which cast at last its reflexion on the external organs of sense also, and make it appear so big and vast to sight.

जीवनेत्राणीन्द्रियाणि यदा बाह्यमयान्यलम्।
तदा बाह्यात्मकं वेत्ति चिति जीवो जगद्वपुः।।५।।

When the eyes and senses of a living person, are occupied with outer objects, then the soul beholds the intellect, the form of the exterior world only. (So the external senses carry their impressions to the mind also).

श्रोत्रं त्वगीक्षणं घ्राणं जिह्वा चेतीहितात्मकः।
संघातः प्रोच्यते जीवश्चिद्रूपोऽनिलमूर्तिमान्।।६।।

The intellectual and airy-form soul, is composed of the congeries of all outward sensations; namely of the ears or hearing, touch or feeling, seeing and smelling, and taste as also of the four internal sensations of will or volition.

सर्वत्र सर्वदा जीवः सर्वेन्द्रियमयः स्थितः।
चिच्चिद्व्योमाव्ययस्तेन सर्वं सर्वत्र पश्यति।।७।।

Therefore the living soul is always present at every place, accompanied with all the senses in

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its intellect, hence the airy intellect is to be ever unsubstructed, because it always knows and sees every where.

श्लेष्मात्मना रसेनान्तर्जीव आपूर्यते यदा।
तेऽक्षाणुकेऽणुरूपात्मा तदा तत्रैव विन्दति।।८।।

When the phlegmatic humour or fluid of the body, fills the veins and arteries of the living person; the soul is then lulled to sleep and to see false visions in its dream.

क्षीरार्णव इवोड्डीनो नभश्चन्द्रोदयान्वितम्।
सरांसि फुल्लपद्मानि कह्लारवलितानि च।।९।।

It seems to swim in a sea of milk, and to soar in the moonlight sky; it thinks it sees a limpid lake about it, filled with full blown lotuses and their blooming buds.

पुष्पाभ्रप्रतिधानानि परिगीतानि षट्पदैः।
वसन्तान्तःपुराण्यन्तरुद्यानान्युदितानि खे।।१०।।

It sees in itself the flowery gardens of the vernal season, and mantled in vest of flowers, vying with the bespangled sky, and resounding with the warbling of birds, and the buzz of humming humble bees.

उत्सवान्मङ्गलाकीर्णाल्लीलालोलाङ्गनागणान्।
भक्ष्यभोज्यान्नपानश्रीपरिपूर्णगृहाजिरान्।।११।।

It sees all mirth and festivity afoot in its mansion, and the merry dance of sportive damsels afloat in its compound; and views its courtyard filled with provisions of food and drink (to its hearts content).

सपुष्पाः फेनहसनास्तरलातरलेक्षणाः।
विलासेनाम्बुधिं यान्ति सरितो मत्तयौवनाः।।१२।।

It beholds profluent streams like adolescent maidens, running sportfully to join the distance sea; girt with the swimming flowers and smiling with their flashy foams; and darting about their fickle glances, in flitting motion of the shrimps fluttering on the surface of the water.

हिमवच्छुभ्रशृङ्गाणि सौधानि शिशिराण्यलम्।
सुधावधौतभित्तीनि कृतानीन्दुतलैरिव।।१३।।

It views edifices, turrets, rising as high as the summits of the Himālayan mountains, and the tops of icebergs (in the frigid climes); and having their white washed walls, appearing as if they were varnished with moon-beams.

शिशिरासारहेमन्तप्रावृण्मेघवृतानि च।
स्थलानि नीलनलिनीलताशाद्वलवन्ति च।।१४।।

It sees the landscape covered by the dews of the dewy season, or as hid under the mists of winter, and shrouded by the showering clouds of the rainy weather, and views the ground below over grown with herbacious plants, and the muddy marshes grown with blue lotuses.

पुष्पप्रकरसंछन्ना विश्रान्तहरिणाध्वगाः।
स्निग्धपत्रतरुच्छायाः पुरोपवनभूमिकाः।।१५।।

The woodland were seen to be overspread with flowers, and resorted to by droves of deer and the weary traveller; that halted under the cooling umbrage of the thickening foliage of the forest, and were soothed by soft breezes of the sylvan spot.

कदम्बकुन्दमन्दारमकरन्देन्दुकान्तिभिः।
भासमानासनस्थानसंस्थानां कुसुमस्थलीः।।१६।।

The flowery arbour had all its alley and arcades, bestrewn over with the flaring farina of flowers; and the crimson dusts of *Kunda, Kadamba* and *Mandāra* blossoms, were blushing and mantling the scenery all around.

नलिनीजालिनीर्नीलाः पुष्पकस्थलधारिणीः।
वनावलीर्विलीनाभ्रनिर्मलाकाशकोमलाः।।१७।।

The lakes were attired in azure with blue lotuses, and the ground wore the flowing floral garment of flowers; the woodlands were clear of clouds, and the firmament was clear and cold under the autumnal sky.

कदलीकन्दलीकुन्दकदम्बकृतशेखराः।
गिरिमालाश्चलच्चारुलीलापल्लवपेलवाः।।१८।।

The mountain range was crowned with rows of *Kunda, Kadamba* and *Kadalī* or plantain trees, which waves their leafy fans on their exalted heads, which appeared to nod at the dancing of the leaflets.

हेलावलितधम्मिल्लमुक्तमालतिकालताः।
इव बालाङ्गनानृत्यं तन्वानास्तनुगात्रिकाः।।१९।।

The tender creepers were shaking with negligence, with the unblown buds and blossoms upon them; appeared as young damsels dancing gracefully, with strings of pearls on their slender persons.

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उत्फुल्लश्वेतनलिनीनिभा नरपतेः सभाः।
चारुचामरभृङ्गारवितानकशतावृताः।।२०।।

It sees the royal hall and the regal synod, shining as brightly as the blooming lotus-bed in the lake; and he sees also the fanning white *couries* and waving over them, like the feathered tribe, flapping their wings over the floral lake (or lotus beds).

वल्लीवलंयविन्यासविलासवलिताङ्गिकाः।
वनमाला विलोलाम्बुप्रणालीकाकलीकलाः।।२१।।

It sees also the running rills softly gliding in playful mood, with curling creepers and flowers wreathed with their currents; and murmuring along with mixed music of birds on the spray beside them.

धराभरकरालाङ्गधाराधरधराधराः।
दिशः सीकरनीहारहारोदरधरा दशं।।२२।।

The *dharā*-terra or earth was filled and flooded, by *dhāra* or torrents or mountains; and all the sides of heaven were obscured by the showers of rain and snows, falling all about its vault.

पित्तात्मना रसेनान्तर्जीव आपूर्यते यदा।
ओजोन्तरणुमात्रात्मा तदा तत्रैव विदन्ति।।२३।।

When the internal channels of the body are filled with the fluid of bile (*pitta*), the soul remains with its internal vigor as an atom in its cell, and then sees the dreams of the following nature in itself.

पवनस्पन्दसंशुष्ककिंशुकद्रुमशोभनाः।
ज्वालालीरुज्ज्वलाम्भोजदलपल्लवपेलवाः।।२४।।

It sees flames of fire about it, and red *kinśuka* flowers upon its withered trees and blasted by the winds; it sees also the forms of red lotus flowers, burning as flames of fire before it.

संतप्तसिकतासेकसनीहारसरिच्छिराः।
दावानलशिखाश्यामधूमश्यामलदिङ्मुखाः।।२५।।

The inner nerves and veins became as dry of the gastric juice, as when the limpid streams turn to drysand banks; and there appear flames of wild fire, and dark smoke flying over the darkened face of nature.

कृशानुकर्कशानर्कांश्चक्रधाराशितत्विषः।
दावदाहविषावेशविपरीतरसाकरान्।।२६।।

There appear fires to be blazing around, and the disk of the sun seems to dart its burning rays; wild fires are seen in forests the withered and the dried ponds emit a poisonous gas, instead of their limpid waters.

स्वेदमुष्णीकृताब्धिं वा स्विन्नं त्रैलोक्यमण्डलम्।
क्षरत्क्षाराण्यरण्यानि प्रतर्दगहनान्यपि।।२७।।

The seas are seen with their boiling waters, and turning to beds of hot mire and mud; the horizon is filled with sultry winds, and the forests with flying ashes, while the deserts appeared quite desolate all about.

प्रतरन्मृगतृष्णाम्बुसरत्सारसरूपि च।
स्थलान्यदृष्टपूर्वाणि भूतपूर्वतरूणि च।।२८।।

The moving sands spreading about, and flying like a flight of storks in the air; the landscape appearing otherwise than before, and the former verdure of the trees, are no more coming to sight.

अध्वगं संभ्रमवशात्तप्तधूलिविधूसरम्।
दूरादमृतवद्दृष्टं स्निग्धच्छायाध्वपादपम्।।२९।।

It sees the fearful wayfarer, covered over by the burning sand of the parching desert; and looking wistfully on the distant tree by the way side, spreading its cooling ambrosial shade over the parched ground.

ज्वरज्वालितमाकारं भुवनं तप्तमग्निवत्।
पांसूपहतदेशानि दिङ्मुखानि च खानि च।।३०।।

It sees the earth burning as a flaming furnace with all its lands and places hid under the ashes, and a dark cloud of dust covering the face of the sky on all sides.

ग्रहग्रामार्णवाद्यब्धिवनव्योमाग्निका दिशः।
तुहिनाहारहानन्तासंख्याम्बुदघटोद्भटान्।।३१।।

The world appears in a flame on all sides, with all its planetary bodies, cities and seas, together with the hills and forests and the open air, all which seen to be burning in a blaze.

शरद्ग्रीष्मवसन्तांश्च तापानातपदायिनः।
तृणपत्रलतौघाभ्राश्यूष्मपिहितावनीः।।३२।।

It sees the empty clouds of autumn, spring and hot seasons, that serve to favour the fires instead of quenching them; and beholds the lands below covered with grass and leafy creepers, which entrap them as vestures of clouds.

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सौवर्णमम्बरतलं भूतलं दिक्तटानि च।
तप्तान्यदभ्रसरसीहिमशैलस्थलानि च।।३३।।

It sees the ground glittering as gold on all sides, and the waters of the lakes and rivers, and the snowy mountains even all tepid and hot.

रसानुरिक्ते वातेन जीव आपूर्यते यदा।
ओजोन्तरणुमात्रात्मा तदा तत्रैव विन्दते।।३४।।

When the channels of the body are dried up, for want of the gastric juice, they are filled with wind and flatulence; and the soul retaining its vigour, sees various dreams of the following description.

वातविक्षुब्धसंवित्त्वादपूर्वं वसुधातलम्।
अपूर्वा नगरग्रामशैलाब्धिवनमण्डलीः।।३५।।

The understanding being disturbed by the wind, sees the earth and the habitations of men and the forests, and sees in dream, quite different from what they appeared before.

उड्डीयमानमात्मानं शिलाः शैलस्थलानिव।
घनघुंघुमसारावानचक्रभ्रमणादि च।।३६।।

The soul beholds itself as flying in the air, with the hills and hilly lands all about it; and hears a rumbling noise as that of the whirling of the wheels of a chariot.

हयोष्ट्रगरुडाम्भोदहंसयानावरोहणम्।
यक्षविद्याधरादीनां गत्यागमनसंचरम्।।३७।।

It seems to be riding about on horse back, or upon a camel or eagle or on the back of a cloud, or riding in a chariot drawn by ganders or swans.

साद्रिद्यूर्वीनदीशानां वनभूग्रामपूर्दिशाम्।
कम्पं भयोन्मुखाङ्गानां बुद्बुदानामिवार्णवे।।३८।।

It sees the earth, sky and cities and forests, all appearing before it; and trembling as in fear like bubbles in the water.

अन्धकूपे निपतितं विपुले संकटेऽथवा।
अथवा रूढमात्मानं खमाभं पादपं गिरिम्।।३९।।

It finds itself as fallen in a blind ditch, or in some great danger, or as mounting in the air, upon a tree or hill.

वातपित्तश्लेष्मयुक्तो जीव आपूर्यते यदा।
भागैर्वातवशं प्राप्तैरार्तोऽसौ विन्दते तदा।।४०।।

When the conduits of the body are filled, with a combination of all the three humours of phlegm, bile and flatulence; then the soul is led by the windy humour to see several dreams of the following nature.

पतन्तीं पार्वतीं वृष्टिं सुशिलावृष्टिसंकटम्।
स्फुटाट्टकटकारावभ्रमत्पादपमण्डलम्।।४१।।

It sees rainfall flowing down the mountains, and hailstones hurling down its sides to its terror; it hears the bursting of the hills and edifices, and sees the trees to be moving about.

भ्रमद्भिर्वनविन्यासैः संदिग्धाम्भोधरोत्कटम्।
सिंहवारणवर्षाभ्रनिरन्तरदिगन्तरम्।।४२।।

Woods and forests, appear to gird the distant horizon; which is over cast by huge clouds, and traversed by big elephants and lions.

तालीतमालहिंतालमालाज्वलनसंकुलम्।
गुहाघुंघुमनिर्ह्रादभांकारघनघर्घरम्।।४३।।

The palm and *tamāla* trees, appear to be burning around; and the hollow caves and caverns, to resound with the harsh noise of the flashing fire and falling trees.

मन्द्रमन्दरमन्थानशब्दसंदर्भसुन्दरीम्।
दरीं दलनदुर्वारमिथः संघट्टघट्टिताम्।।४४।।

The mountain craigs seeming to be clashing and crashing against one another, and the caverns resounding to their hoarse and harsh crackling.

शृङ्गसंघट्टसदृशाः क्रेंकारोत्करकर्कशाः।
नदीर्मुक्तालतापातसस्रग्दामनभस्तलाः।।४५।।

The mountain tops also seem to clash against each other, and emit a harsh and hedious noise about them; and the streams running amidst them, appear as wearing necklaces with the loosened creepers and bushes which they bore away.

शिलाशकलपूर्णार्णपूर्णाम्बरमहार्णवम्।
वहद्वनघनोद्धातघट्टितब्रह्ममण्डलम्।।४६।।

Fragments of rocks are seen, to be borne away by the mountains streams to the ocean; and the torn bushes which they carried down, seemed to spread as far as the utmost pole.

परस्परविनिर्मृष्टदशदर्शनदन्तुरम्।
चटत्कटकटारावस्फुटत्कटकटङ्कितम्।।४७।।

Craggy hills seemed to crash each other with

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their denticulated edges, and crashed and split themselves with their harsh and hedious sounds.

खपातपवनाधूतवनवातलतोदयम्।
रणदात्मदृषच्चूर्णकर्बुराम्बुजधारिणम्।।४८।।

The forest leaves with creepers were scattered all around by the strong wind, and the broken stones of the mountain made their bed over the moss below.

प्राग्भटोद्भटभेदोत्थैर्मन्द्रैर्मरमरारवैः।
क्रूराक्रन्दैरिवाभाति विराजितजगत्त्रयम्।।४९।।

The tall *tāla* trees fell to the ground with *marmara* sound, like the wars of the Gods and Titans of yore; and all birds flew with a harsh scream, like the crying of men at the last day of desolation of the world.

इति तैः काष्ठपाषाणमृद्युग्वातभटैर्वृतः।
परिपीडित एवास्ते यदा जीवो जडीकृतः।।५०।।

All woods, stones and earth mixed together as one mass, like *jaḍīkṛta jīva* in dream.

मृदन्तःकीटकणवच्छिलान्तर्गतभेकवत्।
गर्भस्थापक्वशिशुवत्फलान्तर्गतबीजवत्।।५१।।

Silence reigned there like worm underneath the earth, and frog underneath a stone, boy within the belly, and the seed within the fruits.

बीजोदरस्थाङ्कुरवद्द्रव्यपिण्डोदराणुवत्।
अश्रान्तस्तम्बकोशस्थदारुपुत्रकदेहवत्।।५२।।

Like boiled rice and solidified liquid in the bowel, and the sapling within the wall of a pillar.

सौषिर्यासंभवात्प्राणपवनस्पन्दवर्जितः।
प्रोन्नमत्पर्शुपूरेण शिलापूरेण तर्जितः।।५३।।

The vital air ceased to blow, and the all things are blamed, as if they are encased within the hollow of the earth.

तदा निबिडतेजोन्तरेवानुभवति स्वयम्।
सुषुप्तं शैलकोशाभमन्धकूपोदरोपमम्।।५४।।

Deep darkness reigned there, and *suṣupti* appeared like deep dark well within the cavern of a mountain.

यदा परिणतं यत्नं पुनः सौषिर्यमागतम्।
पुनर्वेत्ति तदा जीवः स्वप्नं प्राणावबोधितः।।५५।।

As heavy food is digested by the digestive organ of the body, and afterward by a separate juice a new energy comes within, so the vital air which once disappeared, makes its appearance again.

यदा तस्मिन्प्रदेशेऽन्तर्भागभागान्पतन्ति ते।
देहे परिणमन्तोऽन्तस्तदेवात्यद्रिवर्षणम्।।५६।।

As after digestion certain kind of juice appears within the body in the shape of vitality, so stone begins to fall therein.

बह्वेव वह्निबहुना स्वल्पेनाल्पं प्रपश्यति।
वातपित्तादियोगेन बहिरन्तश्च संभ्रमम्।।५७।।

As fire increases more fire, a little adds little more; so the combination of triple humours, composes the inward and outward essence of the body.

पश्यत्येतद्यथैवान्तरेष जीवो वशीकृतः।
वातपित्तादिवलितो बहिर्वेत्त्येवमेति वा।।५८।।

Thus the living soul being confined within the bonds of the body, and led by force of the triple humours (phlegm etc.); sees (means of its eternal senses), the dreams of the absent world, as it beholds the visions of the visible phenomena, with its external organs of sense.

क्षुब्धैरन्तर्बहिश्चैव स्वल्पैः स्वल्पं प्रपश्यति।
समैः सममिदं दृश्यं वातपित्तकफादिना।।५९।।

It is according to the more or less excitement of the senses, by the greater or less irritation of the humours, that the minds is liable to view its internal vision, in a greater or less degree; but the action of the humours being equable, the tenor of the mind runs in an even course.

बहिः पश्यत्ययं जीवः कुपितैरेभिरावृतः।
स्पन्दं भूम्यद्रिनभसां ज्वलनं वानलोच्चयैः।।६०।।

The living soul being beset by irritated humours, (from the effects of intoxication, mantras or poison and the like), looks abroad over the wide world, and sees the earth and sky and the mountains to be turning round; and flames of fire issuing from burning piles.

आकाशगमनं चैव चन्द्रोदयहिमाचलान्।
गहनं वृक्षशैलानां नभःप्लवनमर्णसाम्।।६१।।

If finds itself rising to and moving about the skies, the rising moon and ranges of mountains; sees forests of trees and hills, and floods of water washing the face of heaven.

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मज्जनोन्मज्जनं वाब्धौ सुरतं सुरमद्मसु।
शैलोपवनशुभ्रापीठविश्रमणोच्चयम्।।६२।।

It thinks itself to be diving on and floating on the waters, or rambling in heavenly abodes, or in forests and hilly places, and finds itself to be floating in the sky, upon the backs of hoary clouds.

बृहत्क्रकचनिष्पेषं नरकानुभवभ्रमम्।
तालीतमालहिंतालमालावलनमम्बरे।।६३।।

It sees rows of palms and other trees ranged in the sky, and sees he false sights of hell punishments, as the sawing and crushing of sinful bodies.

चक्रवृत्तैश्च पतनं झगित्युत्पतनं दिवि।
शून्येऽपि जनतावृन्दं स्थलेऽप्यब्धिनिमज्जनम्।।६४।।

It fancies itself to be hurled down by a turning wheel, and rising instantly to the sky again; it sees the air full of people, and thinks itself as diving in the waters upon the land.

विचित्रं विपरीतं च व्यवहारं महानिशि।
अह्नीव भास्करालोकं दुर्भेद्यं चाह्नि वा तमः।।६५।।

It sees the business of the daytime, carried on everywhere at night, the sun shining then as in the day time; and a thick darkness overspreading the face of the day.

साद्रिभूतलमाकाशे कुड्यबन्धे घने स्थलम्।
कुड्यबन्धांश्च गगने मित्रभावं च विद्विषि।।६६।।

The mountainous regions are seen in the skies, and the land is seen to be full of holes and ditches; rows of edifices are seen in the air, and amity is found to be combined with enmity, (friends turning to foes and *vice versa*).

स्वजने परताबुद्धिं सुजनत्वं च दुर्जने।
सुसमस्थलतां श्वभ्रे श्वभ्रत्वं सुसमे स्थले।।६७।।

Relatives are thought as strangers, and wicked people are taken for friends; ditches and dells are viewed as level land, and flats and planes appear as caves and caverns.

उद्गीतालापमसृणान्सुधादौतान्सुचित्रितान्।
अद्रीञ्छ्वेतमयान्वापि नवनीतमयांश्च वा।।६८।।

There appear hoary mountains of milky whiteness and crystal gems, and resonant with the melody of birds; and limpid lakes are seen to glide below, with their water as sweet as butter.

कदम्बनीपजम्बीरपत्रस्तबकसद्मसु।
सुखविश्रमणं स्त्रीभिः नाकं पद्मेष्विवालिनः।।६९।।

Forests of various trees appear to sight, and houses adorned with females, appearing as lotuses fraught with bees.

अन्तर्निमीलिता ह्येताः पश्यन्त्युन्मीलिता बहिः।
धातूनामिति वैषम्याद्भ्रान्तिमिन्द्रियवृत्तयः।।७०।।

The living soul thought it lies hid within, and closed in itself; yet perceives all these sights without, as if it were awake to them. (Thus the derangement of the humours, causes these errors of sensation of perceiving what is not present to the senses).

एवंविधान्यनेकानि पश्यन्त्यनुभवन्ति च।
बहिरेव यथा स्वप्ने वस्तुन्यसमधातवः।।७१।।

In this manner it is the work of vitiated humours, to represent many such sights of external objects, in the forms of dream to the minds of people.

बहिश्चान्तश्च दृश्यन्ते विपरीतान्यनेकशः।
कार्याण्यतिकरालानि जीवैरसमधातुभिः।।७२।।

It is usual with men of disordered humours, to see many extraordinary sights and fearful appearances, both within and without them (*i.e.* in their dreaming and outward sight also).

समेषु धातुष्वेषोऽन्तर्जीवोऽनुभवति स्वयम्।
तेजोन्तर्गत एवेमां व्यवहारस्थितिं समाम्।।७३।।

When the internal organs are equable in their action, then the course of nature and the conduct of people, appear in the usual state.

यथास्थितां पुरग्रामपत्तनारण्यसंततिम्।
सौम्यवारितरुच्छायादेशाध्वगगमागमम्।।७४।।

Then the situations of cities and countries, and the positions of woods and hills, are seen in the same calm, clear and unperturbed state, as they are known to exist, agreeably to the natural order of things; such as cool and clear streams, shady forests, and countries and paths traversed by passengers.

सुखातपमयेन्द्वर्कताराहोरात्रमण्डितम्।
एवमेतदसद्भूतं सद्भूतमिव भासते।।७५।।

Days and nights decorated with the pleasant beams of the sun and moon, and the rays of the

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starry array; and all other appearances, however unreal in their nature, appear as wonders to the sight and other senses.

दृश्योपलम्भं चित्तत्त्वे स्पन्दनं पवने यथा।
असदेव सदाभासमभिन्नं भिन्नवत्स्थितम्।।७६।।

The perception of phenomenal is as innate in the mind, as vacillation is inherent in the wind; and viewing the unreal as real, and the intrinsical or what is derived from within it, as separate and extrinsic or derived from without, is the essential property of its nature.

शान्तादुदेति सकलं जगदम्बरात्म
शान्तं न किंचन न नाम सदित्युदेति।
तद्व्योमनीदृशमनन्तचितेः शरीरे
भामात्रमाततमनन्तवपुर्विभाति।।७७।।

It is the calm and quite spirit of Brahma, that gives rise to all things which are equally calm and quite also; the world is mere vacuum, without having any reality in it. It is the vacuous mind that represents endless varieties of such forms in the sphere of its own vacuity, as the endless reflexions of its vacuous person.

इत्यार्षे श्रीवासिष्ठमहारमायणे वाल्मीकीये नि० उ० अ० वि० वि० श० जाग्रत्स्वप्नसुषुप्तिवर्णनं नाम पञ्चचत्वारिंशदधिकशततमः सर्गः।।१४५।।

CHAPTER 146

DISQUISITION OF SOUND SLEEP

Argument. Relation of sleep after dream, and followed by dream likewise, concluding with proof of the unity of god.

व्याध उवाच

अनन्तरं मुनिश्रेष्ठ तस्मिन्हृदि तदोजसि।
स्थितस्य तव किं वृत्तं नामतो भ्रान्तिरूपिणि।।१।।

The Hunts-man said: Tell me, O great sage, what did you do and saw afterwards, from your seat in the erroneous spirit of that person.

मुनिरुवाच

अनन्तरं तदा तत्र शृणु किंवृत्तमङ्ग मे।
तेजोधातुनिषण्णस्य तज्जीवावलिताकृतेः।।२।।

The sage replied: Hear me tell you next, what I did and saw afterwards, by my union with and my situation in the spirit of that infatuated person.

तस्मिंस्तदा वर्तमाने घोरे कल्पान्तसंभ्रमे।
तृणवत्प्रौढशैलेन्द्रे वहति प्रलयानिले।।३।।

As I resided in the dark cave of his heart, in the confusion of the last doomsday; there arose me thought a hurricane, which blew away the mountains as straws, on the day of the final desolation of the world.

गिरिवृष्टिर्झटित्येव कुतोऽपि समुपाययौ।
उह्यमानवनाभोगशिखरग्रामपत्तना।।४।।

It was soon followed by out pouring of rain water from the mountain tops; which bore away the woods and hills in the torrent.

तस्यान्तस्तत्र संप्राप्तं तदा परिणतं यदा।
तदा तदेव सूक्ष्मोऽहमपश्यं शैलवर्षणम्।।५।।

As I dwelt in that cavity and in union with the vitality of the individual, I perceived even in that state of my spiritual minuteness, the falling rains and hailstones from the mountain tops.

तेनान्नलवशैलोच्चपूरेण प्रतिपिण्डितः।
सुषुप्तमन्धतामिस्त्रमहमन्वभवं घनम्।।६।।

I was then folded in the chyle of that person, and fell into a state of sound sleep, and felt a deep darkness enveloping me all over.

अथ कंचित्तदा कालमनुभूय सुषुप्तताम्।
तदा पद्माकार इव शनैर्बोधोन्मुखोऽभवम्।।७।।

Having laid down in my sleep for some time, I was gradually raised from my sleepy state; as the closed lotus of the night, unfolds its petals in the morning.

यथा दृष्टिश्चिराद्ध्वान्ते भाति चक्रकरूपिणी।
सुषुप्तमेव तत्रासीत्तथा स्वप्नत्वमागतम्।।८।।

Then as a man lying in darkness, comes to see some circular disks appearing to his sight; so I saw some flimsy dreams flying about and hovering upon me.

तथा सुषुप्तविश्रान्तेः स्वप्ने निद्रामहं विशम्।
अपश्यं दृश्यमोजोऽन्तः स्वमूर्मित्वमिवार्णवः।।९।।

Being released from the chain of sleep, I fell to a chain of dreams; and saw a hundred shapes of things, arising in my spirit, as the shapes of unnumbered waves and billows, rise in the bosom of the sea.

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संवित्कोशात्मकं दृश्यं तत्तथा मामुपागतम्।
अस्पन्दस्यानिलस्यान्तरनन्यत्स्पन्दनं यथा।।१०।।

Very many forms of visible things, appeared in the cell of my consciousness; as a great many flying things are seen to be volitant in the still and motionless air.

अग्न्यादौ च यथोष्णत्वं जलादौ द्रवता यथा।
मरीचादौ यथा तैक्ष्ण्यं चिद्व्योमनश्च जगत्तथा।।११।।

As heat is inherent in fire, and coldness is innate in water, and as fluidity is characteristic of liquids, and pungency is immanent in pepper etc; so is the world inborn in Brahma.

चित्स्वभावैकरूपत्वाज्जगद्दृश्यं तदाततम्।
तत्सुषुप्तात्मनो दृश्यात्प्रसूतं बालपुत्रवत्।।१२।।

The nature of the Intellect being uniform and self-same in itself; the phenomenal world is ingrained in it, as the dreams of a new born child, presents itself to the sight of a sleeping man. (Sight is here applied to the minds' eye).

व्याध उवाच

तत्सुषुप्तात्मनो दृश्यादिति तद्व्यपदेशतः।
सुषुप्तदृश्यं किं वक्षि वद मे वदतां वर।।१३।।

The Hunts-man rejoined: Tell me sir, how is it possible for the Intellect to have the sight of anything in its state of sound sleep, since dreams never occur in the mind except in the state of slight and light sleep.

तत्सुषुप्तात्मनो दृश्यात्त्वत्सुषुप्तात्मनोऽपि च।
किमन्यज्जायते जन्यमथवान्यसुषुप्तता।।१४।।

Again in the state of sound sleep both of yourself, as also of the person in whose heart you dwelt; how could the sight of the creation appear to you, (or has the term *sound sleep* any other sense than the state of utter nescience?) (Sound sleep is the state of utter insensibility or *anesthesia*-gloss).

मुनिरुवाच

जायते भाति कचति घटादि जगदादि च।
इति द्वैतोपतप्तानां प्रलापः कल्पनात्मकः।।१५।।

The sage replied: Know that certain is expressed by the words, *viz. jāyate* is born, *bhāti* appeared, and *kacati* shines; and are applied indiscriminately to all material things, as pots and pictures (घट पट) as well as to the world also; all these words are used to express a duality (or something different as proceeding from Unity), by men whose brains are heated with dualism, or the notion of a duality: (as different from the nature of the Unity or the only One).

जातशब्दो हि सन्मात्रपर्यायः श्रूयतां कथम्।
प्रादुर्भावे जनिस्तूक्तः प्रादुर्भावस्य भूर्वपुः।।१६।।

Know that the word *jāta* or born means only being (*sattva*), and its synonyms are *prādurbhāva*- manifestation, which is derived from the root *bhū* to be.

सत्तार्थ एव भूः प्रोक्तस्तस्मात्संजातमुच्यते।
सर्गतो जात इत्युक्ते सन्सर्ग इति शब्दितम्।।१७।।

Now the meaning of *Bhū* is being, which expresses the sense of being born also, and the *sarga* meaning production or creation, it is same with being also.

बुधानामस्मदादीनां न किंचिन्नाम जायते।
न च नश्यति वा किंचित्सर्वं शान्तमजं च सत्।।१८।।

With us learned men, there is nothing as *jāyāti* or what is made or may be said to be born or destroyed; but all is one calm and quiet unborn being only. (An eternal ideal entity).

सर्वसत्तात्मकं ब्रह्म सर्वसत्तात्मकं जगत्।
विधयः प्रतिषेधाश्च वद तत्र लगन्ति के।।१९।।

The whole and soul of this entity, is the one Brahma alone (the only Ens to On or the Om); and the totality of existence, is the Cosmos, macrocosm or the world. Say then what hypostasis or insubstantiality is there that can be positively affirmed or denied of it, which is of them alike.

या नाम शक्तिः काचित्सा तत्रैवास्ति च नास्ति च।
यस्मात्तदात्म तद्ब्रह्म तथैवात्म तदात्मकम्।।२०।।

That which is called *śakti*, or the active energy of god, resides literally in the Divine spirit, but not as a free or separate power of itself; because all power subsists in Omnipotence, which is self-same with Brahma, and not as an attribute or part of him. (Vedānta ignores the predicates of potentiality as predicable of Brahma, who is the very essence of Omnipotence).

जाग्रत्स्वप्नसुषुप्तादिपरमार्थविदां विदाम्।
न विद्यते किंचिदपि यथास्थितमवस्थितम्।।२१।।

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The properties of waking, sleep and dreaming, do not belong to the nature of god, according to the cognition of men learned in divine Knowledge; because God never sleeps nor dreams, nor does he wake in the manner of His creature. (No changing property appertaining to finite beings can ever be attributable to the Infinite, who is as He is).

स्वप्नसंकल्पपुरयोर्नास्त्यप्यनुभवस्थयोः।
मनागपि यथा रूपं सर्गादौ जगतस्तथा।।२२।।

Neither sleep nor the airy visions of dreaming, nor also anything that we either know or have any notion of, can have any relation to the nature of the Inscrutable One; any more than the impossibility of our having any idea of the world before its creation. So the Persian mystic Berun Zātash, aztohmate chunan to chunin. His nature is beyond our comprehension and presumption of it as so and such).

द्रष्टास्याःस्वप्नष्टेस्तु जीवः संभवतीह हि।
चितचेत्या तु सर्गादौ भात्यच्छा गगनादपि।।२३।।

It is the living soul which sees the dream, and imagines the creation in itself; or else the pure intellect is quite unintelligible in its nature, and remains as clear as either in the beginning of creation.

नेह द्रष्टास्ति नो भोक्ता सर्वमस्तीह तादृशम्।
यत्र किंचिच्च किंचिच्च मौनमेवातिवागपि।।२४।।

The Intellect is neither the observer nor enjoyer (*i.e.* neither the active nor passive agent of creation); it is something as nothing, perfectly quiet and utterly unspeakable in its nature.

सर्गादौ कारणाभावाद्यथा कचितं चितौ।
तत्तथास्ते चिरं रूपं स्वप्नसंकल्पपूर्यथा।।२५।।

In the beginning there was no cause of creation, or creative agent of the world; it is only an ideal of the Divine Mind, and exists forever in the same state, as a vision in the dream or an airy castle of imagination.

तथास्माच्चेतनाद्द्वैताद्विमेति न बिभेति वा।
अङ्गसंस्थाद्यथा चित्रात्स्वरूपात्पुरुषः स्वयम्।।२६।।

It is thus that the individual Intelligence, is apprehended as a duality by the unwise, but never by the intelligent; because ignorant men like silly infants are afraid of the tiger or snake that is painted upon their own person; but the intelligent knowing them too well to be marked upon their own bodies, never suspect them as anything otherwise than their own person.

अनादिमध्यान्तमनन्तमेक-
मत्यच्छमेवातिविकारि नाना।
यथास्थितं भास्करमप्यशान्त-
मिदं समस्तं परिशान्तमेव।।२७।।

The One invariable and translucent soul, which is without its beginning, middle and end, appears as varying and various to the unreflecting dualist and polytheist; but the whole appearing so changeful and conspicuous to sight, is all a perfect calm and quiet and serene prospect in itself.

इत्यार्षे श्रीवासिष्ठमहारमायणे वाल्मीकीये मो० निर्वा० उ० सुषुप्तविचारो नाम षट्चत्वारिंशदधिकशततमः सर्गः।।१४६।।

CHAPTER 147

THE PHENOMENON AND PERSPECTION OF DREAMS

Argument. The rise of dream from sound sleep; and the vision of friends and relations in Dreaming.

मुनिरुवाच

अनन्तरं महाबाहो सुषुप्तान्निर्गतस्य मे।
स्वप्ने जगद्दृश्यमिदं सागरादिव निर्गतम्।।१।।

The sage continued: Hear me now, O strong armed archer, how I awoke from my sound sleep, and saw the sight of the world in my dream; just a man rising on the surface from the depth of the sea, surveys the heavens above him.

आकाशाङ्गादिवोत्कीर्णमुत्कीर्णमवनेरिव।
उत्कीर्णमिव वा चित्तादुत्कीर्णमिव वा दृशः।।२।।

I saw the heavens, as hewn out of the etherial vacuum; and I beheld the terrestrials, as sculptured out of the earth; but found them all, to be fashioned out of the Divine Mind; or framed in that manner, by my visual organs or ocular deception only.

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प्रफुल्लमिव वृक्षेभ्यः सर्गः पूर्वमिवोत्थितः।
तरङ्गजालं रोधोऽब्धेरिव वा कचनं दृशाम्।।३।।

The world appeared, as the early or long sprung blossom of the arbour of the eternal mind; or as the ceaseless waves of the vast ocean, or as phantoms of my deluded eye sight.

नभस्तलादिवायातं ककुब्भ्य इव चागतम्।
पर्वतेभ्य इवोत्कीर्णं भूमेरिव समुत्थितम्।।४।।

It seemed to appear from the bosom of the sky above, or to have proceeded from all sides of heaven; it seemed moreover as a masonery carved out of the mountains of all quarters of the firmament, and also as a prodigy rising out of the earth or Tartaries.

हृदयादिव निष्क्रान्तं संप्रविष्टमिवाम्बुदैः।
प्रसूतमिव वृक्षेभ्यो जातं वा सस्यवद्भुवः।।५।।

It seemed also to have sprung out of the heart, as any of its feelings or affections; and to have filled all the space of vacuity, as the all pervading clouds of heaven; me thought it likewise as the produce of a large forest, or like seeds or grains growing out of the earth.

अङ्गेभ्य इव निर्यातं समुत्कीर्णमिवेन्द्रियैः।
पटादिव प्रकटितं मन्दिरादिव निर्गतम्।।६।।

As pictures of houses with apartments, are painted upon the planes of level plates; so the figures of living beings, are drawn upon the smooth flatness of the Intellect, together with all the members and organs of their bodies.

कुतोऽप्यागत्य पतितमुड्डीय गगनादिव।
उपायनं परे लोके गृहीतमिव वा भुवः।।७।।

These worlds appear to have sprung in some unknown part of Infinity, and to have presented themselves to our view, like flying herds of distant regions coming to our sight; or as presents are brought to the presence of prince from different parts of lands, or as the retributions and rewards of one's or bad deeds in this life, meet him in the next and successive transmigration.

प्रसूनं ब्रह्मवृक्षस्य तरङ्गमिव वाम्बुधेः।
अनुत्कीर्णप्रकटनाच्चित्स्तम्भे चारुपुत्रिका।।८।।

The world is but a blossom of the great arbour of Brahma, or a little billow of vast ocean of Eternity; it is a sculpture on the colossal pillar of the Intellect, without being carved out or cast upon it. (It is the macrocosm moulded in the mind of God).

आकाशमृन्मयानन्तकुड्यामाकाशपत्तनम्।
मनो मत्तो गजमयो मिथ्या जीवस्य जीवितम्।।९।।

The firmament is the ample field, filled with an infinity of worlds, appearing as our earthly abodes in the empty city of air; the mind wanders at random all over it as an infuriate elephant, with an airy empty life, as fickle and fleeting as a breath of air.

अभित्तिकमरङ्गं च विचित्रं चित्रमम्बरे।
शम्बरेशस्य सर्वस्वसविद्याख्यस्य कस्यचित्।।१०।।

The edifice of the world appears to be built without its foundation, and is unsupported by walls; and the sky appearing so bright and variegated, is without any colour or taint of its own; it is the magical power of the great magician, that has displayed these wonders and spread a curtain of delusion over the ignorant and infatuated world. (Instead of knowledge, man has rather eaten the fruit of the tree of ignorance).

महारम्भं स्थिरमपि देशकालविवर्जितम्।
नानाढ्यमपि चाद्वैतं नानात्मापि न किंचन्।।११।।

Though the creation seems so exuberent, at all places and in all times; yet it is quite quiescent, and unbounded by any limitation of space and time; and though it appears as multitudinous yet it is the single unity; and though seemingly multifarious, yet is all but one invariable uniformity).

गन्धर्वपुरदृष्टान्तस्याप्यवस्तुतया समम्।
जागरायां हि किल तद्भ्रान्तमप्युपलम्भते।।१२।।

The instance of the fairy land is exactly alike to that of this world, in respect of the unreality of both; and it is the same error which occurs to us in our dream, possesses us also even in our waking state of dreaming. (Equality of day and night dreams).

चिद्भामात्रमनारब्धमप्यारब्धमिव स्थितम्।
देशकालक्रियाद्रव्यसर्गसंहारसंयुतम्।।१३।।

It is the reflexion of the mind only, that represents the absent past, as well as the future

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which is yet to be, as already present before it; whether they relate to aught of time or place, or substance or action or anything relating to its creation or its destruction.

सुरासुरनराधारगर्भगर्भमनोहरम्।
पृथक्कोष्ठस्थबीजौघसंपूर्णमिव दाडिमम्।।१४।।

There are numberless beings contained under every species of animals, which contain others *adinfinitum* in their ovaries, bearing animalcules like seeds of pomegranate fruits.

नदीशैलवनादिस्थव्योमताराभ्रसंकुलम्।
गीताब्धिरणपाठाढ्यपवनारावघर्घरम्।।१५।।

The rivers, forests and mountains, are seen to be beset by clouds of the sky, and studded with the gemming stars of heaven; and the sea is heard to resound with the loud larum of battle drums, raised by the warring winds with the conflicting currents.

ततो विलोकितं तत्र तन्मया दृश्यमण्डलम्।
यावत्तमेव पश्यामि ग्रामं प्राक्तनमास्पदम्।।१६।।

I then behold there is visible sphere before me, amidst which I saw the village of my prior dream, and recognized the spot of my former residence therein.

तानेव सकलान्बन्धूंस्तथा संस्थानसंस्थितान्।
तान्पुत्रांस्तां महेलां च तदेव च तदा गृहम्।।१७।।

I saw there all my former friends and relations, at the very spot and of the same age as I had seen then before; I saw my wife and my very children seated in the very same house.

तां दृष्ट्वा प्राक्तनीं ग्राम्यामाहरद्वासनां बलात्।
तटस्थं मुह्यमानाङ्गमिव वीचिर्महार्णवे।।१८।।

Seeing my fellow villagers and my former village scenes, my heart wished to meet them as violently, as the sea-waves swell to meet the shore.

अथाहमभवं तत्र तदालिङ्गननिर्वृतः।
गृहीतवासनो नूनं विस्मृतप्राक्तनस्मृतिः।।१९।।

I then began to embrace all my relatives, and felt happy at my joining with them; and being enrapt by my desire of seeing more and more, I utterly lost all my remembrance of the past.

बिम्बं तत्तदुपादत्ते यद्यदग्रेऽवतिष्ठति।
यथादर्शश्चिदादर्शस्तथैवायं स्वभावतः।।२०।।

As a mirror receives the reflexion of whatever is present before it, so the mirror of the mind is wholly occupied with the objects of its future desires, and becomes unmindful of the past.

यस्तु चिन्मात्रगगनं सर्वमित्येव बोधवान्।
द्वैतेन बोध्यते नेह सोऽङ्ग तिष्ठति केवलः।।२१।।

It is the vacuity of the Intellect, that has the knowledge of everything; nor is there any other principle of understanding beside the intellect, which ever subsists by itself.

न नश्यति स्मृतिर्यस्य विमला बोधशालिनी।
अयं द्वैतपिशाचस्तं मनागपि न बाधते।।२२।।

He who has not lost his pure understanding, and his remembrance of himself; is never misled by the goblin of dualism or doubt, to think of a duality.

येषामभ्यासयोगेन साधुसच्छास्त्रसंगमैः।
उदेति बोधधीर्भूयो या विस्मरति नोदयम्।।२३।।

He whose understanding is awakened by his constant inquiry into truth and divine knowledge, and by his study of good śāstras and attendance of divine sages, does not forget his enlightenment any more: (nor relapses to his former ignorance).

अप्रौढा मे तदा सासीद्बोधधीर्या तया हता।
अद्य शक्नोति मे बुद्धिं हन्तुं क इव दुर्ग्रहः।।२४।।

He who is imperfect in his divine knowledge, and whose mind is bound down by worldly desires; is liable to lose his good understanding, as it were by the influence of an unfavourable planet or inauspicious star.

तवापि व्याध विद्धीदं बुद्धिः सत्सङ्गवर्जिता।
द्वैतबोधेन कष्टेन कृच्छ्राच्छान्तिमुपैष्यति।।२५।।

Know you, O hunts-man! that your understanding also, which is not yet cultivated by association with the wise, is liable to fall into error of duality, and involve you thereby to repeated difficulties.

व्याध उवाच

एवमेतन्मुने सत्यं पावनैस्त्वद्विबोधनैः।
ईदृशैरपि मे बुद्धिर्न विश्राम्यति सत्पदे।।२६।।

The Hunts-man answered: It is all very true, o sage, that notwithstanding all your lectures, my

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understanding does not find its rest in the knowledge of only true One.

स्यादीदृशमथो न स्यादिति संदेहजालिका।
नैतस्मिन्स्वानुभूतेऽपि वस्तुन्यद्यापि शाम्यति।।२७।।

My understanding is still hanging in doubt, as to whether it is so or not; and though I rely in my conception of the truth as you have declared, yet my mind finds no rest in it.

अहो वत दुरन्तेयमभ्याससुदृढीकृता।
अविद्या विद्यमानैव या शान्तैव न शाम्यति।।२८।।

Ah! that though I fix my faith on the doctrine you have preached, yet I cannot rest secure in it, so long as my ignorance reigns supreme in me.

सत्सङ्गतैः पदपदार्थविबुद्धबुद्धेः
सच्छास्त्रसत्क्रमविचारमनोहराङ्गैः।
अभ्यासतः प्रशममेति जगद्भ्रमोऽयं
नान्येन केनचिदपीति विनिश्चितिर्मे।।२९।।

Unless the understanding is enlightened in the company of wise men, by attending the doctrine of the best śāstras, and due examination of their precepts, there can be no end of the errors of the world, nor any rest for the weary soul, wandering continually in the maze of errors.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० अ० वि० श० स्वप्नोपलम्भनं नाम सप्तचत्वारिंशदधिकशततमः सर्गः।।१४७।।

CHAPTER 148

INVESTIGATION INTO THE NATURE OF DREAMS

Argument. Truth and untruth of Dreams.

व्याध उवाच

एवं चेत्तन्मुनिश्रेष्ठ सत्यतासत्यता कथम्।
स्थितः स्वप्नदृशा चैष सुमहान्संशयो मम।।१।।

The Hunts-man said: If the sight of the world is no more than a vision in dream, then tell me, O great sage, where lies its truth or falsehood, which is a matter of great doubts and difficulty to me.

मुनिरुवाच

देशकालक्रियाद्रव्यैर्या संविन्निश्चितोदिता।
काकतालीयवद्भाति सा सत्यस्वप्नमिक्र।।२।।

The sage replied: That dream is true and comes actually to take place, which rises in our consciousness under the condition, of proper place and time, and right actions and things. (These are the morning dreams relating to pious acts and sacred things in some adjacent place).

मणिमन्त्रौषधिद्रव्यैः क्वचिदव्यभिचारिणी।
क्वचित्सव्यभिचारा चित्सत्यस्वप्नाभिधा स्मृता।।३।।

A dream that is caused by use of some gem or drug or by effect of some mantra or amulet, comes to pass in act, whether it is favourable or not to the dreamer.

सत्यस्वप्नस्थितिर्लोकेष्वीदृग्रूपा यदा स्थिता।
तदैषा काकतालीयन्यायादन्या न लभ्यते।।४।।

When the earnest desire of a man, presents itself in the shape of a dream before his mental sight, it comes to occur by accident by law of chance (Kākatālīya).

यं यं निश्चयमादत्ते संवित्स्वदृढनिश्चया।
तथा तथा भवत्येषा फलयुक्तस्वभावतः।।५।।

Whatever we believe with certainty in our consciousness, the same is sure as fate, we are sure to see and become the same (by the natural tendency and constitution of our minds).

तमेव निश्चयं त्वस्या अन्यः प्रतिनिहन्ति चेत्।
तत्रासौ निश्चयः प्रौढः स कथं लक्ष्यभाग्भवेत्।।६।।

Certainly removes the uncertainty, if anyone reaches there, the other falls down absolutely. How can he reach to the goal.

न बहिर्नान्तरे सन्ति पदार्थाः केचन क्वचित्।
संविदेका जगद्रूपैर्यथेच्छति तथा स्थिता।।७।।

No object is ever situated, either in the inside or outside of anybody; it is the consciousness alone, that assumes to itself the various forms of worldly things, and remains in the same state as it knows itself to be.

स्वप्नोऽयं सत्य इत्यन्तर्निश्चयेन तथोदिता।
तथैवाशु भवत्येषा संशयात्संशयं व्रजेत्।।८।।

The certainty arrived at by evidence of the śāstras, that the phenomenal are as appearances in a dream, makes it to be believed as so indeed; but a disbelief, in this belief makes one a sceptic, who wanders about in his doubts forever. (Without coming to a settled belief).

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अन्यतोऽपि फलं प्राप्तं स्वप्नसत्यत्वकल्पनात्।
स्वप्नेन सूचितमिदं फलमित्येव वेत्त्ययम्।।९।।

If one gains his object by any other means, notwithstanding his belief in the visionariness of the world; that gain is to be reckoned as a visionary one only.

सर्व एव निजया जगत्त्रये
संविदातिशयिता दृढा अपि।
कालतो व्यभिचरन्ति देशतो
यत्नतश्च चिरतोऽचिरेण वा।।१०।।

Whatever is ascertained as true in the world, by the strong consciousness of any body in his waking state; the same comes to be known as otherwise or (untrue), in course of time and change of place either sooner or later).

सर्गादावेव चिद्व्योम भानमप्रतिघं जगत्।
वस्तुसत्तां चिदेवातो यथेष्टं तनुते तनुः।।११।।

In the beginning the world existed in Divine Intellect, and was represented in its subtile and incompressible form; I had its essence in the mind of god, and then extended its tenuous substance to any length *adlibitum*.

चिन्मात्रं वर्जयित्वैकं ब्रह्मान्यत्सर्वदाखिलम्।
विद्धि सत्यमसत्यं च नियतानियतं स्थितम्।।१२।।

Know that beside the true and immutable entity of the intellect of Brahma alone, all others are both real and unreal, and lasting and transient also. (They are real as reflexion of the Divine Mind, and unreal and transitory in their phenomenal aspects).

यस्माद्ब्रह्मैव सर्वात्म सदेकमेव नेतरत्।
तस्मात्किं नाम तत्सत्यं किमसत्यं च वा भवेत्।।१३।।

Whereas Brahma is the only ens and soul of all, there can be no other that may be styled as such; say therefore what else is there, that may be called a reality or non reality either.

अतः स्वप्नः क्वचित्सत्यः क्वचिच्चासत्य एव वा।
अबुद्धानां प्रबुद्धानां नासद्रूपो न सन्मयः।।१४।।

Whether therefore a dream be true or false at anytime, it cannot be deemed as the one or the other, by either the ignorant or enlightened part of mankind.

संविद्भ्रान्तिरियं भाति जगन्नाम्नी स्वरूपिणी।
स्वयं च भ्रान्तिरस्मीति वादिनी कात्र निश्चिता।।१५।।

The phenomenal world appears before us, by delusion of our senses and misconception of our consciousness; the visible worlds commonly passed under the name of illusion (*māyā*), has naught of reality or certainty in it.

चितिरेव चिरायेदं चित्तं चिमचिमायते।
यदात्मन्येव सलिलं द्रववत्तदिदं जगत्।।१६।।

It is the Divine Intellect that flashes forth in the mind, with the glare of the glaring world; just as fluidity is seen to be thrilling and flowing still, in all bodies of waters and liquids.

यथा स्वप्नं समालोक्य सुषुप्तमनुभूयते।
तथा जाग्रत्समालोक्य निद्रा समनुभूयते।।१७।।

As one sees a dream at first, and falls fast asleep afterwards; so does everybody behold the phenomenal in his waking state, and then falls naturally into a deep and sound sleep. (This refers to the alternate creation and annihilation of the world).

अतस्त्वं जाग्रदेवेदं स्वप्नं विद्धि महामते।
स्वप्नं च विद्धि जाग्रत्त्वमेकमेतदजं द्वयम्।।१८।।

Know then, O great sage, that the waking state is analogous to that of dreaming; and know the dreaming state to be as that of waking, and that both these states are but the two phases of the one and same Brahma; (as the liquid and condensed states of *ghee* or butter are both the same).

व्योमैवाचेत्यचिन्मात्रभानमेकमिदं ततम्।
जाग्रत्स्वप्नसुषुप्त्याख्याः पर्यायरचना इह।।१९।।

The Divine Intellect is a vacuous and incomprehensible entity, and the spacious universe is its reflexion only; the three states of waking, dreaming and sleeping, are the triple hypostatize of the same being (or Divine Existence).

नेह नामास्ति नियतिर्न चानियतिरस्ति च।
नियत्यनियती ब्रूहि कीदृशे स्वप्नसंविदि।।२०।।

There is no law regarding the efficacy of dreams, say how can you determine any rule for ascertaining the results of various dreams.

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यावद्भानं किल स्वप्ने तावत्सैव नियन्त्रणा।
स एव संविद्भानस्य कुर्यान्नियमनं मुनिः।।२१।।

*As long as the mind dwells on the appearance of dreams (either in sleep or waking), so long it is troubled with its vagaries; therefore the sage must wipe off their impressions from his consciousness.

(The mind involved in ignorance, is said to be waking, and he uncontrolled mind is styled as dreaming: the mind subdued by weariness is said to be asleep, and when brought under subjection by any effort, is called *samādhi* or meditation, lastly its liberation from ignorance, is known as its state of *mukti* or emancipation).

स्वच्छन्दं वातलेखायाः स्फुरन्त्याः संविदस्तथा।
अकारणकमेवाङ्ग नियतिः केव कीदृशी।।२२।।

It is the humour of the mind that gives rise to dreams, like pulsation in air causing the current wind; there is no other cause of dreams nor any laws for governing them; except the sound sleep (or insouciance), when these appearances entirely subside or vanish away.

अथाकारादियन्नाम कल्प्यते कारणं विदः।
तदकारणकं सर्गः स्यादनन्यन्न वै चितेः।।२३।।

It is the manner of the learned, to impute the cause of the impressions in our consciousness, to external appearances of this thing or that (or *ghaṭ a-paṭādi* etc.); but relying on the doctrine of the causelessness of external objects (or the objective), they prove to be no other than mere imaginations of the subjective mind (or noumenal only).

एतावत्येव नियतिरत्र यन्नाम यद्यथा।
यावत्प्रस्फुरितं भानं तत्तथा न तदन्यथा।।२४।।

In this therefore there is other law with respect to this, than the appearances of things whatever they be, are generally granted as such by the common sense of mankind (*vyāvahārikam*).

कदाचित्सत्यता स्वप्ने कदाचिच्चाप्यसत्यता।
अभावान्नियतेरेव काकतालीयमेव तत्।।२५।।

Thus there being no law in dreaming, there is some times some truth in some dreams, and at others there is no truth in any of them at all; and in want of any constancy, it is only an fortuitous occurrence.

यत्स्वेनैवात्मना भाति मणिमन्त्रौषधात्मना।
यन्नाम नियतं तत्तु जाग्रत्यपि हि दृश्यते।।२६।।

Whatever appears subjectively to one's self, either from his own nature or by means of artificial appliances; and whatever one is habituated to think of anything in himself, he sees the same in the very form, both in his dreaming as well as waking states.

जाग्रत्स्वप्नश्च चिद्भानमात्रमेवान्यतात्र का।
जाग्रति स्वप्ननगरे वेदनात्सदृशात्मकम्।।२७।।

The appearances of things, both in the sleeping and waking states of men, are the mere reflexions of their minds; and they remain the same whether when one is waking or lying in the visionary city of his dreams.

जाग्रन्न संभवत्येव यज्जाग्रदिति शब्दितम्।
स्वप्न एव जगद्रूपं निर्निद्रस्यैव चात्मनः।।२८।।

It is not enough to call the waking alone as waking, because the dream also appears as waking to the waking soul that never sleeps. (The soul is ever wakeful).

स्वप्नो वा नाम नास्त्येव यः स्वप्न इव शब्दितः।
सुप्तासुप्तैकरूपस्य ब्रह्मणो बोधरूपता।।२९।।

So also there is nothing as dreaming, and may be called by that name; it is only a mode of thinking in the Divine Mind, which sees sleeping and waking in the same light.

जाग्रत्स्वप्नादयो वैते न केचन कदाचन।
दृश्यं पश्यति सत्ताशु मृतिभ्रान्तेरनन्तरम्।।३०।।

Or it may be that there does not exist, either of the two states of waking or dreaming, because the ever living soul of dead person, continues to behold the visible; even after its separation from the body, and resurrection after death.

यथानवरतं कालमनन्तं सीकरोर्मयः।
त एवान्यवदभ्राशावदनन्याः स्फुरन्त्यलम्।।३१।।

The soul remains the same, and never becomes otherwise than what it is, in any state whatsoever; just as he endless duration never changes with the course of time, and the ocean continues alike under its rolling waves, and the airy space remains unchanged above the changing clouds.

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तथानन्ये परे सर्गाः स्फुरन्त्यस्फुरिता अपि।
शिलाकोशान्तलेखावज्जाग्रत्स्वापादि तत्र किम्।।३२

So the creation is inseparable from the supreme soul, whether it exists or becomes extinct; and as the perforations and marks in a stone are never distinct from it; so are the states of waking and sleeping coincident with the soul Divine.

जाग्रत्स्वप्नसुषुप्ततुर्यकवपुः साकारतावर्जितं
सर्वाकारमपि व्यतीतकलनं सर्गं शरीरं दधत्।३३

Waking, sleeping, dreaming and sound sleep, are the four forms of bodies of the formless and bodiless Brahma; who though devoid of all forms, is still of the form of whole creation, cosmos and the mundane soul.

व्याप्तं चिद्वपुषा तथापि सुषिरं शून्येन दृश्यात्मना
चिन्मात्रं खमिदं मनागपि नभोमात्रान्न भिन्नं पुनः।।३४

The supreme soul, that pervades and encompass all space is visible to us in only form of infinite space or sky, the endless vacuity therefore being only the body of supreme Intellect, it is no way different from it.

साकाशानिलवह्निवारिधरणीलोकान्तराम्भोधरं
सर्गादावपि कारणाननुभवाच्चित्तात्मकं केवलम्।३५

The air and wind, the fire and water, together with the earth and clouds on high, are reckoned as the causes of all creation, and subsist in their ideal shapes in the mind of Brahma alone.

नाम्ना वर्जितमेव बोधवपुषा संयुक्तमेवान्ततः
शुद्धं वेदनमात्रमेव सकलं दृश्यं न वस्त्वन्तरम्।।३६

The Lord is devoid of all appellation and attributes, and remains united with his body of the Intellect, containing the knowledge of all things within itself; and the phenomenal is never separate from the noumenal.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वा० उ० अवि० वि० श० स्वप्ननिर्णयो नामाष्टचत्वारिंशदधिकशततमः सर्गः।।१४८।।

CHAPTER 149

INVESTIGATION INTO THE ORIGINAL CAUSE

Argument. Conversation of the two sages, and relation of Human Miseries.

व्याध उवाच

अनन्तरं मुने ब्रूहि तत्तत्त्वं जागतस्य ते।
किं वृत्तमुरुवृत्तान्तशतनिर्वाणसंसृतैः।।१।।

The Hunts-man said: Tell me, O sage! What then became of the world that you saw in your dream; relate in full all its accounts until its final extinction (or nirvāṇa).

मुनिरुवाच

ततः शृणु तदा साधो तस्मिंस्तद्धृदयौजसि।
अपूर्व एव वृत्तान्तः को वृत्तो वृत्तसस्पृह।।२।।

The sage replied: Hear me then tell you, O honest fellow, what then passed in the heart of the person wherein I had entered, and listen to the wondrous tale with proper attention.

तथा मम च तत्रस्थविस्मृतात्मचमत्कृतेः।
अभ्यवर्तत वै कालो ऋतुसंवत्सरात्मकः।।३।।

As I remained there in that forgetful state of my transformation, I saw the course of time gliding upon me, with its train of months, seasons and years, passing imperceptibly by me.

कलत्ररञ्जितमतेर्मम वर्षाणि षोडश।
तत्र तानि व्यतीतानि गृहस्थाश्रमतोऽमतेः।।४।।

I passed there full fifteen years in my domestic life, and happy with enjoyment of my conjugal bliss.

कदाचिच्चाजगामाथ गृहमुग्रतपा मम।
मुनिर्मान्यो महाबोधो बुधोऽतिथितया तथा।।५।।

It happened there once upon a time, that a learned sage, came as a guest to my house, and I received the venerable and austere devotee with honour within my doors.

सोऽत्र संपूजितस्तुष्टः सुप्तवान्भुक्तवांस्ततः।
इदमङ्ग मया पृष्टो विमृश्य जनताक्रमम्।।६।।

Being pleased with my honourable reception of him, he took his meal and he rested himself at ease, when I made him the following inquiry regarding the weal and woe of mankind.

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भगवन्भूरिबोधोऽसि जानासि जगतो गतीः।
यस्माददृष्टक्रोधोऽसि सुखे गृह्णासि नो रतिम्।।७।।

Sir, said I, you are possest of vast understanding, and know well the course of the world; and are therefore known neither to fret at adversity, nor delight in prosperity.

सुखदुःखान्युपायान्ति कर्मभिः कर्मशालिनाम्।
शुभाशुभैः शरत्काले सस्यानीव फलार्थिनाम्।।८।।

All weal and woe proceed from the acts of men, engaged in busy life in the world; so as the husband-man reaps good or bad crops in autumn, according to the manner of his cultivation of the field, (such is the common belief of men).

सममेवाशुभं कर्म किमिमाः सकलाः प्रजाः।
कुर्वन्त्यासां यदा यान्ति दोषाः सर्वादयः समम्।।९।।

But then tell me, whether all the inhabitants of a place, are equally faulty in their actions at the one and same time; that they are brought to suffer and fall under some severe calamity or general doom all at once.

दुर्भिक्षावग्रहोत्पातं सर्वादि सममेव किम्।
जनजालस्य फलति समाना कस्य दुष्क्रिया।।१०।।

We see alternate famine and drought, portents and catastrophies repeatedly overtaking a large portion of mankind at the same time; say then is it owing to the wickedness of the people at the one and very time.

इत्याकर्ण्य समालोक्य स्मयमान इवोन्मनाः।
स उवाच वचो वन्द्यममृतस्यन्दसुन्दरम्।।११।।

Hearing the words of mine, he stared at me, and looked as if he was taken by surprise, and seemed to be confounded in his mind; and then he uttered these words of equal reverence and ambrosial sweetness.

अन्यमुनिरुवाच

साधो साधुविविक्तान्तःकरणे यत्तु कारणम्।
सद्वासद्वास्य दृश्यस्य कस्माज्जानासि कथ्यताम्।।१२

The sagely guest said: O well spoken! these words of yours bespeak your highly enlightened mind; and that you have well understood the cause of the phenomenal, be it a real or unreal one, tell me; how you came to know it.

संस्मरात्मानखिलं कस्त्वं क्वेह स्थितोऽसि च।
क्वाहं च किमिदं दृश्यं किं सारं किंचिदेव च।।१३।।

(Then seeing me sitting silent before him, he added); Remember the universal soul only, and think naught what you are and where you sit; ponder well in yourself, what am I and from whence, and what is the phenomenal, whether it is anything substantial or ideal of the mind only.

स्वप्नमात्रमिदं भाति किल कस्मान्न वेत्सि भो।
अहं स्वप्ननरो यत्ते स्वप्नपुरुषोपमः।।१४।।

All this is the display of dream and how is it that you do not know it as yet? I am a visionary being to you, as you are the phantom of a dream before me.

अनाकारमनाख्येयमनाद्यमपकल्पनम्।
इदं चिन्मात्रकाचस्य काचकच्यं जगत्स्थितम्।।१५।।

The world you see, is a formless and a nameless nothing, and mere formation of your imagination; it glares with the glare of the glassy Intellect, and is a glaring falsehood in itself.

रूपमीदृशमैवास्य चिन्मात्रस्यास्त्यकृत्रिमम्।
सर्वगस्य यदेतद्यद्यत्र वेत्यस्ति तत्र तत्।।१६।।

The true and unfictitious forms of the Intellect is, as you must know; that it is omnipresent, and therefore of any form whatsoever, you think or take it to by any where.

सकारणत्वकलनात्सर्वमस्य सकारणम्।
आकारणत्वकलनादस्य सर्वमकारणम्।।१७।।

Now in as singing a causality to things, you will find that the Intellect is the cause of all; and in ascribing on cause to anything you have the uncaused and uncausing Intellect for everything.

आसां प्रजानां त्वस्माकं विराडात्मा स आततः।
वयं हृदि स्थिता यस्य स चास्मच्चिद्वशादितः।।१८।।

It is the universal soul that spreads through all, and in whom all living beings reside, that is known as *virajātma* or common soul of all; and the same viewed as residing in us, is known as *sūtrātmā* of individual souls linked together in a series (composed of all souls).

भविष्यत्यपरोऽन्यासां विराडात्मा स एव च।
कारणं सुखदुःखानां भावाभावात्मकर्मणाम्।।१९।।

There will be other living beings in future,

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with the *virāṭ* soul pervading in all of them, and causing their weal or woe according to their desires. (Lit. causing the affluence and want of men according to their respective acts).

विराड्धातुविकारेण विषमस्पन्दनादिना।
तदङ्गावयवस्यास्य जनजालस्य वै समम्।।२०।।

The soul is disturbed by derangement of the humours of the body and then the limbs and members of the bodies of men, become perturbed likewise.

दुर्भिक्षावग्रहातीतमायाति शममेति वा।
यस्माद्विराजो या सत्ता सा सर्गस्यास्य सर्गता।।२१।।

Drought famine and destruction, may come upon mankind or subside of themselves; because:—

काकतालीयवत्साधो केषुचिद्दुष्टकर्मसु।
समं पतति दुःखादि पादपेष्वशनिर्यथा।।२२।।

It is possible, O good soul! that there are many persons living together, are equally guilty of some crime at the same time; who wait on their simultaneous punishment, falling as the fire of heaven on a forest at the same time.

कर्मकल्पनया संवित्स्वकर्मफलभागिनी।
कर्मकल्पनयोन्मुक्ता न कर्मफलभागिनी।।२३।।

The mind that relies on the efficacy of acts, comes to feel the effects of its actions; but the soul that is free from such expectation, is never involved in its acts, nor exposed to its result.

या या तत्र यथोदेति कल्पनाल्पाथवाधिका।
सा सा तत्र तथैवास्ते सहेतुकमहेतुकम्।।२४।।

Whatever one imagines to himself, in any form at any place or time; the same occurs to him in the same proportion as he expected it; whether that object be with or without its cause (*i.e.* actual or not).

नास्तयेव स्वप्नमये कारणसहकारि कारणादिपुरे।
तस्मात्तदनादि शिवं चेतनमजरं परं ब्रह्म।।२५।।

The visionary appearances in dreams, are in no way accompanied with their immediate or accessory causes, as all actual existences are; therefore this visionary world is the appearance of the everlasting Intellect of Intelligence, which is Brahma itself.

एष स्वप्नभ्रमो नाम भाति कश्चिदकारणम्।
कश्चित्सकारणो भाति शून्यः सदसदात्मकः।।२६।।

The world appearing as an erroneous dream, is a causeless unreality only; but considering it as the appearance of Brahma, it has both its cause and reality. (Hence it is called *sadasadātmaka i.e.* both a reality and unreality also).

काकतालीयवद्भान्ति स्वप्नाः सकलसंविदः।
ताभ्यतुल्योपलम्भत्वान्नान्यज्जगदिदं ततम्।।२७।।

The casual occurrence of dreams, deludes our consciousness of them; and so the fortuitous appearance of the world, is equally delusive of our apprehension of it. Its extension is a delusion, as the expansion of a dream.

सकारणतया रूढमिह यत्तत्सकारणम्।
अकारणतया रूढमिह यत्तदकारणम्।।२८।।

Everything appears to be caused or uncaused, or as casual or causal as we take it to be; (hence while we deem our dreams as causeless delusions, we are apt to believe the equally visionary world, as a caused and sober reality).

कार्यकारणमयक्रमोदितं
स्वप्न एष चिति भानमात्रकम्।
जाग्रदाख्यमहतः स्वभावकं
तेन शान्तमखिलं परं विदुः।।२९।।

It is a deception of the understanding to take the visionary world, as the product of a real causality. It is natural to the waking state to it for a reality, what appears as quite calm and unreal in our sleep and dream.

सत्यकारणका भावाः के ते शृणु महामते।
कारणं किं स्वभावानां किमिहाकाशकारणम्।।३०।।

Now hear me tell you, O great minded sage, that the one satya-Ens or Brahma is the sole cause of existence; or else what other thing as it that is the cause of all nature and this all pervading vacuum.

पृथ्व्यादेर्घनपिण्डत्वसर्गादिः किं च कारणम्।
किं कारणमविद्यायाः कारणं किं स्वयंभुवः।।३१।।

Say what can be the cause of the solidity of the earth, and the rarity of air; what is the cause

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of our universal ignorance, and what is the cause of the self born Brahma.

सर्गादौ कारणं किं स्याद्वायूनां तेजसां च किम्।
किमपां वेदनामात्ररूपाणां गगनात्मकम्।।३२।।

What may be the cause of creation, and what is the origin of the winds, and fire and water; and what is the source of our apprehensions of things than mere vacuum or the vacuous intellect.

पिण्डग्रहे देहलाभे मृतानां किं च कारणम्।
एवमेव प्रवर्तन्ते सर्गाः प्रथमतोऽखिलाः।।३३।।

Tell me what can be the cause, of the regeneration of departed souls, into the mass of material bodies? It is in this manner that the course of creation is going on in this manner from the beginning (without any assignable cause).

एवमेव प्रवर्तन्ते जगत्यावलयन्ति च।
चक्रकाणीव नभसि चिरसंप्रेक्षणा दृशा।।३४।।

Thus are all things seem to be going on, and recurring in this world, like the rotations of wheels and spheres in air; from our constant habit of thinking and seeing them as such.

एवमेव प्रवृत्तेन सर्गेण ब्रह्मरूपिणा।
पश्चात्स्वस्यैव रूपस्य संज्ञाः पृथ्व्यादिकाः कृताः।।३५।।

Thus it is the great Brahma himself, who in the form of Brahma or creator, spreads and moves through out the world; and receives afterwards as many different names, as the different phases and forms of that he displays in nature, such as the earth, air etc.

वातस्पन्दवदाभान्ति सर्गाः पूर्वं चिदम्बरे।
स्वयमेव च कुर्वन्ति देहकारणकल्पनाः।।३६।।

All creations move about like the fluctuations of winds, in the spacious firmament of the Divine Mind; which conceives of itself the various forms of things in its own imagination.

यद्यथा कल्प्यते धत्ते तत्तथा नियतिर्वपुः।
कल्पितायाश्चितेर्यस्मादेवमेतन्निजं वपुः।।३७।।

Whatever it imagines in any form or shape, the same receives the very form as a decree of fate; and because these forms are the very images or ideas of the Divine Mind, they are deemed to form the very body of the Deity.

यद्यद्भानात्मकं रूपं प्रथमं चेतितं चिता।
स्वतोऽहमेव चित्येव तदद्यापि तथा स्थितम्।।३८।।

In whatever likeness was anything designed at first by the Divine Intellect; it bears the same form and figure of it to this day, (and so will it continue to bear for evermore).

पुनरन्येन यत्नेन तदुत्कृष्टेन सैव चित्।
शक्ता तदन्यथाकर्तुं यत्नेन महता पुनः।।३९।।

But as the Divine Mind is all powerful and omniscient, it is able to alter them and make others anew, by its great efforts again (*i.e.* God can unmake what he has made, and make others again).

कल्प्यते कारणं यत्र तत्र कारणसारता।
न कल्पयते विदा यत्र कारणं तदकारणम्।।४०।।

Whenever anything is supposed to have a cause, it is thought also to be subject to the will of that cause; and wherever there is no supposition of a cause, there is no apprehension nor capability of its alternation also. (*i.e.* The world is both as changeable as well as unchangeable, according as it is believed to be made by or self-same with its Maker).

वात्यावर्तवदाभातमिदं प्रथममाततम्।
असदेव यथा भातं तथैवाद्यापि संस्थितम्।।४१।।

Like vibration in air, the world existed as first, in the ideal of the Divine Mind; and as it was an unsubstantiality before, so it continues ever still.

संभूय केचन शुभाशुभमात्मकर्म
कुर्वन्ति तस्य सदशं फलमाप्नुवन्ति।
संप्राप्नुवन्ति च शिलाशनिवच्च केचि-
द्दुःखं त्वकारणकमेव सहस्रसंख्याः।।४२।।

They who a mass for themselves, the merits or demerits of their pious or impious deeds; reap accordingly the good or bad rewards or results thereof in this life. There are others who are crushed under a thousand calamities, falling upon them like showers of hailstones or the thunderbolts of heaven.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अवि० वि० श० कारणविचारो नामैकनोपञ्चाशदधिकशततमः सर्गः।।१४९।।

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CHAPTER 150

TRANSCENDENTAL ADMONITIONS

Argument. Conversation of the impossibility of the departed soul, to renter into the former body.

मुनिरुवाच

एवंप्रकारया युक्त्या तेनायं मुनिना तदा।
तथाहं बोधितो येन गतो विदितवेद्यताम्।।१।।

The house keeping sage then said as follows: It was by this kind of reasoning, that my sagely guest expostulated with me, and made acquainted with whatever was worth knowing.

ततोऽसौ न मया त्यक्तश्चिरप्रार्थनया तया।
अवसत्तेन तत्रासौ मृतस्यापि तथैव च।।२।।

I then restrain my guest, to remain longer with me by entreaties; and he consented to abide at mine, which resembled the abode of a dead (ignorant) person. (Those that are dead to reason, are called dead people).

येनैतन्मुनिना प्रोक्तमिन्दूदयशुभं वचः।
सोऽयं पश्य मुनिश्रेष्ठस्तव पार्श्वे व्यवस्थितः।।३।।

The sage that spoke to me those edifying words, which were as bright and cooling as moonlight; behold him to be the venerable personage, that is now sitting beside you.

अनेनोक्तमनुक्तेन ममैतन्मोहघातिना।
दृश्यपूर्वापरज्ञेन यज्ञेवेवात्तमूर्तिना।।४।।

He said without my request the following speech, for removal of my ignorance; as if the sacrificial god rose out of fire, being pleased with my sacrifice.

अग्निरुवाच

तदाकर्ण्य वचस्तस्य मुनेर्व्याधोऽभवत्तदा।
प्रत्यक्षः स्वप्नसर्गः किमिति खिन्न इव स्मयात्।।५।।

Hearing these words of the sage, the hunts-man was confounded with wonder; and could not know the sage that expounded the theory of dreaming, now sitting confest before me.

व्याध उवाच

अहो महच्चित्रमिदं मुने मनसि दुःसहम्।
कथितं मेऽद्य भवता भवतापापहारिणा।।६।।

The Hunts-man said; O! it is a great wonder and inconceivable in my mind, that the sage that expounded the nature of dreams, is now manifest before me.

यत्स्वप्नकथितस्येयं जाग्रत्प्रत्यक्षतोच्यते।
लभ्यतेऽपि च तन्नाम वेद चित्रमिदं मुने।।७।।

I wonder at this, O sage! that the sagely guest whom you saw in your dream, and who explained the cause of dreams to you, should now be seen in this waking state.

कथमेष महान्स्वप्नपुरुषः स मुनीश्वर।
जाग्रत्यपि स्थिरीभूतो भूतो बालमतेरिव।।८।।

Say how could this visionary sage seen in your airy dream, could come to appear in a solid body, and sit sedate at this place, like the fancied ghost of boys.

एवमाश्चर्यमाख्यानमुच्यतां मे यथाक्रमम्।
कुतः कस्य किमेतद्वा परमो हि स विस्मयः।।९।।

Please to explain to me this wonderful narration of yours, in due order; as to who he is and whence and wherefore he comes in this questionable form.

मुनिरुवाच

ततः शृणु महाभागं वृत्तं चित्रं किमत्र मे।
कथयामि समासेन सहसा मां कुरु त्वराम्।।१०।।

The sage replied: Hear me patently, O fortunate man, to relate to you about this wonderful narrative. I will tell this briefly to you, but you must not be hasty about it.

अनेनैतत्तदा तत्र वर्णितं बोधनाय मे।
बुधोऽहमभवं चाशु महतोऽस्य तया गिरा।।११।।

This sage that now sits by you, had told me then for my acquaintance of him; that he was a learned man, and has come hither now with his tale too long to relate.

तत एतद्गिरा पूर्वः स्वस्वभावः स्मृतो मया।
अवदातोऽवदातेन नभसेव तपात्यये।।१२।।

He said these wards, saying, that he remembered his former nature, which was as bright and fair as the clear sky, at the end of the foggy season (of the month of *māgh*).

अहो नु सोऽहमभवं मुनिरित्युदिताशयम्।
अहमासं हृदा स्फीटात्स्नातोऽवस्थितविस्मयात्।।१३

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O! I remember also that I became a sage afterwards, with an expanded mind; my heart was swollen with joy, and remained bathed (amazed) at my wondrous change.

इमां भोगास्थयावस्थां प्राप्तोऽस्म्यज्ञ इवाध्वगः।
धावञ्छ्रमार्तिरम्ब्वर्थी व्यर्थया मृगतृष्णया।।१४।।

I was glad at that state of my life, from my desire of the enjoyments of the world; but was deceived like a weary passenger, pursuing a mirage with eager expectation of water.

कष्टं दृश्योपलम्भेन भ्रान्तिमात्रात्मना सता।
बालो वेतालकेनेव प्राज्ञोऽपि च्छलितो ह्यहो।।१५।।

Alack! that the phantoms of the phenomenal world, should so allure even the wise; as the tempting fiends of hell, deceive mankind only to deceive them.

अहो नु चित्रमेतेन मिथ्याज्ञानेन वल्गता।
नीतः सर्वार्थशून्येन पदवीं कामिमामहम्।।१६।।

Alas! and I wonder at it, that I was misled by my ignorance, that I was misled by my erroneous knowledge of the world, to this state of life, which is utterly devoid of every good.

अथवा यः सोऽहमपि भ्रान्तिमात्रं न सन्मयः।
तथापि चित्रशतता यन्नामासद्विडम्ब्यते।।१७।।

Or what ever I am, I find myself to be full of errors only, and there is no truth whatever in me; and yet it is the error of errors and the greatest blunder, that we should be so beguiled and betrayed by unrealities.

नाहमस्मि न चैवेयमिदं नायमपि भ्रमः।
चित्रं सर्वमिदं मिथ्या सर्वं च सदिव स्थितम्।।१८।।

Neither am I nor this or that any entity at all; and yet it is a wonder, that all these false appearances, should appear as realities.

किमिदानीं मया कार्यमिह बन्धभिदान्तरः।
विद्यते मेऽङ्कुरच्छेद्यं तत्तावत्संत्यजाम्यहम्।।१९।।

What them must I do at present to break my bondage to these falsities; I see the germ of error lying inside myself, and this tear off and cast away from me.

आस्तामेतदविद्यैषा व्यर्थरूपा किमेतया।
भ्रान्त्या भ्रान्तिरसद्रूपा त्यक्तैवैषा मयाधुना।।२०।।

Be there the primeval ignorance, prevalent all over the world; she can do us no harm, that is a mere negation herself; It is now that I must try to get rid of my error, of deeming the unreal as real.

उपदेष्टा मुनिरयमेषोऽत्र भ्रान्तिमात्रकम्।
ब्रह्मैवाहमिवाभाति रूपमेतद्दिवाभ्रवत्।।२१।।

That this sage is my preceptor and I am his pupil, is all a mistake; because I am in and the very Brahma, and the person sitting here by me, is as the man in the moon or in the cloud.

तदेवं तावदुदितज्ञानं वक्ष्ये महामुनिम्।
इति संचिन्त्य स मुनिस्तत्र प्रोक्त इदं मया।।२२।।

Then Though I of speaking to that great sage of enlightened understanding; and so thinking, I addressed him saying:—

मुनिनायक गच्छामि तच्छरीरमिदं निजम्।
द्रष्टुं यच्च प्रवृत्तोऽस्मि शरीरं तदपीक्षितुम्।।२३।।

O great sage! I will now go to my own body (from out of the body of this person), in order to see what I may be doing there.

इत्याकर्ण्य स मामाह हमन्मुनिवरस्तदा।
कुतस्तौ भवतो देहौ तौ सुदूरतरं गतौ।।२४।।

Hearing this, that great sage said smilingly to me, Ah! where are those bodies of you two; that are blown away afar in their ashes.

गच्छात्मनैव वा पश्य वृत्तान्तं वृत्तकोविद।
पश्य तावद्यथावृत्तं दृष्टान्तं ज्ञास्यसि स्वयम्।।२५।।

You may go there yourself if you please, and see the matter yourself; and by seeing their present state, you will know everything relating to them.

इति संचिन्त्य तं देहं विदं भूसत्तयाऽऽस्मिकम्।
त्यक्त्वा चिदात्मा तत्प्राणात्पवने योजितो मया।।२६।।

Being thus advised by him, I thought on entering my former body.

प्राक्तनं देहमालोक्य यावदायाम्यहं मुने।
इहैव तावत्स्थातव्यभित्युक्त्वाहं गतोऽनिलम्।।२७।।

I told him, do you remain here, O sage, until I come back to this place, after seeing my former body; so saying I became a breath of air, and fled from my abode.

अथ वातरथारूढो गगनं भ्रान्तवानहम्।
पुष्पामोद इवानन्तं गत्वा च त्वरया चिरम्।।२८।।

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Then mounting on the car of wind, I wandered through the air, and was wafted to a hundred ways like the odour of a flower, carried rapidly all about by the odoriferous breezes for a long time.

ततश्चिरमपि भ्रान्त्वा यदा गलबिलं चलन्।
अहं न प्राप्तवांस्तस्य किंचिदस्याशयस्थितः।।२९।।

Roving long in this manner, I sought to enter that body, by the passage of its lungs; but finding neither that or any other passage, I kept floating in the air.

तदा खेदमुपायातः परमं पुनरागतः।
इदमेव जगज्जालमहमालानमात्मनः।।३०।।

Then with deep felt sorrow, I returned to my place, and became tied again to that stake of the world, by my returning affections to it.

इहेमं लब्धवानग्रे ततो मुनिमनुत्तमम्।
पृष्टवानहमेकाग्रस्तत एवमिदं गृहे।।३१।।

Here I saw that venerable sage sitting before me, and asked him intensely in the following manner in my house in this place.

किमेतद्भगवन्ब्रूहि पूर्वापरविदांवर।
त्वं पश्यसि यथावृत्तमुत्तमज्ञानचक्षुषा।।३२।।

Tell me sir, said I, for you know all the past and future; and know what all this is, by means of your all seeing sight.

यस्य देहं प्रविष्टोऽहं स च मद्वपुरेव च।
क्व तावुभौ गतौ देहौ न लब्धौ केन हेतुना।।३३।।

How was it that the person in whose body I had entered, as also my own body likewise, could neither of them be found anywhere.

मयातिचिरमाभोगि भ्रान्तं संसारमण्डलम्।
स्थावरादात्मनः कस्मात्प्राप्तं गलबिलं न तत्।।३४।।

I then wandered throughout the vast expanse of the sphere of this earth, and searched amidst all fixed and living bodies herein, but could not find that opening of the throat from which I had come out.

गत्वेति पृष्टः स मुनिः समुवाच महाशयः।
जानासि तत्स्वयं कस्मादिति तामरसेक्षण।।३५।।

Being thus addressed by me, that high minded *muni* or sage then said unto me; it is not possible for you with your bright and brilliant eyes to find it out unaided by my advice.

एतदालोकयसि चेत्स्वयं योगैकसंविदा।
तत्पश्यस्येव निःशेषं यथा करतलाम्बुजम्।।३६।।

If you should search after it with the light of your yoga meditation, it is then possible for you to find it out as fully, as one sees a lotus placed in his palm.

तथापि यदि सुश्रूषा तवास्ति वचसा मम्।
तदिदं शृणु वक्ष्यामि यथावृत्तमखण्डितम्।।३७।।

Now therefore if you wish to listen to my words, then attend to my advice, and I will tell you all about it.

तपस्तामरसोष्णांशुः कल्याणकमलाकरः।
ज्ञानाब्जस्य हरेर्नाभिर्नास्ति तावदयं भवान्।।३८।।

Know then that as it is the sunlight that expands the lotus blossoms in the lake, so it is the enlightening beams of Brahma only that develops the lotus of understanding, and that you can know nothing of yourself.

स त्वं कदाचित्तपसि स्थितः स्वप्नदिदृक्षया।
कस्यचिद्धृदयं जन्तोः प्रविष्टः पुष्टसंविदा।।३९।।

Know then that as you sat once in your devotion, you dreamt in your reverie, of entering into the heart of another person, and were confirmed in your consciousness of that belief.

यत्त्वं प्रविष्टो हृदयं तत्रेदं भुवनत्रयम्।
दृष्टवानसि विस्तीर्णं रोदसी विपुलोदरम्।।४०।।

The heart wherein you thought to have entered, you believed to have seen the three worlds therein; and the great sphere of heaven and earth contained in its bosom.

इति त्वयि चिरं व्यग्रे देहस्तस्य तथापि च।
स संसुप्ताकृतिर्यत्र स्थितस्तत्र महावने।।४१।।

In this manner as you absorbed in your reverie, and thought yourself to reside in the body of another person; you happened to fall asleep, and your hermitage in the forest suddenly caught fire and was burnt down.

लग्नोऽग्निर्धूमधूम्राभ्रसाम्बराम्बरडम्बरः।
वलद्बलचलालातचक्रसूर्येन्दुमण्डलः।।४२।।

The burning hut sent forth clouds of smoke to the sky, and the blazing cinders, flew to the orbs of the sun and moon.

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दग्धाभ्रभस्मसंपूर्णधूमाभ्रासितकम्बलैः।
आनीलाकाशदलपैरिव संछादिताम्बरः।।४३।।

The flying ashes covered the sky, as with a gray cloud or ash coloured blanket; and the blue vault of heaven was spread over as with a canopy.

दरीगृहविनिष्क्रान्तसिंहनिर्ह्रादतर्जितैः।
स्फुटैश्चटचटास्फोटैर्जडीकृतदिगन्तरः।।४४।।

Wild animals issuing out of their caves and caverns, sent forth horrid yells and growling abroad; and the bursting sparks filled the horizon.

तालीतमालमालानां गतानामग्निवृक्षताम्।
पातैरुत्पातवह्न्यभ्रकवत्करकरैर्घनः।।४५।।

The tall palm and other trees, caught the flame and appeared as trees of fire; and the flying and falling fires, cracked as the clattering cloud.

दूरदेशगतैर्दृष्टस्थिरसौदामनीधिया।
द्रवत्कनकनिष्यन्दकुट्टिमं व्योम दर्शयन्।।४६।।

The flames ascending far above in the air, appeared as fixed lightening in the sky; and the firmament assumed a face as that of the moulted gold.

कणैस्तारागणं कान्तैर्व्योम्नि द्विगुणतां नयन्।
वक्षःस्थबालवनितानयनानन्दनन्दनः।।४७।।

The fiery sparks flying afar to the starry frame, doubled the number of stars in heaven; and the flashing fires in the bosom of the sky, delighted the eyes of damsels (as at the sight of fire works).

ज्वालाधमधमाशब्दप्रध्यमातगगनोदरः।
दरीगृहविनिष्क्रान्तभ्रान्तोन्निद्रवनेचरः।।४८।।

The blowing and booming fires, rebellowing in the hollow sky; startled the sleeping foresters in the woods, who rushed out of their caves and caverns, and wandered about in the forest.

अर्धदग्धद्रवत्सिंहमृगव्याधविहंगमः।
क्वथत्सरःसरित्स्रोतोरन्धितोग्रवनेचरः।।४९।।

The wild beasts and birds being half burnt in their caves and nests, lay and fell dead on the ground; the lakes and river waters boiled with heat, and the foresters were suffocated by the fumes.

वलज्ज्वालाज्वलद्वालचमरीचारुचञ्चुरः।
दह्यमानवनप्राणिमेदोगन्धावृताम्बुदः।।५०।।

The young *camarī* bulls, were parched in the flames; and the stink of the burning fat and flesh of wild beasts, filled the air with a nasty stench.

तेन कल्पाग्निकल्पेन वल्गता वनवह्निना।
सयुष्मदाश्रमो दग्धः सर्पेणेव प्रसर्पता।।५१।।

This all devouring wild fire, raging as a conflagration or diluvian fire, has worldly consumed and swallowed up your hermitage, as a serpent devours its prey.

व्याध उवाच

तत्र तस्याग्निदाहस्य हेतुः कः प्राकृतो मुने।
तद्वनं ते बटुवराः सर्वं नष्टं कथं सह।।५२।।

The Hunts-man asked: Tell me sir, what was the real cause of this fire; and why the Brāhmaṇa, lads that dwelt in their pupil age there, were burnt down also.

मुनिरुवाच

संकल्पकमनस्पन्दः संकल्पादिक्षयोदये।
यथा हेतुर्निरास्पन्दोऽचिराद्धि त्रिजगत्तता।।५३।।

The sage replied:) It is the vibration or effort of the volitive or designing mind, that is the true cause or incentive of the production or demolition of the desired object; and so its quiescence is the cause of the absence of the three worlds.

हृदये च वनान्ते च क्षोभाक्षोभेषु कारणम्।
यथा स्पन्दोऽचिरात्स्पन्दस्तथा त्रिजगतामिह।।५४।।

As a sudden fear or passion is the cause of palpitation of the heart, so an effort or desire of the mind is the mobile force (or premium mobile) for the causation of the three worlds.

धातुः संकल्पनगरं जगत्तत्स्पन्दनं त्विह।
प्रजोदयक्षयक्षोभवर्षावर्षादिकारणम्।।५५।।

It is the pulsation of the Divine Mind, that is the cause of the imaginary city of the world; as also of the increase of population and of rains and draughts.

ब्रह्मादिमानसोऽप्यस्य सोऽप्यन्यत्र चिदम्बरे।
इत्यपर्यवसानेयं शान्तैका चित्रभोगतिः।।५६।।

The will in the Divine Mind, is the source of the creative mind of Brahma, which in its turn

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gives rise to the minds of the first patriarchs, who transmit it to others in endless progression, all of which proceed from the first quiet and calm intellect, through the medium of vacuum.

चितिनभसि चिन्नभःश्रीः कचतीति निरामया विदुषाम्।
मूर्खाणां तु यथैषा यादृग्वा तन्मयीह न सत्।।५७।।

The learned know well, that the effulgence of the pure, and vacuous Intellect, shines in the vacuum of their intellects; but the ignorant think it as it appears to them, which is not the reality (which it is not in reality).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० अ० वि० श० परमोपदेशो नाम पञ्चाशदधिकशततमः सर्गः।।१५०।।

CHAPTER 151

VIEW OF IN-EXISTENCE

Argument. The world is a vision, and to be known only by conception, perception and meditation.

अन्यमुनिरुवाच

तत्र ते नगरं तानि गृहाणि तरवश्च ते।
क्षिप्रेण शुष्कतृणवत्सर्वं भस्मत्वमागतम्।।१।।

The other sage rejoined: Afterwards the whole village together with all its dwellings and trees, were all burnt down to ashes like the dried straws.

तनू तथातिसंतापविदारितमहाशिले।
तनू यथातिसंतापविदारितमहाशिले।।२।।

All things being thus burnt away, the two bodies of you two, that had been sleeping there, were also scorched and burnt, as a large piece of stone, is heated and split by fire.

स शशाम शनैर्वह्निर्निःशेषीकृतकाननः।
परिपीतार्णवोऽगस्त्य इवास्तं समुपाययौ।।३।।

Then the fire set after satiating itself with devouring the whole forest, as the sea sat below in its basin, after its waters were sucked up by the sage Agastya.

तस्मिन्नस्तं गते वह्नौ तद्भस्मेद्धं सुशीतलम्।
दुधाव कणशो वायुरशेषं पुष्पराशिवत्।।४।।

After the fire was quenched and the ashes of the burnt cinders had become cold, they were blown away by gusts of wind, as they bear away the heaps of flowers.

ततो न ज्ञायते नासीत्क्वाश्रमः क्व तनू तथा।
क्व पेटकं बहूनां तत्स्वप्नपूर्जाग्रतो यथा।।५।।

Then nothing was known, as to where the hermit's hut and the two bodies were borne away; and where was that visionary city, which was seen as vividly as in waking, and was populous with numbers of people.

अभावमुपयाते ते यदैवं भवतस्तनू।
स्वपतस्ते भ्रमवतः संविदेव विजृम्भते।।६।।

In this manner the two bodies having disappeared, their existence remains in the conscious soul, as the memory of externals remains in the mind, at the insensibility of the body in the state of dreaming.

तस्मात्क्व तद्गलबिलं विराडात्मा स च क्व ते।
दग्धो दग्धस्य सौजस्कः सौजस्कस्येव देहकः।।७।।

Hence where is that passage of the lungs, and where in that *Virāṭ* soul any more? They are burnt away together with the vigour and vitality of the dead body.

लब्धवानसि नो तस्माद्धेतोर्देहद्वयं मुने।
अनन्ते स्वप्नसंसारजाग्रतीहावतिष्ठसे।।८।।

It is on account of this, O sage, that you could not find out those two bodies; and wandered about in this endless world of dreams, as if you were in your waking state.

तदेवं स्वप्न एवायं जाग्रद्भावमुपागतः।
सर्वे वयमिह स्वप्नपुरुषास्तव सुव्रत।।९।।

Therefore know this mortal state, as a mere dream appearing as waking, and that all of us are but day dreams, and seeing one another as we see the visionary beings in our dreams.

अस्माकं त्वं स्वप्ननरस्तव स्वप्ननरा वयम्।
अयमेव चिदाकाशः सर्वदात्मात्मनि स्थितः।।१०।।

You are a visionary man to me, and so am I also to you; and this intellectual sphere, wherein the soul is situated within itself.

ततः प्रभृति संपन्नो भवान्स्वप्नतरो भवन्।
जाग्रत्प्रत्ययवाञ्जाग्रन्नरो गार्हस्थ्यसुस्थितः।।११।।

You have been ere while a visionary being in your life, until you thought yourself to be a waking man in your domestic life.

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एतत्ते कथितं सर्वं यथावृत्तमशेषतः।
अनुभूतं सृदृश्यं च ध्यानेनैतच्च पश्यसि।।१२।।

I have thus related to you the whole matter, as it has occurred to you; and which you well know by your conception perception and meditation of them.

इत्यादिमध्यरहितोऽयमनन्तरूपः
संविद्घनः कचति काञ्चनतापवत्खे।
तत्फाललोलवपुरात्मनि चिन्मयात्मा।
सर्गात्मभिर्विकसितैरसितैः सितैश्च।।१३।।

Know at last that it is the firm conviction of our consciousness, which shines forever as the glitter of gold in the vacuum of our minds; and the intellectual soul catches the colour of our deeds, be they fair or four or a commixture of both, in its state of a regenerated spirit.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये नि० उ०
अभावदर्शनं नामैकपञ्चाशदधिकशततमः सर्गः।।१५१।।

CHAPTER 152

THE SAGE'S DISCOURSE AT NIGHT

Argument. Refutation of the Reality of Dreams, and the reason of the Preceptorship of the Hunter.

मुनिरुवाच

इत्युक्त्वा स मुनिस्तत्र तूष्णीं स्वशयने निशि।
आसीद्विस्मयतश्चाहमथाऽऽसं प्रोह्यमानवत्।।१।।

The sage resumed: Saying so the sage held his silence, and lay himself in his bed at night; and I was as bewildered in my mind, as if blown away by the winds.

ततश्चिरेण कालेन मयोक्तं तस्य सन्मुने।
एवं स्वप्नो विभोः सर्वः सदूप इति मे मतिः।।२।।

Breaking then my silence after a long time, I spoke to that sage and said; sir, in my opinion, such dreams appear some truth and reality in them.

अन्यमुनिरुवाच

सत्संभवति यत्रान्यत्तत्रेदं सदिति स्म यः।
युक्तो यत्र त्वेतदेव सत्ताल्पं तत्र का प्रमा।।३।।

The other mind replied: If you can believe in the truth of your waking dreams, you may then rely on the reality of your sleeping dreams likewise; but should your day dreams prove to be false, what faith can you then place on your night dreams (which are as fleet as air).

यथा स्वप्नस्तथैवायमादौ सर्गोऽवभासते।
पृथ्व्यादिरहितोऽप्येष पृथ्व्यादिभिरवस्थितः।।४।।

The whole creation from its very beginning, is no more than a dream; and it appears to be comprised of the earth etc., yet it is devoid of everything.

इत्थमद्यतनात्स्वप्नात्सर्गस्वप्नोऽमलात्मकः।
शृणु पुष्करपत्राक्ष मुने व्याध महागुरो।।५।।

Know the waking dream of this creation is more subtile, than our recent dreams by night; and O lotus eyed preceptor of the hunts-man, you will shortly hear all this from me.

अद्य दृष्टपदार्थाभ्यां स्वप्नं स्वप्नवतोऽभवत्।
सर्गस्वप्नस्तु दृष्टार्थ एवादौ खे विराजते।।६।।

You think that the object you see now, in your waking state in the day time, the same appear to you in the form of dream in your sleep; so the dream of the present creation, is derived from a previous creation, which existed from before as an archetype of this, in the vacuum of the Divine Mind.

एवं सत्स्वप्न इत्येव संदिग्धमिव वक्षि किम्।
स्फुटमप्यनुभूतं सत्स्वप्नध्यानोद्यमः कथम्।।७।।

Again seeing the falsity of your waking dream of this creation, how do you say that you entertain doubts regarding the untruth of sleeping dreams, and knowing well that the house in your dream is not yours, how do you want to dote upon it any more?

इदमित्थं यदाभोगि स्फुटं स्वपनजगन्मुने।
सदेवानुभवत्येव तत्र संदिग्धता कथम्।।८।।

In this manner, O sage, when you perceive the falsity of your waking dream of this world; how can you be doubtful of its unreality any more?

अथैवंवादिनस्तस्य वाक्यमाक्षिप्तवानहम्।
पृष्टान्व्याधगुरुता कासौ मे कथ्यतामिति।।९।।

As the sage was arguing in this manner, I interrupted him by another question; and asked him to tell me, how he came to be the preceptor of the hunts-man.

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अन्यमुनिरुवाच

श्रूयतामिदमाख्यानमपरं कथयामि ते।
संक्षेपेण महाप्राज्ञ नास्त्यन्तो विस्तरस्य मे।।१०।।

The other sage replied: Hear me relate to you this incedent also; I will be short in its narration, for know O learned sage, I can dilate it likewise to any length.

अस्म्यहं तावदादीर्घतपास्त्वमतिधार्मिकः।
श्रुत्वेदं मद्वचः सत्यमिहैव रतिमेष्यसि।।११।।

I have been living here, as a holy hermit for a long time; and solely employed in the performance of my religious austerities; and after hearing my speech, I think you too will like to remain in this place.

इहस्थं मामिमं त्वं च न त्यक्ष्यसि सपर्यया।
अहं भवद्भिः सहितो निवत्स्यामीति निश्चयः।।१२।।

Seeing me situated in this place, I hope you will not forsake me here alone; as I verily desire to live in your company herein.

साधो यातेषु वर्षेषु ततः कतिपयेष्विह।
सर्वबन्धुविनाशस्ते दुर्भिक्षेण भविष्यति।।१३।।

But then I will tell you sir, that it will come to pass in the course of some years hence, and there will occur a direful famine in this place, and all its people will be wholly swept away.

मत्तसीमान्तसामन्तविग्रहेण तदैव च।
सर्वोगृहात्तनुप्राणिग्रामकोऽयं विनङ्क्ष्यति।।१४।।

Then there will occur a warfare between the raging border chiefs, when this village will be destroyed, and all the houses will be thinned of their occupants.

ततो दुःखमजानन्तौ चिरमाश्वसितौ मिथः।
शान्तौ विदितवेद्यत्वात्समौ सर्वार्थनिस्पृहौ।।१५।।

Then let us remain in this place, free from all troubles, and in perfect security and peace, and live free from all worldly desires, by our knowledge of the knowable.

इहैवैकत्र कस्मिंश्चित्तरुखण्डकजालके।
समाचारौ निवत्स्यावः शून्ये चन्द्ररवी यथा।।१६।।

Here let us reside under the shelter of some shady trees; and perform the routine of our religious functions, as the sun and moon perform their revolutions in the solitary sky.

उत्पत्स्यते त्वरण्येऽस्मिन्कालेन वनमुत्तमम्।
शालताललताजालवलिताखिलभूतलम्।।१७।।

There will then grow in this desert land and deserted place, many kinds of trees and plants, covering the whole surface of this lonely place.

तालीतमालदलताण्डवमण्डिताशं
व्याकोशपद्मवनवन्द्यविकासिवृक्षम्।
कूजच्चकोरचयचारुलतानिकुञ्ज-
मुद्भासि नन्दनमिवागतमन्तरिक्षात्।।१८।।

The land will be adorned by fruit trees, with many a singing birds sitting upon them; and the waters will be filled with lotus beds, with the humming bees and *cakoras* chirping amidst them. There shall we find happy groves like the heavenly garden of paradise for our repose.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० अ० वि० श० मुनिरात्रिसंकथावर्णनं नाम द्विपञ्चाशदधिकशततमः सर्गः।।१५२।।

CHAPTER 153

ONE SOUL IS THE CAUSE OF ALL

Argument. Arrival of the Hunts-man, and the sage's preceptorship of him.

अन्यमुनिरुवाच

आवयोश्चरतोस्तस्मिन्वने चिरतरं तपः।
मृगानुसरणश्रान्तो मृगव्याध उपैष्यति।।१।।

The other sage said: When both of us shall dwell together in that forest, and remain in the practice of our austerities; there will appear upon that spot, a certain hunts-man, weary with his fatigue in pursuing after a deer.

तं त्वं स्वभावपुण्याभिः कथाभिर्बोधयिष्यसि।
तपस्तत्रैव विपिने स विरक्तश्चरिष्यति।।२।।

You will then reclaim and enlighten him, by means of your meritorious remonstrance; and he then will commence and continue to practice his austerities, from his aversion to the world.

ततस्तपस्विचर्याणामात्मज्ञानबुभुत्सया।
मध्ये स स्वप्नजिज्ञासुः प्रक्ष्यति स्वप्नसंकथाम्।।३।।

Then continuing in his austere devotion, he will be desirous of gaining spiritual knowledge, and make inquiries into the phenomena of dreaming.

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कथयिष्यसि तस्मै त्वमात्मज्ञानमखण्डितम्।
स्वप्नाख्येन प्रसङ्गेन सोऽतो योग्यो भविष्यति।।४।।

You sir, will then instruct him fully in divine knowledge, and he will be versed in it by your lectures on the nature of dreams.

इत्यनेन प्रकारेण गुरुस्तस्य भविष्यसि।
तेन तात मयोक्तोऽसि गिरा व्याधगुरो इति।।५।।

In this manner you will become his religious instructor, and it is for this reason that I have accosted you with the epithet or title of the hunts-man's *guru* or religious guide.

इति ते सर्वमाख्यातं यथायं संसृतिभ्रमः।
यथाहं यादृशश्च त्वमिह यत्ते भविष्यति।।६।।

Now sir, I have related to you already regarding our errors of this world; and what I and you are at present, and what we shall turn to be afterwards.

इति तेनाहमुक्तः सन्विस्मयाकुलया धिया।
तेन सार्धं विमृश्यैतत्परं विस्मयमागतः।।७।।

Being thus spoken to by him, and learning all these things from him, I became filled with wonder, and was he more amazed as I remonstrated with him on these matters.

अथ रात्र्यां व्यतीतायां स प्रभाते महामुनिः।
तथा संपूजितो येन तत्रैव रतिमाप्तवान्।।८।।

Thus we passed the night in mutual conversation, and after we got up in the morning, I honoured the sage with due respect, and he was pleased with me.

अनन्तरं गृहे तस्मिंस्तस्मिन्ग्रामगृहे तथा।
स्थितावावां स्थिरमती कृतभावौ परस्परम्।।९।।

Afterwards we continued to live together in the same homely hut of the same village, with our steady minds and our friendship daily increasing.

ततो वहति कालोऽयमृतुसंवत्सरात्मकः।
स्थितोऽहमागतान्भावांस्त्यजन्गृह्णन्निरिर्यथा।।१०।।

In this manner time glided on peacefully upon us, and the revolutions of his days and nights, and returns of months, seasons and years; and I have been sitting here unmoved under all the vicissitudes of time and fortune.

नाभिवाञ्छामि मरणं नाभिवाञ्छामि जीवितम्।
यथा स्थितोस्मि तिष्ठामि तथैव विगतज्वरम्।।११।।

I long not for a long life, nor desire to die ere the destined day; I live as well as I may, without any care or anxiety about this or that.

ततो विचारितं तत्र तन्मया दृश्यमण्डलम्।
किं कारणमिदं तु स्यात्किमयं वेत्ति चेतसा।।१२।।

I then looked upon the visible sphere, and began to cogitate in my mind; as to what and how and whence it was and what can be the cause of it.

कोऽयं पदार्थसंघातः किं नामैतस्य कारणम्।
अस्त्यस्मिन्स्वप्नसंदर्शे चिद्व्योमैकस्वरूपिणि।।१३।।

What are these multitudes of things, and is the cause of all these; it is all but the phenomena of a dream, appearing in the vacuity of the Intellect.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः।
चिन्मात्रनभ एवैते कचन्त्यात्मन्यवस्थितम्।।१४।।

The earth and heaven, the air and the sky, the hills and rivers, and all the sides of firmament; are all but pictures of the Divine mind, represented in empty air.

चिच्चन्द्रिकाचतुर्दिक्कमवभासं तनोति यत्।
तदिदं जगदाभाति चित्रमप्रतिघात्म खे।।१५।।

It is the moon-light of the Intellect, which spreads its beams all round the ample space of vacuum; and it is this which shines as the world, which is an ineffaceable facsimile or cartography of the supreme Intellect in the air.

नेमेऽद्रयो न चेयं भूर्नेदं खं नायमप्यहम्।
चिन्मात्रव्योमकचनमिदमाभाति केवलम्।।१६।।

Neither is this earth nor sky, nor are these hills and dales really in-existence; nor am I anything at all; it is only the reflexion of the Supreme Mind in empty air.

पदार्थजातस्यास्य स्यात्किं नाम बत कारणम्।
पिण्डग्रहे हेतुना तु विना कोऽप्यर्थसंभवः।।१७।।

What may be the cause of aggregation of solid bodies, when there is no material cause for the causation of material bodies in the beginning.

भ्रान्तिमात्रमिदं चेत्स्याद्भ्रान्तेः किं नाम कारणम्।
द्रष्टा मन्ता च को भ्रान्तेः कारणं वा कव कीदृशम्।।१८

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The conception of matter and material bodies, is a fallacy only; but what can be the cause of this error, but delusion of the sight and mind.

यस्याहमवसं संविन्मात्रकं हृदयौजसि।
असौ मया सह गतः किलाशेषेण भस्मसात्।।१९।।

The person in the pith of whose heart, I remained in the manner of his consciousness; was burnt down to ashes together with myself.

तस्मादिदमनाद्यन्तं चिदाभामात्रमम्बरम्।
अकर्तृकर्मकरणं रूपं चिद्घनमक्रमम्।।२०।।

Therefore this vacuum which is without its beginning and end, is full with the reflexion of the Divine Intellect; and there is no efficient or instrument or material cause of creation, except its being a shadow of the substance of the Divine Mind.

इदं चिद्व्योमकचनं घटावटपटादिकम्।
स्फुटं कुत इवाकारि घटावटपटाद्यतः।।२१।।

All these pots and pictures, these prints and paints before us, are but the prints of the Divine Mind; nor can you ever get anything, without its mould therein.

नापि चिन्मात्रकचनं चिन्मात्रं व्योम केवलम्।
तस्य किं कचनं कीदृक् कथं कचति किं नभः।।२२।।

But the Intellect too has no brightness of it, except its pure lucidity; for how can a mere void as vacuum have any light, except its transparency.

अयं फेनश्चिदम्भोधेः किमस्य कचनं नवम्।
कचत्स्वभाव एवायमनन्तश्चिद्घनः स्थितः।।२३।।

This world of Brahma is like the froth of the ocean. There is nothing new other than Brahma. Froth in the form of world is its own nature which has no end.

चिन्मात्रकचनं शुद्धं ब्रह्म बृंहितचिद्घनम्।
इदं जगदिवाभाति क्व दृश्यं द्रष्टृता कुतः।।२४।।

The Intellect is the pure intelligence, of the extended entity of Brahma; which shows in itself the panorama of the universe, what else are the visible, and where is their view besides.

आद्यन्तवर्जितममेयमनादिमध्यमेकं
विभुं विगतकारणकार्यसत्त्वम्।
सत्तामयं भुवनशैलदिगन्तनाना-
ऽनानात्मकं किमपि चेतनमेव सर्वम्।।२५।।

There is but one Omnipresent soul, who is uncaused and uncausing, and without its beginning, middle and end; He is the essence of the three worlds and their contents. He is something as the universal intelligence, and shows all and every thing in itself; (and reflects them in all partial intelligences according to their capacities).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वा० उ० अवि० श० सर्वैकात्म्यप्रतिपादनं नाम त्रिपञ्चाशदधिकशततमः सर्गः।।१५३।।

CHAPTER 154

RELATION OF PAST EVENTS

Argument. The living liberation of the sage, by means of his habitual meditation.

मुनिरुवाच

इति निर्णीय दृश्येऽस्मिन्स्थितोऽस्मि विगतज्वरः।
वीतरागो निराशङ्को निर्वाणो निरहंकृतिः।।१।।

The sage continued: Having thus considered the vanity of the visible, I remained free from my anxious cares about the world; and became passionless and fearless, and extinct in *nirvāṇa*, from insensibility of my egoism.

निराधारो निराधेयो निर्मानो निरुपाश्रयः।
स्वभावस्थः स्वयं शान्तः सर्गात्मा सर्वथोदितः।।२।।

I became supportless and unsupporting, and remained without my dependence upon any body; I was quite calm with my self=composure, and my soul was elevated and rested in heaven.

यथाप्राप्तस्य कर्तास्मि न कर्तास्मि कदाचन।
स्वयमेव हि यो व्योम कर्तृता तस्य कीदृशी।।३।।

I did as my duty called, and did nothing of my own accord; and remained as void and blank as vacuum, which is devoid of all action and motion.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः।
इत्येकात्म नभः सर्वं भूतजालैकचिद्वपुः।।४।।

The earth and heaven, the sky and air, the mountains and rivers, and all that lies on all sides and the sides themselves, are not but shadow in the air, and all living bodies are no more than the embodied (died) Intellect or Intellectual bodies.

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शाम्यामि परिनिर्वामि सुखमासे च केवलम्।
न विधिप्रतिषेधौ मे न मे बाह्यं न मेऽन्तरम्।।५।।

I am quiet and composed, and manage myself as well as I can; I am quite happy in myself; having no injunction nor prohibition to obey, nor to act an inner or outer part: (*i.e.* not having a double part to play, nor any duplicity in the heart).

इति मे तिष्ठत इह यथासंस्थानसंस्थितेः।
अद्यायं त्वमनुप्राप्तः काकतालीयवत्पुरः।।६।।

Thus I resided here in my even temper, and the same tenor of my mind and actions; and it is by mere chance, that you have come to meet me here.

इति ते सर्वमाख्यातं यथा स्वप्नो यथा वयम्।
यता जगद्यथा च त्वं यथा दृश्यमिदं तथा।।७।।

Thus I have fully explained to you about the nature of dream and my personal self; together with that of the phenomenal world and yourself.

त्वं च यादृग्दृश्यमिदं यथा दृश्यमिदं पुरः।
यथा भावा यथा ब्रह्म यथेमा जनताः पुरः।।८।।

Hence you have well understood, what is this visible world that lies before you; as also what these beings and these people are, and what Brahma is after all.

एतद्बुद्ध्वा भवाञ्छान्तो मिथ्या लुब्धकलुब्धक।
शान्तैवैवमियं सत्ता चिन्मात्रव्योमरूपिणी।।९।।

Now knowing these things, O you hunts-man, to be mere false, must now have your peace of mind, with the conviction that, all this is the representation of the Intellect in empty air. Yea, it this that is dimly seen in these, and naught besides.

स्वयमाभाति निर्वाणा नैव वाभाति किंचन्।

लुब्धक उवाच

एवं चेत्तदहं त्वं च सर्वे वा विबुधादयः।।१०।।
सर्व एव मिथः स्वप्नपुरुषाः सदसन्मयाः।

The hunts-man rejoined: If so it be then both me and you, and the gods even, you say to be nullity; and that all of these are but the phantoms of a dream, and that all men are no men, and all existence as non existence (*sadasat*).

मुनिरुवाच

एवमेतदिदं सर्वमन्योन्यं स्वप्नवत्स्थितम्।।११।।

The sage replied: It is verily so, and all and every one of us is situated as the spectre of a dream to one another, and as *phasma* in the cosmorama of the world.

अन्योन्यमात्मनि तथा सदसच्चानुभूयते।
दृश्यं येन यथा बुद्धं तथा तेनानुभूयते।।१२।।

These spectres appear in forms, according to one's conception of them; and the only One appears as many, like the rays of light. All these radiations cannot be wholly true or untrue, nor a mixture of both of them.

नानैकं वस्त्वतोऽनेकं न सन्नासन्न मध्यगम्।
जाग्रति स्वप्ननगरमिव वेदनमात्रकम्।।१३।।

The visionary city of the world that appears in our waking state, is but a waking dream or an apparition of our minds, and appears as the prospect of a distant city before us, that we ever saw before.

अदृष्टपूर्वदूरस्थदृश्यमानपुरोपमम्।
इति ते सर्वमाख्यातं बोधितोऽसि निरन्तरम्।।१४।।

I have fully explained all this to you already, and you have been enlightened in the subject to no end; now you have grown wise and well known all and everything; do therefore as you may like best for you.

स्वयं प्राज्ञोऽसि जानासि यथेच्छसि तथा कुरु।
एवं प्रबोधितस्यापि तव व्याध मते मतिः।।१५।।

Though thus awakened and enlightened by me, your reprobate mind is not yet turned to reason, nor found its rest either in transcendental wisdom, or in the transcendent state of the most high.

क्षणं प्रबोधविश्रान्ता न विश्रान्ता परे पदे।
नाभ्यासेन विना बोध एष याति मनोहृदि।।१६।।

Without assuetude you cannot concentrate your vagrant mind into your heart; nor can you without the practice of constant reflexion attain the acme of wisdom.

परां परिणतिं प्राज्ञ दारुणीवाम्बुधारणे।
अभ्यासाद्बोधविश्रान्तौ गुरुशास्त्रैकसेवनात्।
द्वैताद्वैतदृशोः शान्त्या निर्वाणं चित्तमुच्यते।।१७।।

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It is impossible to attain the summit of perfection, without your habitual observance of wisdom; as it is incapable for a block of wood to contain any water in it, unless it is scooped out in the form of a wooden vessel. Habitual reliance in sapience and constant attendance to the precepts of the śāstras and preceptors, tend to the removal of the mind's suspense between unity and duality (*i.e.* between god and the world), and set the mind to its ultimate bliss of *nirvāṇa*-anaesthesia in quitism.

निर्माणमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत्।।१८।।

Insensibility of one's worth and state and inertness to all worldly affections, refraining from the evils of bad associations and abstaining from all earthly desires and cravings of the heart:— These joined with one's deliverance from the fetters of dualities, and enfranchisement from all pleasurable and painful associations, are the surest means that lead the learned to the state of unalterable bliss-*nirvāṇa* (which is ever attendant on the Deity).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० वि० श्रवो० यथाभूतार्थवर्णनं नाम चतुःपञ्चाशदधिकशततमः सर्गः।।१५४।।

CHAPTER 155

RELATION OF FUTURE FORTUNE

Argument. The sage relates the elevation of the Hunts-man to heaven by means of his austere devotion.

अग्निरुवाच

इत्याकर्ण्याथ स व्याधस्तदा तस्मिन्वनान्तरे।
आसीच्चित्रकृताकार इव विस्मयमन्थरः।।१।।

The God Agni said: Upon hearing all this the hunts-man was lost in wonder, and remained as dumfoundered as a figure in painting in the very forest.

न विशश्राम चेतोऽस्य स्वाभ्यासेन विना पदे।
आसीदुद्भ्रान्त इव स प्रोह्यमान इवार्णवे।।२।।

He could not pause to fix his mind in the supreme being, and appeared to be out of his senses and wits, as if he was hurled into a sea.

आरूढ इव वा चक्रे चक्रेण तपसा हृतः।
नक्रेणेव समाक्रान्तः पराक्रमविवर्जितः।।३।।

He seemed to be riding on the wheel of his reverie, which pushed him onward with the velocity of a bicycle; or appeared to be caught by an alligator, which bore him with rapidity, up and down the current of his meditation.

किमेतत्स्यादुतान्यत्स्यान्निर्वाणमिति संशयात्।
नाध्यगच्छदसौ शान्तिं मूर्खो यौवनवानिव।।४।।

He was drowned in doubt, to thing whether this was the state of his *nirvāṇa* or delirium; wherein he could not find his rest, but was tossed headlong like a headstrong youth in his fool hardiness.

अविद्याकृतमेवेदं दृश्यमित्येव चिन्तयन्।
अविद्या जगदित्येषा नायाति निपुणं हृदि।।५।।

He thought the visible, to be the work of his ignorance; but he came to think upon his second thought, this delusion of the world, to be the production (display) of Providence.

कियदन्तमिदं दृश्यं स्यात्पश्याम्येतदादितः।
दूरतोर्ध्वप्रमाणेन तपोलब्धशरीरकः।।६।।

Let me see, said he, the extent of the visible from the beginning; and this I will do from a distance, be means of the spiritual body, which I have gained by means of devotion.

भावाभावात्मनो नित्यमस्यान्ते स्थीयते सुखम्।
तस्मादाकाशमप्यस्ति यत्र नो तत्र याम्यहम्।।७।।

I will remove myself to a region, which is beyond the limit of the existent and in-existent worlds; and rest myself quiet at a spot, which is above the etherial space (*i.e.* in heaven).

इति निर्णीय हृदये मूर्ख एव बभूव सः।
गतं तादृशमप्युक्तं विनाभ्यासेन भस्मनि।।८।।

Having thus determined in himself, he became as dull as a dunce, and set his mind to the practice of his yoga devotion, as it was dictated to him by the sage, saying that no act could be fruitful without its constant practice.

ततस्ततः प्रभृत्येव तेनैव मुनिभिः सह।
लुब्धकत्वं परित्यज्य तपश्चरितुमुद्यतः।।९।।

He then left his habit of huntsmanship and applied himself to the observance of austerities, in company with the sages and seers.

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तस्मिञ्जगति तैर्भावैस्तैः समं निवसन्सदा।
बहून्यब्दसहस्राणि चकार सुमहत्तपः।।१०।।

He remained long at the same spot, and in the society of the sagely seers; and continued in the practice of his sacred austerities, for very many years and seasons.

तपः कुर्वन्कदाचित्स पुनः पप्रच्छ तं मुनिम्।
कदा स्यादात्मविश्रान्तिर्ममेत्याह मुनिस्ततः।।११।।

Remaining long in the discharge of his austere duties, and suffering all along the severities of his rigorous penance; he asked once his sagely guide, as to when he shall obtain his rest and respite from these toils, to which the Muni responded unto him in the following manner.

मुनिरुवाच

ज्ञानं तदुपदिष्टं ते जीर्णदार्वल्पकाग्निवत्।
संस्थितं हृदये किंतु दाह्यमाक्रम्य नोचितम्।।१२।।

The Muni said: The little knowledge that I have imparted unto you, is a spark fire and able to consume a forest of withered wood; though it has not yet burnt down the impression of this rotten world from your mind.

नाभ्यासेन विना ज्ञाने शिवे विश्रान्तवानसि।
अभ्यासेन तु कालेन भृशं विश्रान्तिमेष्यसि।।१३।।

Without assuetude you cannot have your beatitude in knowledge; and with it, it is possible to attain it in course of a long time. (*i.e.* No knowledge is efficacious without its long practice, hence a novice in yoga is no *yogī* or adept in it).

भविष्यदिदमात्मीयमथाकर्णय निर्णयम्।
मम वर्णयतः कर्णभूषणं भूतलाद्भुतम्।।१४।।

Such will verily be your case, if you will rely in my assurance of this to you, and wear my words as a jewel about your ears, knowing them to be oracular in this world.

संस्तुतानवबुद्धात्मा ज्ञानसारतयानया।
दोलायमानसंवित्त्वं न मूर्खो न च पण्डितः।।१५।।

You praise the unknown spirit of god, in your ignorance of his nature; and your mind is hanging in suspense between your knowledge and ignorance of (divine nature).

अविद्यारूपमाभोगि किंप्रमाणमिदं जगत्।
स्यादित्यात्मविकल्पेन तपस्त्वं कर्तुमुद्यतः।।१६।।

You are led to your own accord to inquire into the nature and extent of the cosmos, which is but a phantom of delusion. (The world being but a delusion, it is in vain to investigate about it).

इत्थं तपस्त्वया घोरं कार्यं युगशतं पृथु।
परमेष्ठी ततस्तुष्टस्त्वामुपैष्यति सामरः।।१७।।

You will be thus employed for sages, in your arduous understanding of making this research, until Brahma-the creative power will appear before you, being pleased at your investigation into his works.

मार्गयिष्यसि तस्य त्वं वरदस्य वरं वर।
इदमुद्दामदौरात्म्यान्निजं संदेहसंशयम्।।१८।।

You will then ask the favour of your favouring god, to release you from your ponderous doubt of the reality or delusiveness of the word, saying:—

देवायं दृश्यरूपेऽस्मिन्दृष्टेऽविद्याभ्रमे सति।
क्वचिदादर्शवन्नास्ति प्रतिबिम्बमलोज्झितः।।१९।।

Lord! I see the cosmorama of the phenomenal world, is spread out every where as a delusion before our sight; but I want to see a spot, which exhibits the true mirror of the Divine mind, and which is free from the blemish of the visibles.

चिद्व्योमदर्पणस्यास्य परमाण्वाकृतेरपि।
अन्तस्थस्यैव वा यत्र तत्रेदं प्रतिबिम्बति।।२०।।

The mirror of the vacuous mind, though as minute as an atom, represents yet the reflexion of this vast universe in some part or other within it. (*i.e.* The minute atom of the mind, is the reflector of vast universe.)

तस्मात्कियतनन्दतं स्यादिदं दृश्यमनर्थकृत्।
तस्य पारे कियद्वा स्यादाकाशं दृश्यमेव तत्।।२१।।

It is therefore to be known, how far this boundless world extends to our woe only; and how far does the sphere of the etherial sky stretch beyond it.

एवमर्थमहं ज्ञातुमिमं संप्रार्थये वरम्।
शृणु देवेश्वराविघ्नं तच्चैवाशु प्रयच्छ मे।।२२।।

It is for this that I ask your good grace, to make me acquainted with the infinite space of

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the universe; accept my prayer, O you lord of gods, and readily grant this my request.

इयं स्वच्छन्दमृत्युर्मे नीरोगाऽस्तु तनुश्चिरम्।
गारुडेन च वेगेन संयुता व्योमगामिनी।।२३।।

Strengthen and immortalize this body of mine, and make it mount upon the regions of sky, with the velocity of the bird of heaven. (Garuḍa or Phoenix).

प्रतिनाडीकमेषा तु वृद्धिं गच्छतु योजनम्।
क्रमेण जगतो बाह्ये भवत्वाकाशरूपिणी।।२४।।

Make my body increase to the length of a league each moment; until it encircles the world in the manner of its outer and surrounding sky.

साकाशस्यास्य दृश्यस्य लभेय परमेश्वर।
अन्तमित्थमनन्तस्य परमोऽस्त्विति मे वरः।।२५।।

Let this pre-eminent boon be granted to me, O great and glorious god, that I may reach beyond the bounds of the circumambient sky, which surrounds the sphere of the visible world.

इति साधो त्वया प्रोक्ते देवदेवो वरं प्रभुः।
एवमस्तु तवेत्युक्त्वा यास्यत्यन्तर्धिमीश्वरः।।२६।।

Being thus besought by you, O righteous man, the lord will say unto you, "Be it so as though desirest," and then he will disappear as a vision from your sight, and vanish into the air, with his attendant gods along with him.

गते तस्मिन्महादेवे देवैः सह दिवस्पतौ।
तपसा ते कृशो देहश्चन्द्रकान्तिर्भिविष्यति।।२७।।

After the departure of Deispater with his accompanying deities, to their divine abodes in heaven; your thin and lean body emaciated by your austerities, will assume a brightness as that of the brilliant moon.

मामापृच्छन्नमस्कृत्य तस्मिन्नेव क्षणे ततः।
प्लुतिमेष्यति स व्योम्नि चित्तस्थार्थदिदृक्षया।।२८।।

Then bowing down to me and getting my leave, your brightsome body will mount to the sky in an instant, inorder to see the object of your desire, which is settled in your mind.

द्वितीय इव शीतांशुर्द्वितीय इव भास्करः।
द्वितीय इव वौर्वाग्निश्चन्द्रार्कस्पर्धयोत्थितः।।२९।।

It will rise high into the air as a second moon, and higher still as the luminous sun itself; and blaze above as brightly as a burning fire, in defiance of the brightness of the luminaries.

ततो गरुडवेगेन दृश्यस्य नभसस्तथा।
अन्तं प्राप्तुं वहन्वेगाज्जगतः सरितामिव।।३०।।

Then it will fly upwards in the empty sky, with the force of the strong winged phoenix; and run forward with the rapidity of a running current, inorder to reach at the bounding belt of the world.

जगतोन्ते ततोऽजस्रं ततो वर्धिष्यते वपुः।
कल्पान्तमत्तार्णववन्निष्पाराम्बरपूरणम्।।३१।।

Having gone beyond the limit of the world, your body will increase in its bulk and extent; and become as swollen as the diluvian ocean, that covered the face of the whole universe.

द्रक्ष्यस्यथ महाव्योम्नि वर्धमानो बृहद्वपुः।
सर्गान्निरर्गलाधारनिरन्तरगगनक्रमात्।।३२।।

There you wilt find your body, growing bigger and bigger still; and filling like a big cloud the empty space of air, which is devoid of all created things.

परमार्थमहाकाशशून्यतावातचक्रकान्।
स्वभावद्रवतोद्देशाच्चिदर्णवतरङ्गकान्।।३३।।

This is the great vacuum of the Divine spirit, filled with the chaotic confusion of elements, flying about as whirlwinds; and the unbounded ocean of the infinite Mind, swelling with the waves of its perpetual thought.

संविद्धने यथा स्वप्ने पुराद्या भान्ति खात्मकाः।
तथा तदा तवैष्यन्ति सर्गवर्गा निरर्गलाः।।३४।।

You will find within this deep and dark vacuity, numberless worlds and created bodies, hurling head-long in endless succession; just as you perceive in your consciousness, a continued series of cities and other objects appearing in your dream.

विस्फुरन्ति महाव्योम्नि पर्णौघाः क्षुमितानिलैः।
तथा सर्गाननन्तांस्त्वं द्रक्ष्यस्यक्षीणनिश्चयः।।३५।।

As the torn leaves of trees, are seen to be tossed about in the air by the raging tempest; so you will see multitudes of worlds, hurled to and fro in the immensity of the Divine Mind.

सभासत्येक्षणरुचां यथा जालं सदप्यसत्।
जगदात्म तथाकाशसंविदां खे सदप्यसत्।।३६।।

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As the passing world presents a faint and unsubstantial appearance to one looking down at it on the top of a high citadel; so do this worlds appear as mere shades and shadows when viewed in their spiritual light from above.

सर्वोर्वीजनदृष्टानां लग्नानामिन्दुमण्डले।
यादृग्जालं जगत्तादृक्स्थितेऽनन्यत्वमात्मनः।।३७।।

As the people of this world view the black spots attached to the disk of the moon, which are never observed by the inhabitants of that luminary; so are these worlds supposed to subsist in the Divine spirit, but they are in reality no other than the fleeting ideas of the infinite Mind.

पुनः सर्गः पुनर्व्योम पुनः सर्गः पुनर्नभः।
इत्येवं पश्यतस्तेऽत्र दीर्घकालः प्रयास्यति।।३८।।

You will thus continue to words after worlds, moving in the midst of successive spheres and skies; and thus pass a long time in viewing the creation stretching to no end.

अथ दीर्घेण कालेन प्रस्फुरन्सर्गपर्णके।
उद्वेगमेष्यसि व्योम्नि महामहिमनि स्वयम्।।३९।।

After viewing the multitudes of worlds, thronging in the heavens like the leaves of trees; you will be tired to see no end of them in the endless abyss of Infinity.

उद्वेगमेष्यसि ततस्तपसोऽनुभवत्फलम्।
निर्देक्ष्यसि तदा देहमनन्ताम्बरपूरकम्।।४०।।

You will then be vexed in yourself, at this result of your devotion, as also at the distention of your body, and stretch of your observations all over the immensity of space.

किमिदं कुशरीरं मे भारभूतमिव स्थितम्।
मेर्वादिभूभृतां लक्षमपि यस्मिंस्तृणायते।।४१।।

Of what good is this big body, which I bear as a ponderous burthen upon me; and in comparison with which millions of mountain ranges, as the great Meru etc., dwindle away into lightsome straws.

देहो ममाप्रमाणोऽयं व्याप्तं व्योम मयाखिलम्।
पूरयामि खमद्यापि भावि नैवोपगम्यते।।४२।।

This boundless body of mine, that fills the whole space of the sky; answers no purpose whatever, that I can possibly think of.

अविद्या वत घोरेयमनन्ता च प्रमीयते।
मीयते न च केनापि ब्रह्मज्ञानं समं विना।।४३।।

This ponderous body of mine, that measures the whole space of the visible world; is quite in the darkness-ignorance without its spiritual knowledge, which is the true light of the soul.

तमिमं संत्यजाम्येव देहमाविवृतान्तरम्।
नानेन किंचिदाप्नोमि साधुसच्छास्त्रसंगमम्।।४४।।

I must therefore cast off this prolated body of mine, which is of no use to me, in the acquisition of knowledge or in keeping company with wise and holy men.

अनन्तापारपर्यन्तं निरालम्बाम्बरास्पदम्।
किं नामेदं शरीरं मे सुदुष्प्रापार्थसंगमम्।।४५।।

Of what good is this big and bulky body of mine, to scan the unknowable infinity of the endless and supportless Brahma, whose essence contains and supports the whole of this universe, and is hard to be ascertained.

इति संचिन्त्य तं देहं धारणां प्राणरेचनीम्।
कृत्वा त्यक्ष्यसि संभुक्तात्फलाच्छुष्कं यथा खगः।।४६

Thinking so in yourself, you will shrivel your bloated body, by exhaling your breath (as you had expanded it by your inhalation of it), and then shun your frame as a bird cast off the outer crust of a fruit after suction of its juicy sap.

कृत्वा देहपरित्यागं जीवः प्राणसमन्वितः।
व्योम्नि स्थास्यति ते तस्मिन्वातात्सूक्ष्मोऽपि वातवत्।।

After casting off the mortal clod and coil of your body, your soul will rest in empty air accompanied with its respirative breath of life, which is more tenuous than the subtile ether (over which it floats).

छिन्नपक्षो महामेरुरिव देहः पतिष्यति।
तत्र भूलोकशैलादि सर्वं चूर्णीकरिष्यति।।४८।।

Your big body will than fall down on earth, as when the great mount of Meru fell on the ground, being cleft of its wings by ire of Indra; and will crush all earthly beings, and smash the mountains to dust underneath it.

शुष्का भगवती देहं तत्तदा भक्षयिष्यति।
समातृमण्डला तेन निर्दोषा भूर्भविष्यति।।४९।।

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Then will the dry and starved goddess *Kālī*, with her hungry host of *Mātṛs* and furies, devour your prostrate body, and restore the earth to its purity, by clearing it of its nuisance.

इत्यात्मोदन्तमखिलं श्रुतवानसि सुव्रत।
तपस्तालीवने कृत्वा यथेच्छसि तथा कुरु।।५०।।

Now you heard me fully relate unto your future fate, go therefore to yonder forest of palm trees, and remain there in practicing your austerities as well as you may like.

व्याध उवाच

अहो नु भगवन्दुःखं परिभोक्तव्यमक्षयम्।
मया व्यर्थमनर्थाय यदर्थेन दुरर्थितम्।।५१।।

The hunts-man rejoined: O sir, how great are the woes that are awaiting upon me, and which I am destined to undergo in my vain pursuit after knowledge (of the infinite nature and works of god).

विद्यते किं विभो काचिद्युक्तिः सैषा स्थितिर्वर।
अन्यथा भविताव्योऽर्थो यदि नास्ति तदुच्यताम्।।५२

Pray tell me sir, if you have anything to say, for my averting the great calamity that you have predicted; and tell me also, if there be no expedient to avoid the destined evil.

मुनिरुवाच

अवश्यंभवितव्योऽर्थो न कदाचन केनचित्।
विधातुमन्यथा शक्यस्तत्र क्षरति यत्नतः।।५३।।

The sage replied: There is no body nor any power whatever, that is ever able to prevent the eventualities of fate; and all attempts to avert them, are thrown on one's back.

वामावामशिरःपादविपर्ययविधौ यथा।
पुंसो न विद्यते शक्तिस्तथा भाव्यन्यथास्थितौ।।५४।।

As there is no human power to the left on the right, or fix the feet on the head; so there is no possibility to alter the decree of fate.

ज्योतिःशास्त्रार्थविज्ञानैरिह भाव्यर्थवेदनम्।
भवत्यन्यदपूर्वं तु न किंचन कदाचन।।५५।।

The knowledge of the science of astrology, serves only to acquaint us with the events of our fate; but there is nothing in it, that can help us to counteract the shafts of adverse fortune.

जयन्ति कर्माणि हि वेदनानि
यैः प्राकृतैरद्यतनान्युपेत्य।
शरीरदाहैरपि निर्विकार-
संवित्रयैर्ब्रह्मतयैव सुप्तम्।।५६।।

Therefore those men are blest, who with their knowledge of sovran predestination and still employed in their present duties; and who after the death and burning of their bodies, rest in the eternal repose of Brahma in their consciousness.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० अ० वि० श० भाविसंपत्तिवर्णनं नाम षट्पञ्चाशदधिकशततमः सर्गः।.१५५।।

CHAPTER 156

EXPOSTULATION OF SINDHU BY HIS MINISTER

Argument. The aerial spirit of the Hunts-man is reborn on Earth as prince Sindhu, who kills Viduaratha, and is remonstrated by his Minister.

व्याध उवाच

अनन्तरं हे भगवन्विततताकाशवासिनः।
किं भविष्यति मे तत्र देहेऽधःपातिनि क्षितौ।।१।।

The Huntsman said: Tell me Sir, what will then become of my soul in its aerial position, and of my body in its situation on earth.

मुनिरुवाच

शृणुष्वावहितस्तस्मिन्देहे तव परिक्षते।
किं भविष्यति भव्यात्मंस्तस्मिन्परमकाम्बरे।।२।।

The sage replied: Hear me attentively to tell you, about what is to become of your lost body on earth, as also of your living soul sustained in the air.

देहे तस्मिन्परिभ्रष्टे जीवस्तु प्राणसंयुतः।
भविष्यत्यम्बरे वातलवो व्याततरूपिणि।।३।।

The body being subducted from your whole self, your soul will assume an aerial form, and will remain in empty air, united with its vital breath.

तस्मिन्वातलवे चेतो दृश्यं हृत्स्थं स्थितं पुरः।
स्फारं द्रक्ष्यति भूपीठं भवान्स्वप्ने जगद्यथा।।४।।

In that airy particle of your soul, you will find the surface of the earth, situated in the recess of

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your mind; and you will behold it as clearly, as you view the world in your dream.

महत्त्वाच्चित्तवृत्तस्तु जीवो द्रक्ष्यति ते ततः।
राजाहमस्मि भूपीठ इति संकल्पितार्थभाक्।।५।।

Then from the inward desire of your heart, you will see in the amplitude of your mind, that you have become the sovereign lord of this wide extended globe.

तत्रास्य सहसैवाशु प्रतिभोदेष्यति स्वयम्।
अहमस्मि नृपः श्रीमान्सिन्धुर्नाम्नातिमानितः।।६।।

The will of this idea rises of itself in your mind, that you have become a king by name and in the person of Sindhu, who is so highly honoured by men.

अष्टवर्षाय मे राज्यं गते पितरि काननम्।
भुवश्चतुःसमुद्रायाः पित्रा दत्तमुपागतम्।।७।।

After eight years of your birth, your other will depart from this mortal world, and leave to you this extensive earth, reaching to its utmost boundaries of the four seas.

सीमान्ते भूपतिः शत्रुर्विदूरथ इति श्रुतः।
विद्यते यः प्रत्यनेन विना नाम न जीयते।।८।।

You will find in the border of your realm, a certain lord of the land by name of Viduratha, who will rise as your enemy, and whom it will be difficult for you to quell.

इदं मे कुर्वतो राज्यं संवत्सरशतं गतम्।
अहो भृत्यकलत्रौघैः सह भुक्तं मया सुखम्।।९।।

You will then reflect in yourself, of your past and peaceful reign of a full century; and think of the pleasures you have so long enjoyed in company with your consort and attendants.

कष्टमेष प्रवृद्धो मे सीमान्तवसुधाधिपः।
अनेन सह संग्रामो दारुणः समुपस्थितः।।१०।।

Woe unto me, that this lord of the bordering land, has now risen against me in my old age; and has put me to the trouble of waging a formidable warfare against him.

इति चिन्तयतस्तत्र विदूरथमहीभुजा।
भविष्यति महद्युद्धं चतुरङ्गवलक्षयि।।११।।

As you shall be thinking in this wise, there will occur the great war between you and that lord of the land; in which all your quadruple armaments, will be greatly worsted and thinned.

महता तेन युद्धेन हनिष्यसि विदूरथम्।
करवाललतालूनजङ्घं त्वं विरथोऽपि सन्।।१२।।

In that great war, you wilt succeed to slay that Viduratha, by striking him with your sword, and keeping your stand on your war-car.

चतुःसागरपर्यन्ते भूतले भूपतिस्ततः।
भविष्यसि भयाक्रान्तदिक्पालादृतशासनः।।१३।।

You will then become the sole lord of this earth, to its utmost of the four oceans; and become to be dreaded and honoured by all, like the regents of all the sides of heaven.

स त्वं सिन्धुर्भवन्प्राप्तसकलावनिमण्डलः।
पण्डितैर्मन्त्रिभिः सार्धं करिष्यसि कथा इमाः।।१४।।

Having thus become the sovereign monarch of the earth, and reigning over it and the name of the mighty Sindhu, you wilt pass your time in conversation with the learned *pandits* and ministers of your court.

मन्त्री वदिष्यति
अत्याश्चर्यमिदं देव यदेवं स विदूरथः।
देवेन विजितो युद्धे नीतश्च यमसादनम्।।१५।।

The minister will say, It is a mighty wondrous deed, O lord, that you have achieved, by slaying the invincible Viduratha in your single comat.

त्वं वक्ष्यसि
भोः साधो सधनस्यास्य कल्पान्तार्णवरंहसः।
वैरी विदूरथो राजा किमर्थं वद दुःसहः।।१६।।

Then you wilt say, tell me O good man, how this Viduratha waxed so very rich, and possessed his forces as numerous as the waves of ocean; and what cause impelled him to rise against me.

मन्त्री वदिष्यति
लीला नामास्य भार्यास्ति तयातितपसार्जिता।
माता सरस्वतीदेवी जगद्धात्री निरञ्जना।।१७।।

The Minister will reply: This lord has Līlā as his lady, who had wont he favour of the fair goddess Sarasvatī; who is the supportress of the world, by her extreme devotion to her. (Sarasvatī is the goddess of wisdom and hand-maid of god. see sir Wm. Jones prayer).

गृहीतायाः सुतात्वेन सास्या भुवनभाविनी।
संसाधयति कार्याणि मोक्षादीन्यपि हेलया।।१८।।

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The benign goddess took this lady for her foster-daughter, and enabled her to achieve all her actions, and even obtain her liberation with ease. (Wisdom facilates all human act).

वरेण शब्दमात्रेण जगदप्यजगत्क्षणात्।
करोति सा भवन्नाशे तस्याः कैव कदर्थना।।१९।।

It is by favour of this goddess, that this lady is able to annihilate you at a single nod or word of hers; wherefore it is no difficult task to her to destroy you all at once.

सिन्धुर्वदिष्यति
त्वया वै युक्तं कथितं यद्येवं तद्विदूरथः।
अशक्यो जेतुमाश्चर्य एतस्य समरे वधः।।२०।।

Sindhu then will answer him saying: If what you say is true, it is wondrous indeed, how then could the invincible Viduratha come to be slain by me in warfare.

तदेवं संप्रसादेन भगवत्या समन्वितः।
किमित्यस्मिन्त्रणे तस्मिञ्जयं राजा न लब्धवान्।।२१।।

And why he being so highly favoured by the goddess, could not get the better of me in this combat (by slaying me with his hand).

मन्त्री वदिष्यति
तेन संप्रार्थिता देवी सर्वकालमखेदिना।
मोक्षोऽस्तु मम संसारादिति तामरसेक्षण।।२२।।

The Minister will reply: Because he always prayed the goddess with earnestness of his heart, to give him liberation from the cares and troubles of this world.

तया तेन विभो तस्य स एवावन्ध्यसंविदा।
संपादितस्तेन तदाश्रित आजौ पराजयः।।२३।।

Now then, O lord, this goddess that knows the hearts of all men, and confers to all the objects of their desire, gave you the victory you did seek, and conferred him the liberation he sought by your hands.

सिन्धुर्वदिष्यति
यद्येवं तन्मया देवी सदैवैषा प्रपूज्यते।
मोक्षं किमिति मे नैषा ददाति परमेश्वरी।।२४।।

Sindhu then, will respond to it; saying: If it is so, then I must ask, why the goddess did not confer the blessing of liberation on me also, that have been so earnestly devoted to her at all times.

मन्त्री वदिष्यति
एषा हि ज्ञप्तिरास्तेऽन्तः सर्वस्य हृदये सदा।
संविद्रूपा भगवती सैव प्रोक्ता सरस्वती।।२५।।

The Minister will then say in his reply: This goddess resides as intelligence in the minds of all men, and as conscience also in the hearts of all individual beings, and is known by the title of Sarasvatī to all.

येन येन यथात्मीया प्रार्थ्यते स्वयमेव सा।
प्रयच्छति तथैवाशु तस्माच्चिदनुभूयते।।२६।।

Whatever object is constantly desired by any one, and earnestly asked of her at all times; she is ever ready to confer the same to him, as it is felt in the heart of everyone.

न प्रार्थितैषा भवता मोक्षार्थमरिमर्दन।
प्रार्थितैव त्वया संविदात्मीया शत्रुशान्तये।।२७।।

You lord never prayed for your liberation, at the shrine of this goddess; but craved for your victory over your enemies. Which she has accordingly deigned to confer unto you.

सिन्धुर्वदिष्यति
न प्रार्थिता मया कस्मादनेनैषा सरस्वती।
संविच्छुद्धा मया कस्मात्प्रार्थिता नेह मुक्तये।।२८।।

Sindhu will then respond to it and say: Why is it that prince did not pray the goddess of pure wisdom for his obtaining a kingdom like me; and how was it that I slighted to pray her for my final liberation as he did?

मदाशयगताप्येषा ज्ञप्तिं दत्त्वा सरस्वती।
मन्मोक्षाय किमित्यङ्ग सद्रूपापि न चेष्टते।।२९।।

And why is it that the goddess knowing the desire of my heart for liberation, left me only to desire it without attempting to seek after the same? (*i.e.* Why does the goddess give us the knowledge of what is good, without enabling us to exist and persist after its attainment).

मन्त्री वदिष्यति
अशुभः प्राक्तनोऽभ्यासस्तवास्ति रिपुघातिनः।
तेनैषा मुक्तये नत्वा त्वया न प्रार्थिता विभो।।३०।।

To this the minister will reply saying: The propensity of doing evil (or slaughter), being inherent in your nature (from your past profession of hunts-manship), you neglected to

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stoop down to the goddess, and pray unto her for your liberation.

यच्चित्तस्तन्मयो जन्तुर्भवतीत्याजगत्स्थितेः।
आबालमेव संसिद्धं कर्तुं शक्नोति कोऽन्यथा।।३१।।

It is well known since the creation of the world, that the intrinsic gist forms the nature of man; and this truth being evident to all from their boyhood to age, there is no body to ignore or repudiate it at any time.

यदेव येनामलयामलात्म
संवेद्यतेऽभ्यासमयं विदान्तः।
सर्वोपमर्देन तदेव सोऽङ्ग
सदस्त्वसद्वास्तु भवत्यविघ्नम्।।३२।।

The purity or impurity of the inner heart, to which one is habituated by his long practice or custom, continues to predominate over all his qualities and actions to the very last, and there is no power to contravene it in any manner.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० अवि० श० सिन्धुसंबोधनं नाम षट्पञ्चाशदधिकशततमः सर्गः।।१५६।।

CHAPTER 157

THE ULTIMATE EXTINCTION Of NIRVĀṆA OF SINDHU

Argument. Description of the nature of *sindhu*, his resignation of the kingdom, his discrimination and final liberation.

अथ सिन्धुर्वदिष्यति
आर्यानार्यवपुः कोऽहमभवं विमतिः पुरा।
यद्वशान्मे कुसंस्कारः प्राक्तनोऽस्ति भवप्रदः।।१।।

Then Sindhu will say: Tell me sir, what kind of a vile-person and how ignorant I had been before whereby I still retain the evil propensities of my past life, and am doomed to be reborn in this earth (the vale of misery).

मन्त्री वदिष्यति
रहस्यं शृणु भो राजन्सावधानपरः क्षणम्।
चोदितः संदधासीदमद्य मान्द्यविनाशनम्।।२।।

The minister will say in his reply: "Hear me attentively, O king, for a while; and I will tell you this secret, which you require me to relate, and will surely remove your ignorance.

किमप्याद्यन्तरहितमस्तीह सदनामयम्।
स्थितं त्वमहमित्यादिरूपेण ब्रह्मशब्दितम्।।३।।

There is a self existent and undecaying Being from all eternity, which is without its beginning or end, which is designated the great Brahma, and passes herein under the little of I and you, and of this and that etc.

तद्ब्रह्म स्वयमेवाहं चिच्चेतामीति संविदम्।
जीवतामिव गत्वास्ते चित्तीभूयात्यजद्वपुः।।४।।

I am that self same Brahma, by the consciousness of my self cogitation (*ego-cogito ergo sum*). This becomes the living principal with the power of intellect; (*vivo quīntellego* I live because I think). This power does not forsake its personality; (but retains its *persona* of I am that I am).

चित्तं तु गगनाच्छात्म वपुर्विद्ध्यातिवाहिकम्।
तदेव वास्ति नेहान्यदाधिभौतिकतादिकम्।।५।।

Know this Intellect to be a spiritual or supernatural substance, having a form rarer and more transparent than that of the subtile ether; it is this which is the only being in existence, nor is there anything which is of a material substance. (This passage maintains the immateriality of the world).

चित्तमेतदनाकारमपि साकारवत्स्थितम्।
संकल्पैः परलोकाद्यैः स्वप्नाद्यैरेतदेव सत्।।६।।

This formless takes the form of the mind, by its being combined, with volition and its views of this and the next world, (*i.e.* its worldly enjoyments and future bliss), in its state of life and death, and of waking and sleep. (That is the mind is serviceable of these passing and alternate phenomena).

अनाकारमपि स्फारं चित्तं जगदिदं विदुः।
य एव पवनो नाम स एव स्पन्दनं यथा।।७।।

The mind though formless, stretches itself into the form of the phenomenal world; just as the formless air dilates itself, in the form of force or oscillation in all material bodies.

यथा गगनशून्यत्वे जगच्चित्ते तथैककम्।
अत्राप्रतिघरूपेऽस्ति न मनागपि भिन्नता।।८।।

The world is identic with the mind, as the seeming and visible sky is the same with empty

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vacuity; so the corporeal is alike the incorporeal, and there is no difference whatever, between the material and mental worlds.

हृदयस्थं जगज्जालं न किंचित्किंचिदास्थितम्।
जगद्विद्धि निराकारं चित्तमेव न वास्तवम्।।९।।

This net work or least of worlds resides in the mind, in their immanent impression in it, and the outer world is in reality. And that the cosmos consists of ideas in the formless mind, its formal appearance has no real substance in it. (The immaterial ideas of the mind are real, and not the material objects or the sober reality of the subjective only).

सत्वमेव वपुः पूर्वमुदितं ब्रह्मणः पदात्।
अयमेव स संपन्नो योऽद्य तामसतामसः।।१०।।

There arose at first the pure (satya) personality of the impersonal and universal spirit of god (Brahma), in the person of the creative power known under the title of Brahma. this personal god assumed to himself the appellation of ego from his will of creation, and the undivided spirit, was divided into many impure personalities (*rājasa* and *tāmasa*), from its desire of becoming many (*aham bahu syam*-sim multa and plurimā).

सिन्धुर्वक्ष्यति
किमुच्यते महाभाग वद तामसतामसः।
क्रियन्ते पूर्वमेवैताः केन संज्ञाः परे पदे।।११।।

The Sindhu will say. Tell me sir, what you mean by *rājasa* and *tāmasa* bodies (or impure personalities); and how and whence are these appellation at first *in primo* to the supreme being-*parapada*-the Indefinite One.

मन्त्री वदिष्यति
जन्तोः सावयवस्येह हस्ताद्यवयवा यथा।
तथानवयवस्यैवमातिवाहिकतात्मनः।।१२।।

The monitor will reply saying: As all embodied beings herein, are possessed of members and limbs of their bodies; so the bodiless spirit is comprised of an infinite variety of minor spiritual forms under it, which are known as the good or bad spirits.

पश्चादात्मनि सैवात्मा नानासंज्ञाः करिष्यति।
आधिभौतिकतानाम्नि पृथ्व्याद्या आतिवाहिके।।१३।।

The selfsame spirit then designates all these several parts of itself by various appellation, and the incorporeal spirit assumes to itself, an endless variety of material and terraqueous natures and names. (That changed through all, yet in all the same; known by this or that or one or other nature and name).

स्वप्नाभेऽस्मिञ्जगद्भाने संकल्पेनात्मरूपिणा।
संज्ञात्मनात्मरूपेण स्वयं व्यवहरिष्यति।।१४।।

Thus the universal spirit continues to exhibit in itself, all the various forms of this visionary world at its own will; and gives a distinct name and nature to each and every one of these representations of itself.

त्वामातिवाहिकाकारा यत्तत्स्फुरितवान्नवम्।
जातिर्महातमस्कोऽयमिति तत्राभिधा कृता।।१५।।

When the Divine spirit, deigned to covert itself into the personality of Brahma, and in those of me or you and other individualities; it became altered from its state of original holiness and purity to those impurity and foulness, known as *rajasi* and *tamasi*. When (god breathed his spirit into the nostrils of Adam, it lost its purity and sanctity by contamination of flesh).

ब्रह्मणो निर्विकारस्य विकारिण इव प्रभो।
जातयो जीवतापत्तौ कलिता विविधाभिधाः।।१६।।

The unalterable pure nature of the holy spirit of god, being thus transformed to unholiness, it passed into different states of impurity in the living souls of beings. (The same living soul passing different degrees of purity and impurity).

प्राथम्येनैव यद्ब्रह्म जीवतामिव गच्छति।
तदैव बुद्ध्या भोक्ता तज्जातिः सात्विकसात्त्विकी।।१७

The spirit of god being blown at first as the living soul (in an animal body); the soul that comes to perceive its incarceration inflesh and its doom to suffering, is said to be of the pure nature of sāttikī.

वर्तमाने भवे भव्यगुणैर्युक्ता तु मानद।
केवला सात्त्विकी प्रोक्ता जातिर्जातिविदां वरैः।।१८।।

Those who while they are living in the world, are posses of politeness and good qualities; they are said to be merely of a good nature *Kevala sāttikī*.

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नवा भवैश्चेद्बहुभिर्भोगमोक्षैकभागिनी।
जातिस्तत्प्रोच्यते तज्ज्ञैः सद्भी राजसराजसी।।१९।।

Those who being born in repeated regenerations are destined to the enjoyments of life, and to their final liberation at last, are designated as the *Rājasī*.

वर्तमाने भवे भव्यगुणैर्मुक्ता तु मानद।
केवला राजसी प्रोक्ता जातिः स्वल्पभवे भवेत्।।२०।।

Those again who being born in this nether world, are inclined to the practice of their manly virtues only; such souls are famed as the merely *rājasī* (shining), and are few in their number.

प्रथमात्यन्तबहुभिर्भवैश्चेन्मोक्षगामिनी।
जातिस्तत्प्रोच्यते तज्ज्ञैः सद्भिस्तामसतामसी।।२१।।

Those souls which have been undergoing their repeated regenerations, ever since the beginning of creation; and are continually roving in the bodies of inferior beings, are said by the wise, to belong to the species of the most impure *tāmasa tāmasī*; though it is possible from them to attain their salvation at last.

सामान्येनैव बहुभिर्जन्मभिर्मोक्षभागिनी।
केवला तामसी प्रोक्ता जातिर्जातिविशारदैः।।२२।।

Those which have been wandering in many births, in the forms of vile animals, and until they attain their salvation at the end; such souls are designated as merely vile *Kevala tāmasī* by the wise, who are versed in the science of psychology.

क्रमेणानेन जातीनां विविधा भेदकल्पना।
तासां तामसतामस्यां जातौ जातोऽसि मानद।।२३।।

In this manner have these philosophers classed the emanated soul of beings into many grades and species; among which O my respected sir, your soul is reckoned among the vilest of the vile *tamasa tamasī*.

बहूनि तव जन्मानि समतीतानि तान्यहम्।
विविधानि विचित्राणि वीर जानामि नो भवान्।।२४।।

I know you to have passed through many births of which you know nothing; and these have been as various as they were fraught with the variegated scenes of life.

विशेषेण त्वनेनैष व्यर्थं कालोऽतिवाहितः।
महाशवशरीरेण त्वयानन्तखगामिना।।२५।।

You have in vain passed all your lives in doing nothing that is useful; and more particularly your late aeronautic life, with that gigantic body of yours.

एवं तामसतामस्या जात्यासि जनितो यदा।
तदा दुर्लभमोक्षस्त्वं संसारकुहरादिति।।२६।।

Being thus born with the vile species of your soul, it is difficult for you to obtain your liberation from the prison house of this world.

सिन्धुर्वदिष्यति

आर्योदाहर केनैषा प्राग्जातिर्जीयतेऽधमा।
यावत्तथैव तिष्ठामि स्याच्चेत्तद्वद पावनम्।।२७।।

Sindhu will then say in his response: Tell me sir, how can I divest myself of this inborn vile nature of my soul; that I may learn to abide by your counsel, and try to purify my soul and rectify the conduct of my life.

मन्त्री वदिष्यति

न किंचन महाबुद्धे तदस्तीह जगत्त्रये।
यदनुद्वेगिना नाम पौरुषेण न लभ्यते।।२८।।

There is nothing in all these three worlds, which is hard to be acquired by means of earnest endeavour and intense application.

ह्यस्तनी दुष्क्रियाभ्येति शोभां सत्क्रियया यथा।
अद्यैव प्राक्तनीं तस्माद्यत्नात्सत्कार्यवान्भव।।२९।।

As a fault or failure of the previous day, is corrected by its rectification to day; so can you purify your pristine impure soul by your pious acts of the present day.

यो यमर्थं प्रार्थयते तदर्थं यतते तथा।
सोऽवश्यं तदवाप्नोति न चेच्छ्रान्तो निवर्तते।।३०।।

Whoever earns for anything and labours hard to earn it, is sure to gain it in the end, wherein the remiss are sure to meet with failure.

ना यथा यतते नित्यं यद्भावयति यन्मयः।
यादृगिच्छेच्च भवितुं तादृग्भवति नान्यथा।।३१।।

Whatever a man is intent upon doing, and tries to effect at all times; and whatsoever one desires with earnestness, and is constantly

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devoted to the same pursuit, he is to succeed in it, and have his object without fail.

मुनिरुवाच

एवमुक्तः स तेनाथ सिन्धुरुद्धुरया धिया।
तदा तत्र तथा नाम राष्ट्रं त्यक्ष्यत्यशेषतः।।३२।।

The sage related: The king being thus remonstrated by his minister, was resolved to resign the burthen of his state, and to renounce his realm and royalty even at that very moment.

गमिष्यति वनं दूर प्रार्थितोऽपि हि मन्त्रिभिः।
नाश्रयिष्यति तद्भूयो राज्यमुच्छिन्नशात्रवम्।।३३।।

He wished to retire to some far distant forest, and prayed his ministers to support his realm; but he declined to take the charge, though the state was free from all its enemies; (*i.e.* though it was a peaceful realm).

तिष्ठतः साधुमध्येऽस्य तद्विवेककथावशात्।
पुष्पासङ्गादिवामोदो विवेकः समुदेष्यति।।३४।।

He then remained in the company of wisemen, and was enlightened by their discourses; as the sesame seeds became odorous by being placed amidst a heap of flowers.

ततः कथमिदं जन्म कुतः संसार आगतः।
इत्थं विचारसांतत्यात्स यास्यति विमुक्तताम्।।३५।।

Then from his inquiries into the mysteries of his life and birth, and into the causes of his confinement in this world, he obtained the knowledge of his liberation from it.

नित्यं विचारणपरोऽथ भवन्स सिन्धुः
सत्सङ्गमेन पदमाप्स्यति पावनं सः।
तद्यत्र पत्रमिव पातविधूयमानं
नो वस्तुतां व्रजति काचन नाम लक्ष्मीः।।३६।।

It was thus by means of his continued inquiries into truth, and his continual association with the wise and good, that the soul of Sindhu attained a holy sanctity in comparison with which, the prosperity of Brahma even, is as a straw or the dried leaf of a withered tree, which the winds of the sky toss about to and fro.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० अ० विप० शवोपाख्याने सिन्धुनिर्वाणं नाम सप्तपञ्चाशदधिकशततमः सर्गः।।१५७।।

CHAPTER 158

FALL OF THE HUGE BODY OF THE HUNTER

Argument. The aerial body of the Hunter, and its downfall from the high heaven.

मुनिरुवाच

एतत्ते कथितं सर्वं भविष्यद्भूतवत्तव।
यथेच्छसि तथेदानीं व्याध साधु विधीयताम्।।१।।

The sage resumed and said: I have thus related these future events, as if they were past accounts unto you; do now, O huntsman what you wish and think best for yourself.

अग्निरुवाच

इति तस्य वचः श्रुत्वा विस्मयाकुलचेतनः।
क्षीणं स्थित्वा जगामाशु स्नातुं व्याधस्तथा मुनिः।।२।।

Agni the god of fire said: Hearing these words of the sage, the huntsman remained aghast in wonder for a while; and then rising with the sage, went to bathe themselves to the nearest pool.

इति तौ चेरतुस्तत्र तपः शास्त्रविचारणैः।
अकारणसुहृद्भूतावुभौ व्याधमहामुनी।।३।।

In this manner they continued together, to conduct their religious austerities and discussions at the samespot; and remained in terms of disinterested friendship with one another.

अथाल्पेनैव कालेन मुनिर्निर्वाणमाययौ।
देहं त्यक्त्वाऽ पदे शान्ते परे परिणतिं गतः।।४।।

After some time the Muni met with his final extinction- *nirvāṇa*, and by casting off his mortal body, obtained his last repose in the state of transcendent tranquility.

कालेन बहुनान्येन ततो युगशतात्मना।
व्याधस्य कामनां दातुं पद्मजन्मा समाययौ।।५।।

In course of time and the lapse of ages, it pleased the god Brahma to give him a call, in order to confer upon him the object of his desire.

व्याधः स्ववासनावेशं निवारयितुमक्षमः।
जानन्नपि वरं पूर्वं वर्णितं समयाचत्।।६।।

The hunts-man being unable to resist the impulse of his longing, begged to obtain the very

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same boon of his god which the sage had predicted to him.

ब्रह्मैवमस्तिवति प्रोच्य ययावभिमतां दिशम्।
व्याधस्तपःफलं भोक्तुं खगवद्व्योम पुप्लवे।।७।।

Be it so, said the god, and he repaired to his favourite abode; and the hunts-man flew aloft into the open air, in order to enjoy the fruition of his austere devotion.

वर्धमानेन देहेन जगत्पारे महानभः।
वेगादगणितं कालं पूरयामास शैलवत्।।८।।

He flew with incredible velocity, to the extensive vacuous space, which lies beyond the spheres of worlds; and it was in course of an incalculable duration, that the ever expanding bulk of his body, filled the regions of the upper sky, as a mountainous range is stretched along and across this lower world.

महागरुडवेगेन तिर्यगूर्ध्वमधस्तथा।
व्योम पूरयस्तस्य कालो बहुतरो ययौ।।९।।

He fled with the force and swiftness of the great garuḍa (the eagle of jove), up and down and to all sides of heaven; until the huge bulk of his body, occupied the whole area of the open air, in the process of an indefinite period of time.

अथ दीर्घेण कालेन यदा विद्याभ्रमस्य सः।
अन्तं न समवाप्नोति तत्रोद्वेगमुपाययौ।।१०।।

Thus increasing in his size with the course of time, and infatuated in the maze of his delusion, began to grow uneasy in himself.

उद्वेगादथ बद्ध्वासौ प्राणरेचनधारणाम्।
प्राणांस्तत्याज नभसि शवीभूतमधोवपुः।।११।।

From the great anxiety of his mind, he suppressed the respiration of his breath; until he breathed out his last breath of life in the air, and his body dropped down as a carcass in the nether earth.

चित्तं प्राणान्वितं व्योम्नि ययौ तत्रैव सिन्धुताम्।
विदूरथारिरूपां तामखिलावनिपालिनीम्।।१२।।

His mind accompanied with his vital breath, fled through the air into the body of Sindhu, who became the ruler of the whole earth, and the great antagonist of Viduratha.

देहो मेरुशताकारमहाशव इवाभवत्।
द्वितीयर्वीनिभो व्योम्नः पपाताशनिवज्रवत्।।१३।।

His great body resembling a hundred mountainous ranges, became a huge mass of carcass; which fell down with the hedious clattering of thunders, as one earth falling upon another.

पिधानमिव कस्योर्वीवीथी कस्मिंश्चिदम्बरे।
केशोण्ड्रकवदाभाते कस्मिंश्चिज्जागते भ्रमे।।१४।।

At a certain time, it shines as a *Keśandraka*, at others it appears as a covering of the huge range of buildings in sky.

आकारपूरिताशेषवसुधाचलमण्डलः।
विपश्चिच्छ्रेष्ठकथितमेतत्ते तन्महाशवम्।।१५।।

I have already related to you, O learned sir, how this huge carcass had fallen from above, and filled the surface of the globe of this earth.

यस्मिञ्छवं संपतितं जगत्यवनिमण्डले।
तदिदं जगदाभातमस्माकं स्वप्नपूर्यथा।।१६।।

The globe of the earth, where upon this huge carcass had fallen, resembled in every way this earth of ours, which appears unto us as a city in our dream.

तदेतच्छवमास्वाद्य शुष्का पूर्णा महोदरी।
संपन्ना चण्डिका देवी रक्ता रक्तान्त्रपूरिता।।१७।।

The dry and big bellied goddess *candī*, then devoured this carcass, filling her bowels with its flesh, and scuffling her entrails with its red hot blood.

मेदिनी मेदिनी जाता शवस्यैतस्य भेदसा।
पूरिताऽपूर्वरूपेण हिमवद्गिरिरूपिणा।।१८।।

The earth is called *medinī* or fleshy from the flesh of this corpse, which overspreads its surface with its prodigious bulky frame.

तदैवैतन्महाभेदो मृद्धातुत्वमुपागतम्।
कालेन वसुधा भूयो भूत्वा मृन्मयतां गता।।१९।।

It was this huge fleshy body, which was reduced to the substance of the earth in time; and had the name of the earth given to it from the dust of this body.

भूयः प्रजातानि वनानि भूमौ
ग्रामाः कृताः पत्तनसंयुताश्च।

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पातालतः साधुसमुत्थितास्ते
शैलाः प्रवृत्ता व्यवहारलक्ष्मीः।।२०।।

This fleshy earth gave rise to forests and habitable parts; and the fossil bones rose high in the forms of mountains from underneath the ground, which grew everything useful to men.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० अवि० विय० श० शवनिर्णयो नामाष्टपञ्चाशदधिकशततमः सर्गः।।१५८।।

CHAPTER 159

WANDERING OF VIPAŚCIT

Argument. The god of fire, after directing *Vipaścit* to wander over the world according to his desire, disappeared from his sight.

अग्निरुवाच

विपश्चिच्छ्रेष्ठ भो साधो त्वं गच्छाभिमतां दिशम्।
स्थिरं भूमण्डलं भूयः प्रकृतव्यवहारवत्।।१।।

The god of fire added: Go now O sapient *Vipaścit*, to your wished for abodes, and with the steadiness of your mind, conduct with propriety every where on earth.

यज्ञं यष्टुं प्रजौघस्य शक्रः शततमं दिवि।
तत्राहूतोऽस्मि मन्त्रेण गच्छामि गतिकोविद।।२।।

Indra the lord of the assemblage of creatures, has been performing his hundred fold sacrifices in his celestial abode; and there I am invited to attend by an invocation of him.

भास उवाच

इत्युक्त्वा भगवानग्निस्तत्रैवान्तरधीयत।
गगने निर्मले याति अनलो वैद्युतो यथा।।३।।

Bhāsa said: Saying so, the lord Agni disappeared from that place; and passed through the transparent ether like the electric fire of lightning.

तथाहमपि चित्तेन प्राक्तनांश्च स्वयं वहन्।
पुनः स्वकर्म निर्णेतुं भ्रमन्व्योमनि संस्थितः।।४।।

I was then led by my predestination to roam about in the air; and direct my mind into the investigation of my allotted acts, and the termination of my ignorance.

भूयोऽपि दृष्टवानस्मि जगन्त्यगणितानि खे।
नानाचारविचाराणि नानासंस्थानवन्ति च।।५।।

I beheld again an innumerable host of heavenly bodies, roving about in the air; holding their positions at different stations of the firmament, and containing inhabitants of different natures and customs.

क्वचिच्छत्रमयाङ्गानि एकीभूतानि भूपते।
भान्ति चेतन्ति चोपन्ति हृदयानि हरन्ति च।।६।।

Some of these were of one and same form, resembling floating umbrellas in the sky; and attracting the hearts of men, by their shining appearance and slow motion. (The great velocity of heavenly bodies, appear to be slow when they are seen by the naked eyes of men from this distant earth).

क्वचिन्मृन्मयदेहानि सर्वभूतानि राघव।
भान्ति चेतन्ति चोपन्ति पर्वतप्रतिमानि च।।७।।

Some of them are of earthy substance, but shining and moving onward like mountains in motion.

क्वचिद्दारुमयाङ्गानि भान्ति भूतानि कुत्रचित्।
क्वचित्पाषाणदेहानि सन्ति भूतानि भूरिशः।।८।।

Some were of woody appearance, and others of stony substance; but they are all lightsome bodes, and all moving onward in their uninterrupted course.

क्वचिदाजीवमेकत्र स्थितान्युपलदेहवत्।
वाङ्मात्रव्यवहाराणि भूतान्यालोकितानि खे।।९।।

I beheld also some figures like carved statues of stone, standing in the open space of my mind, and talking together all their live-long days.

इत्यहं सुचिरं कालं पश्यन्नश्यन्मनस्तया।
अविद्यान्तमपश्यंश्च तत्रोद्विग्नोऽभवं दृशाम्।।१०।।

In this manner I behold for a long while, many such figures like images in my dream, and was quite bewildered in my utter ignorance of them.

तपः कर्तुं समुद्युक्तः कस्मिंश्चिन्मोक्षसिद्धये।
प्राहेन्द्रो मम चैवेदं मृगयोन्यन्तरं हि खे।।११।।

I then intended to perform my austere devotion, in order to obtain my liberation; when the god Indra appeared unto me and said; "no *vipaścit*, you are doomed to become a stag again, and not entitled to your liberation now."

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प्रवृत्तः स्वर्गसंमोहे पूर्वाभ्यासवशीकृतः।
मन्ददारकानने तत्र भ्रमतो वै ममाम्बरे।।१२।।

You are propelled by your previous predilection to prefer the pleasures of heaven; therefore I must direct you to dwell in my paradise, and wander there amidst my gardens of *mandāra* trees.

तेनेत्युक्ते मया प्रोक्तं देव खिन्नोऽस्मि संसृतेः।
मुच्येयं शीघ्रमित्युक्तं श्रुत्वोवाच ततो मम।।१३।।

Being thus bid by him, I rejoined and said to him; I am weary, O lord, with the troubles of the world, and want to get my release from them; ordain therefore my immediate emancipation from them.

विशुद्धात्मा त्वरूपोऽहमिति चैव हुताशनात्।
वरं गृहाणेत्युक्ते स ततोऽन्यं याचितो मया।।१४।।

The god listened to my prayer and said; emancipation attends on the pure soul, which is purged from all its desires; and this had been already expounded to you by the god of fire (in his narrative of the sage and hinter); ask therefore some other boon, said he, and I begged him to tell me of my next and future state.

इन्द्र उवाच

तवेयं मृगयोन्यन्तश्चिरं संसरते चितिः।
अवश्यं भवितव्योऽर्थ इति दृष्टो मया तव।।१५।।

Indra replied and said: I find you to be fated to be changed to the state of a deer hereafter, from the fond desire of your heart, to wander about and feed freely in the fields.

मृगो भूत्वा महापुण्यां तां सभां समवाप्तवान्।
यस्यां तदहतं ज्ञानं मदुक्तं बोधमेष्यति।।१६।।

By becoming a deer, you will have to enter the holy assembly (of Daśaratha); where another deer like you, has obtained his liberation before, by listening to the spiritual instructions formerly delivered there by me.

तदेवं तत्र हरिणो भवार्तस्त्वं भवावनौ।
आत्मोदन्तमिदं वन्ध्यं सकलं संस्मरिष्यसि।।१७।।

Therefore be born as a deer in some forest on earth with your pensive soul; and you will then come to recollect your past life from its relation by Vasiṣṭha (in the court of king Daśaratha).

स्वप्नभ्रममिवाशेषसंकल्परचितोपमम्।
परलोकनुभूतार्थकथायातार्थसंनिभम्।।१८।।

You will learn there, that all this existence is but the delusion of a dream, and the creation of imagination; and the account of your future life depicted in its true colour.

यदा तु मृगतोन्मुक्तः पुरुषस्त्वं भविष्यसि।
ज्ञानाग्निदग्धदेहान्ते तदा हृत्स्थं स्फुरिष्यति।।१९।।

After being released from the body of the deer, you shall regain your human form, and perceive the rays of holy light shining in your inward spirit.

तेन तां त्वमविद्याख्यां भ्रान्तिं त्यक्त्वा चिरं स्थिताम्।
भविष्यसि विनिर्वाणो गतस्पन्द इवानिलः।।२०।।

This light will then dispel the long prevailing gloom of ignorance from your mind, and then you shall attain your *nirvāṇa* supineness, as the calm and breathless wind.

इत्युक्ते तेन देवेन तदैव प्रतिभोदभूत्।
ममायं हरिणोऽस्मीति वनेऽस्मिन्निति निश्चिता।।२१।।

After the god had said so, I had the presentiment of being a deer in this forest, and entirely forgot my human nature, under my firm conviction of having become a beast.

ततः प्रभृति संपन्नस्तत्रैवान्तरकोणके।
हरिणोऽहं गिरिवरे तृणदूर्वाङ्कुराशनः।।२२।।

I have been ever since residing in the recess of these woods, under the impression of my being changed to a stag; and feeding ever since upon the grass and herbs growing on the mountain top.

ततः सीमान्तसामन्तमागतं मृगयार्थिनम्।
दृष्ट्वाहमेकदा भीतः पलायनपरोऽभवम्।।२३।।

Here I saw once a body of troopers coming to a hunting excursion; and being then affrighted at the sight, I betook myself to flight.

ततस्तेन समाक्रम्य गृहं नीत्वा दिनत्रयम्।
संस्थाप्य तव लीलार्थमिहानीतो रघूद्वह।।२४।।

They then laid hold of men, and took me to their place; where they kept me for some days for their pleasure, and at last brought me hither before Rāma.

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एष ते कथितः सर्व आत्मोदन्तो मयानघ।
संसारमायाप्रतिमो नानाश्चर्यरसान्वितः।।२५।।

I have thus related to you all the incidents of my life; and the magical scenes of the world, too full of marvellous events.

अविद्यैवमनन्तेयं शाखाप्रसरशालिनी।
आत्मज्ञानादृते नैव केनचिन्नाम शाम्यति।।२६।।

It is the production of our ignorance, which pervades over all things, and branches out into innumerable forms in everything that presents itself to our view; and there is nothing whatever to dispel this darkness, except by the light of spiritual knowledge.

श्रीवाल्मीकिरुवाच

यदा विपश्चिदित्युक्त्वा तत्र तूष्णीं स्थितः क्षणात्।
समवोचत्तदा रामस्तमनिन्द्यमतिस्त्विदम्।।२७।।

Vālmīki relates: Then as *Vipaścit* had held his silence after speaking in his manner; he was accosted by the well minded Rāma with the following words.

श्रीराम उवाच

एवं पश्यत्यसंकल्पो योऽन्यसंकल्प आत्मनि।
मृगश्चेद्दृश्यतां यातः कथं सर्गे वद प्रभो।।२८।।

Rāma said: Tell me sir, how a person without any desire of his own, sees the object of another's desire in himself; and could the deer thought of by yourself, could come to the sight of others in Indra's Paradise.

विपश्चिदुवाच

महाशवं यत्पतितं यस्मिञ्जगति भूतले।
तां भुवं पूर्वमिन्द्रेण जज्ञगर्वेण गच्छता।।२९।।

Vipaścit replied: Let me tell you that the earth where upon the huge carcass had fallen, was once before trodden upon by Indra, with the pride of his performance of a hundred sacrifices.

पादेनाभिहतो व्योम्नि दुर्वासा ध्यानसंस्थितः।
गतासुरित्यविज्ञानात्तेनासौ कुपितोऽशपत्।।३०।।

There strutting along in his haughty strides, he met the ancorite Durvasas sitting still in his meditative mood; and believing him to be a dead body lying on his way, he knocked it down with his feet.

शक्रशक्रावनितलं ब्रह्माण्डप्रतिमं शवम्।
अचिरेण महाघोरं तव चूर्णीकरिष्यति।।३१।।

At this the angry anchorite threatened the proud god with saying:— O Indra! as you have dashed me with your feet by thinking me a lifeless corpse, so will a huge carcass shortly fall upon this ground slash it to pieces and reduce it to dust.

मामिमं शवबुद्ध्या त्वं यदतिक्रान्तवान्तः।
शापेन ममतां पृथ्वीं शीघ्रमासादयिष्यसि।।३२।।

And as you have spurned me as a dead body, so are you accursed to be crushed under the falling carcass on earth.

मृगार्थं तेन मुनिना तथा देवेति सद्यथा।
तत्तया कथयाऽऽ यातं सदैव विषयं दृशाम्।।३३।।

He transformed into a deer, as he was king of kings before, and remained in his appearance according to his ideas.

वस्तुतस्तु न चैकं सन्न द्वितीयं न चाप्यसत्।
सा तथा प्रतिभोदेति किं सत्किमथवाप्यसत्।।३४।।

In truth neither is the actual world a reality, nor the imaginary one an unreality; it is in fact the one and same thing, whether we conceive it as the one or other (*i.e.* either as the real or unreal).

अन्यच्च राघवे मां तां युक्तिं त्वमपरां शृणु।
एतस्मिन्नयसंदर्भे सुस्फुटप्रतिपत्तये।।३५।।

Listen now, O Rāma, to another reason, which appertains to this subject, and clearly settles the point in question. (That god being Almighty and all in all, it makes no difference whatever, whether the world is viewed as his creation or as a pantheon).

यस्मिन्सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत्।
ब्रह्म तस्मिन्महाभाग किं न संभवतीह हि।।३६।।

He in whom all things reside, and from whom everything proceeds; who is all in all; and who is every where in all must be the One that you may call all, and beside whom there none at all.

संकल्पजातं नान्योन्यं मिलतीत्युपपद्यते।
संकल्पजातमन्योन्यं मिलतीत्युपपद्यते।।३७।।

It is equally possible to him, to bring forth whatever he wills to produce; as also not to

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produce, whatever he does not wish to bring to existence.

संकल्पजातमन्योन्यं मिलतीत्यवगम्यते।
सर्वात्मनि हि यत्रैव च्छाया तत्रैव चातपः।।३८।।

Whatever is desired in earnest by any body, must eventually come to pass to him unreality (as the desired deer-ship of *vipaścit*); and this is as true as the instance of light, being ever accompanied by its shade.

न संभवति चेत्तत्कथं सर्वात्मतामियात्।
कस्मात्संकल्पनगरं न मिथः श्लिष्यतीति सत्।।३९।।

It is impossible for the desire and its act, which are opposite in their nature, to meet together infect; then it would be impossible for the omnifarious god to be all things both in being and not being; therefore the objects of our desire and thought, are equally present with us as the real ones.

मिथश्च श्लिष्यतीत्येवमपि सत्सर्वरूपिणि।
न तदस्ति न यत्सत्यं न तदस्ति न यन्मृषा।।४०।।

There is a reality (or entity of god) attached to every form of existence, and there is nothing which of itself is either an entity or nullity also.

सर्वत्र सर्वथा सर्वं सर्वदा सर्वरूपिणि।
अहो नु विषमा माया मनोमोहविधायिनी।।४१।।

O the great magic or illusion, which is overspread every where, and pervades over all nature in every form and at all times; and binds all beings in inextricable delusion.

विधयः प्रतिषेधाश्च यदेकत्र स्थितिं गताः।
ईदृशी ब्रह्मसत्तैषा यदेवात्मानमात्मना।४२।।

The nature of the great God comprises the community of spirits in his spirit, and combines in itself all laws whether permissive or prohibitive acting in concert and eternal harmony.

तया अनादिः सादिश्चेत्यविद्येत्यनुभूयते।
न ज्ञप्तिमात्रकचनं यदि स्याद्भुवनत्रयम्।।४३।।

It is his infinite power that has displayed the ignorance or Illusion, which spreads over all the three worlds from time with or without its beginning; and it is our delusion only, which depicts all things in their various forms to our view.

तन्महाकल्पनष्टानां सृष्टिः स्यात्कथमञ्जसा।
कथमग्नेः कथं वायोः सत्ता भूमेः कथं भवेत्।।४४।।

Or how could the creation that was once destroyed by the great deluge, could come to resuscitate again; unless it were a *recauffe* of the reminiscence of the past one else the elementary bodies of air, fire and earth, couldn't possibly be produced from nothing.

तस्मात्स्वभावकचनमात्रान्नान्यदृते जगत्।
शास्त्राण्यनुभवोलोका आमहाकल्पवादिनाम्।।४५।।

Therefore the world is no other than a manifestation of the divine nature; and this is the verdict of the śāstras, and the conviction of mankind from the very beginning of creation.

येषां प्रमाणं नो सर्वं प्रशस्तैस्तैरलं सताम्।
ज्ञप्तिदृष्ट्यानया सर्वं प्रमाणीभवति क्षणात्।।४६।।

Things which admit of no sufficient proof for their material existence, are easily proved to exist, by their being considered under the light of the understanding.

नान्यया त नुतेनैवमेव सारं विदुर्बुधाः।
शुद्धा ज्ञप्तिर्ब्रह्मसत्ता त्वविद्यास्मीति चेतनात्।।४७।।

Things of a subtile nature, which are imperceptible by the senses, are known in their essence by the understanding of the learned; hence the essence of Brahma is pure understanding, of which we are quite ignorant owing to our ignorance of the Intellect.

स्फुरतीयं जगद्रूपा वातश्रीः स्पन्दनादिव।
न कश्चनेह म्रियते जायते न च कश्चन।।४८।।

The world is obvious to us from its figure, as the air is evident by its vibration; hence no body is born or dies herein, (save that it appears to or disappears from our sight).

मृतोऽहमिदमस्तीति प्रतिभैव चिदात्मिका।
मृतिरत्यन्तनाशश्चेत्तत्सा निद्रा सुखोपमा।।४९।।

That I am living and the other is dead, are conceptions of our mind; hence death being but the total disappearance of the visible world from our view, it must be as pleasing to us as our sound sleep itself.

पुनर्दृश्योपलम्भश्चेन्ननु जीवितमेव तत्।
तस्मान्नेहास्ति मरणं तत्रैवेहास्ति जीवितम्।।५०।।

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If it be the recognition of the visible, which is called the life or revivification of man; then there are no such things in the world, as are commonly termed the life and death of beings.

कस्मिंश्चिन्मात्रकचने द्वयं वाप्यस्ति नैव वा।
चेतितं द्वयमप्यस्ति नास्ति द्वयमचेतितम्।।५१।।

At a time, the intellect appears a duality, and at other an unity both are nothing but intellect.

चेतितं चैकमेवास्ति स्वस्त्यनन्तमतश्चितः।
चिन्मात्रव्यतिरेकेण किं नाम वद जीवनम्।।५२।।

It is the Intellection of the Divine Intellect, that infuses its intelligence into all minds; hence what is life without the intellect and the faculty of intellection.

अदुःखमक्षयत्वात्तदतो दुःखं क्व कस्यचित्।
वाच्यं सवाचकं सर्वं यत्र चिद्व्योममात्रकम्।।५३।।

The intellect being free from pain, there is no cause of complaint in any intellectual being; since the word world and all that is means to express, are but manifestations of vacuous intellect.

तदन्यत्तदनन्यच्च के ते तत्रैकताद्विते।
आवर्तादि यथा तोये शरीरादि तथा परे।।५४।।

It is wrong to say, that the intellect is one thing and the body another; since the unity is the soul of all and pervades all multiformity; and as the waves and whirlpools are seen in the waters, so are all these bodies are known to abide in the Supreme being.

तत्सत्तासंनिवेशात्म कारणानन्यखात्म च।
चिद्घनमात्रमव्यग्रं खमेवाप्रतिघं जगत्।।५५।।

The universal pervasion of divide essence, as that of the subtile air, is the cause of causes and the sole cause of all; hence the world is a subtile substance also, being but a reflexion of the Divine Intellect.

आश्चर्यं सुघनं व्यग्रं द्रव्यं सप्रतिघं स्थितम्।
तथेते भूतिभूर्नास्ति वर्तमानानुभूतिभूः।।५६।।

It is wonderful, how this subtile world appears as a solid body to us; it is only our conception of its as such that makes it appear so unto us; but conception is no substance at all, therefore the world has no substantiality in it.

तत्र भ्रान्त्या पिशाचोऽयं भाति खात्मेति बुध्यताम्।
यथैतत्खं तथैतत्खमेतत्खमिति खं स्थितम्।।५७।।

It is the demon of error that reigns over us in its aerial form, deludes us to take the shadowy world for the substance; while in fact this creation of error is as nil and void, as the vacuous creation of the intellect. (*i.e.* The sensible world is as void and null as the ideal one).

तथेतो भूरितो भूतमितोऽन्यदिति खं परम्।
यैव चिद्भा जगत्सैव नैकतात्र न च द्विता।।५८।।

Hence this nether world below and the etherial worlds above, are as void as the hypo-physical world of the Divine Intellect; and all these beings but reflexions of the Divine Mind, are exhibited in various ways.

नच प्रतिघता काचिन्न चाप्रतिघरूपता।
सर्वमप्रतिघं दृश्यं यथा भूतार्थदर्शिनः।।५९।।

The Intellect being a subtile entity, there is nothing as a solid substance any where; the phenomenal are all unsubstantial rarities, though they appear to us solidified realities.

तज्ज्ञतातज्ज्ञते चेह न सती नाप्यसत्स्थिती।
सत्ये सदसती चैकं काष्ठमौनमतोऽखिलम्।।६०।।

The knowledge of the true verity and that of the unreality, are so blended together; that we must remain in mute silence like a block of wood or stone, to pronounce anything in the affirmative or negative about either.

यद्दृश्यं ब्रह्मतानन्तं तदेव परमं पदम्।
इदं सर्वं परं ब्रह्ममात्रमित्येव संस्थितम्।।६१।।

The visible whole is the infinite Brahma, and this universe displays the majesty of the great god; and all these bodies are the various forms, exhibiting the infinite attributes of the deity.

एवं नामैष चिद्धातुः कचत्येवं यदात्मनि।
यस्येदं कचनं व्योम्नो रूपमप्रतिघं जगत्।।६२।।

In this manner, is the substance of the Divine Intellect displayed in itself; and it is the vacuous spirit of god, that manifests this unsubstantial world in its own vacuity.

सर्गाद्या मृतजीवानां सर्वत्रैवाङ्गुलेङ्गुले।
असंख्याः सन्त्यसंख्यानामदृश्याप्रतिघामिथः।।६३।।

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The number of living beings, since the beginning of creation, is unlimited in every place; and of these there are many, that exist either in their corporeal or incorporeal forms.

अन्योन्यं सिद्धलोकास्ते स्वं यत्र प्राप्य संगताः।
परस्परं न पश्यन्ति मिथः प्रोता अपि स्थिताः।।६४।।

There are other *siddha* and spiritual beings, abiding with their subtile natures and tenuous forms in the Supreme Being; they live in groups in all elements, but never come to see one another of their own kind.

भवत्याकाश एवैषा दृश्यश्रीर्गगनात्मिका।
अनन्यदृष्टा चिद्रूपा स्वप्नवत्स्वात्मद्रष्टृवका।।६५।।

The exuberance of the visible world, being purely of aerial and vacuous form; they are never seen in there true and intellectual light, except when they appear to us in their aerial shapes in our dreams.

एषा हि संपरिज्ञाता तिष्ठत्यपि यथास्थितम्।
भामात्ररूपनिर्वाणा निशान्ताऽ प्रतिभाकृतिः।।६६।।

The world being well known, remains as it does in our inward conception of it, in the form of a hazy mist appearing to our sight at the end of night. (*i.e.* dark and obscure).

शान्ताशेषविशेषात्म यथास्थितमवस्थितम्।
सदसद्वा जगज्जालं परिज्ञानेन शाम्यति।।६७।।

It is a dark and indistinct maze, with nothing distinguishable in it when seen from a distance; it becomes clearer at a nearer view, and by keeping yourself afar you lose sight of it altogether.

यथाब्धिजलबिन्दूनां क्षणरिश्लेषसंगमम्।
चिदणूनां तथा ब्रह्म वारिधौ स्फुरतां मिथः।।६८।।

As the particles of water fly off, and fall again into the sea; so do the atoms of intellect in all living beings, continually rise and subside, in the vast ocean of the Divine Mind. (So does every thing proceed from and recede into the Divine spirit).

स्वप्नवद्भाति सर्गश्रीः सर्गादौ चिन्नभोमयी।
अतः सर्वमिदं ब्रह्म शान्तमित्युपपद्यते।।६९।।

This grandeur of creation is as the crowding throng of our dream, which ire before lay slumbering; in the hollow space of the Divine Mind, therefore know these effusion of the divine Intellect, and as calm and quiet as the unruffled spirit of god. (that ever reposes in its clam felicity).

दृष्टान्यनन्तविभवानि मया जगन्ति
भुक्तानि कार्यपरिणमाविजृम्भितानि।
भ्रान्ता दिशो दश बहूनि युगानि याव-
ज्ज्ञानादृते क्षयमुपैति न दृश्यदोषः।।७०।।

I have seen the infinite glories of creation, and have felt the various results of my deeds to no end; I have wandered in all quarters of the globe for ages; but I found no rest from the toils and troubles of the delusive world, except in the knowledge of my vanities of the world.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ०
अवि० वि० श० विपश्चित्संसारभ्रमवर्णनं
नामैकोनषष्ट्यधिकशततमः सर्गः।।१५९।।

CHAPTER 160

DESCRIPTION OF HEAVEN AND HELL

Argument. The Breaking and Rejoining of the Court and the dissolution of the Ignorance of Bhāsa and his Liberation in Life.

श्रीवाल्मीकिरुवाच

विपश्चिति वदत्येवं तद्वृत्तान्तमवेक्षितुम्।
इव लोकान्तरं भानुः पादैर्दूरायतैर्ययौ।।१।।

Vālmīki related: As *Vipaścit* was going on saying these things, the sun wishing to put an end to his speech, proceed with his rapid strides to enlighten another world.

उदभूत्पूरयन्नाशा दिनपर्यन्तदुन्दुभिः।
तुष्टाभिरिव निर्मुक्तो दिग्भिर्जयजयारवः।।२।।

Loud trumpets gave the alarum of the departing day, and filled the air on all sides with their swelling sound: and all the quarters of heaven seemed to re-echo in their joy, the fanfare of victory.

विपश्चिते दशरथो गृहदारधनादिकम्।
राज्यानुरूपं विभवं प्रोत्तस्थौ कल्पयन्क्रमात्।।३।।

The king Daśaratha gave Vipaścit, many gifts in money, maid- servants and houses; and

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bestowed on him many rich and royal presents worthy of kings, and then rose from his seat.

राजरामवसिष्ठाद्या मिथः कृत्वा विसर्जनम्।
यथाक्रमं पूजनं च प्रययुः स्वास्पदानि ते।।४।।

The king, Rāma and Vasiṣṭha, having taken leave of the assembly, and saluted one another in their proper order, retired to their respective abodes.

स्नात्वा भुक्त्वा निशां नीत्वा प्रभाते पुनराययुः।
तेनैव संनिवेशेन सा सभा संस्थिताऽभवत्।।५।।

Then having bathed and refreshed themselves, they passed the night in ease and repose; then resorted to the assembly in the morning, and were seated in their respective seats.

क्रमान्मुनिरुवाचाथ तां यथाप्रस्तुतां कथाम्।
शशीवामृतमाह्लादमुद्गिरन्मुखदीप्तिभिः।।६।।

The sage Vasiṣṭha then resumed the subject of the last discourse; and spoke his sweet words with such complacence of his countenance, as if the comely moon was shedding her ambrosial beams, from her bright and cooling face.

राजन्नेयमविद्येयमसत्येव सती स्थिता।
नेदृशेनापि यत्नेन निर्णीतैषा विपश्चिता।।७।।

Let me tell you, O king, that Vipaścit has not been able with all his endeavours, to ascertain the true nature of Ignorance; nor is it an error of the mind which makes the unreal appear as real.

अविद्यैवमविज्ञाता चिरानन्तावभासते।
परिज्ञाता तु नास्त्येव मृगतृष्णानदी यथा।।८।।

The nature of Ignorance as long as it is unknown, appears to be eternal and endless; but being understood, it proves to be as null and nothing, as the limpid water in a mirage.

मन्त्रिणस्ते महाबुद्धे भासस्यास्य विपश्चितः।
इतिवृत्तं त्वमित्यस्य स्वयमेव हि दृष्टवान्।।९।।

You have already heard, O wise monarch, the narration of Bhāsa the minister of Vipaścit; and shall now hear of his liberation in his living state.

सदृशोऽयमितस्त्वाभिः कथाभिर्ज्ञाततत्पदः।
अविद्यायां प्रशान्तायां जीवन्मुक्तो भविष्यति।।१०।।

It is likely that he will come to be acquainted with truth from some other source or discourse, and then he will be liberated in his life time; by being freed from his ignorance.

अविद्येति धृता संविद्ब्रह्मणात्मनि सत्तया।
तद्भ्रमेणासदप्यस्याः सद्रूपमिव लक्ष्यते।।११।।

And because this ignorance or Avidyā, is ever accompanied with Intellect of the Lord himself, it is for this very reason, that the unreality is erroneous by taken for the reality itself.

यदा ब्रह्मात्मिकैवेयमविद्या नेतरात्मिका।
तदास्त्येषाऽपरिज्ञाता परिज्ञाता न भिद्यते।।१२।।

If this ignorance-*avidyā*– nescience, be an attribute of god, then it is no other than the very god; and the unknown or the mysterious nature, is not otherwise than the inscrutable nature of god.

अविद्यैवमनन्तेयं नानाप्रसवशालिनी।
जडा हृद्या रसमयी मोहमाधवमञ्जरी।।१३।।

This ignorance is infinity (in the infinity of created things), and is productive of endless shoots like the sprouts of spring, some of which are insipid and others sapid, some are luscious, while others are mellow and inebriating.

अन्तशून्या ग्रन्थिमती श्लक्ष्णा स्वङ्कुरकण्टका।
जडा रसमयी दीर्घा लतेव वनवैणवी।।१४।।

Some growing as thorny plants, all hollow within and hollow without, while others are straight and herbacious as the succulent reeds or sugar-cane.

फलाशङ्का मुधैवातिनिष्फला चित्तहारिणी।
अकालपुष्पमालेव श्रेयसा नाभिनन्दिता।।१५।।

Some of them are unfruitful and unprofitable, and others are attractive of the heart by their untimely blossoming, which is predicative of evil only and no desirable good. (Early blossoms are ominous).

न किंचिद्रूपिणी पीना नानाभुवनपूरिणी।
भूताकुला निरालोका सुदीर्घेव तमोमयी।।१६।।

Avidyā or Nescience has no form nor shape, save that of its shapeless bulk, which fills all worlds; it is a long and broad mass of darkness, and infested by demons and devils (that take in the dark and at night).

केशोण्ड्रकभ्रान्तिरिव विचित्रग्रन्थिवेष्टना।
मिथ्यैव दृश्यमाना खेऽदृश्यमाना न किंचन।।१७।।

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Like false light and phantasm in the open air, and like the linked and twisted motes of light curling about in the sky; do all these visible appears to our view in the clear firmament, and are in reality but fallacies of our vision.

विचित्रवर्णा विगुणा शून्ये च विततावृतिः।
जडस्पन्दोत्पातमयी शक्रचापलतेव खे।।१८।।

The variegated views which are stretched all about the empty air, without any connecting chain or link between them; are as the many coloured rainbows of heaven, which are described by the falling rains and melt into the empty air.

जडकल्लोलबहुला कलुषोल्लासफेनिला।
चक्रावर्ताक्षयमयी प्रावृषीव तरङ्गिणी।।१९।।

The world resembles a rainy river, with all its orbs appearing as the countless waves of water, with the dirty and foaming froths floating over it; and the fearful eddies and whirlpools, resembling the revolving planetary bodies.

अनारतवहच्छून्यजगन्मृगनदीशता।
रजोराशिमयी रूक्षा शवभूरिव दुर्भगा।।२०।।

The world is a vast and dreary desert, ever exhibiting the waters of mirage on its surface; while in reality but a body of dust, and filled with the ashes of dead bodies.

अन्तं प्राप्नोति न यथा चिरं स्वप्नपुरे चरन्।
जाग्रदाख्ये स्वप्नपुरे तथैवास्मिंश्चिरं चरन्।।२१।।

As a man wandering in the fairyland of his dream, finds no terminus of his journey; so have I been roving forever in the land of my waking dream, without finding any end to my travelling.

यानि संकल्पजालानि प्रतिष्ठामागतान्यलम्।
त्यक्तैकदृश्यजालस्थदेहानां दृढचेतसाम्।।२२।।

The web of desires that I have been fondly weaving so long, proved at last to be fragile and frail; hence men of firm minds learn betimes, to abandon their desires for the whole range of visible objects.

स्थितानि तानि चिद्व्योम कोशरत्नान्यसंकटम्।
विमानपुरभूम्यादिरूपेणेत्थं स्थितात्मना।।२३।।

All those objects (ideas) that are contained in the empty space of the Intellect, are as precious germs safely stored in the casket of the mind; and appear by our misconception of them, as visible objects placed in the open space of air.

तान्येव सिद्धसद्मानि व्योम्नि भान्ति परस्परम्।
अदृष्टान्यप्यसंख्यानि सूपलब्धान्यसन्त्यपि।।२४।।

Those worlds are as the celestial cities of the *siddhas*, which are situated in the air and are quite invisible to us; but these that appear to our view, are non-entities, and mere phantoms of our fancy.

सुवर्णमणिमाणिक्यमुक्तावनिमयानि च।
भक्ष्यभोज्यान्नपानाढ्यरसायनसरांसि च।।२५।।

The heavenly abodes of the *siddhas* or godly souls, are feigned as teeming in gold, precious gems and rubies, with rivers yielding pearls and fields of diamonds; they abound with victuals and eatables, and rivers running with limpid and drinkable waters.

मधुमद्यदधिक्षीरघृतकुल्याकुलानि च।
रसायनमयाकारवनितावलितानि च।।२६।।

They are said to abound in honey and wines, in milk and curds, in butter and clarified butter also; there are streams of sweet beverage, and celestials nymphs in groups.

सर्वर्तुपुष्पफलपल्लवपूरवन्ति
लीलाविलोलललनाकुलितालयानि।
संकल्पमात्ररचनेन च सर्वकालं
संपन्नसर्वविभवोत्करसंकुलानि।।२७।।

There fruits and flowers grow in the gardens at all seasons, and heavenly damsels sport in the bowers at all times; and all sorts of gains and enjoyments, readily attends on the immediate desire of every body.

सहस्रचन्द्रबिम्बानि शतसूर्याणि कानिचित्।
सुवर्णामृतवेषाम्बुमयभूतानि कानिचित्।।२८।।

There a hundred suns are shining, on one side, and a thousand moons on another; and some inhabitants are dressed in gold and purple, while others are quaffing their fill of ambrosial draughts.

स्वेच्छातमःप्रकाशानि नित्यानन्दमयानि च।
कानिचिन्नीयमानानि तनुतूललघूनि च।।२९।।

There is a spontaneous darkness in one place, and full sunshine in another, and an everlasting

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joy in some place; and the *siddhas* or perfected spirits are continually wafted as by a breeze, from one of these to another, with their light and ponderous bodies.

क्षणोत्पत्तिविनाशानि कानिचित्कलनावशात्।
अनन्तस्वन्नपानानि निर्जरामरणानि च।।३०।।

Some meet with their birth and death at each moment, while were are others that live to enjoy their everlasting joys of heaven.

विचित्रसंनिवेशानि विचित्रविभवानि च।
सर्वर्तुगुणरम्याणि सर्वकाममयानि च।।३१।।

There are magnificent palaces and great dignities of all sorts; it is fraught with the delights of all seasons, and filled with whatever is desirable to mind, and delectable to the spirit.

तानि संकल्पजालानि किल कल्याणकारतः।
स्थिराणां मनसां भित्तिः कथमेवं भवेत्तु सा।।३२।।

But these desirable blessings, attending upon the pious deeds of virtuous; find no place in the quite minds of the righteous, (which fixed divine felicity alone).

नान्यत्किंचन नामेह ब्रह्ममात्रमयात्मनि।
संभवत्यङ्ग तेनैतदुच्यतामस्तु किंमयम्।।३३।।

There is nothing that is desirable to the soul, which is devoted to the contemplation of Brahma only; say therefore, O ye unholy, of what good are all these blessings, if they do not lead to divine felicity.

सर्गादावेव सर्गादि किंचनापीदमस्ति नो।
कारणाभावतस्तेन जगत्किंमयमस्त्विदम्।।३४।।

If in the beginning there was no creation at all, owing to its want of a creator; say then what is this world, of what it is composed, and how come it to existence.

संकल्प्यन्ते निरन्तानि किल तानि यथा यथा।
चितौ तथा तथा भान्ति केवात्र वद चित्रता।।३५।।

If the world is not the act of causality and nothing in reality, then how does appear to be existent? It is the everlasting will of god, that manifests itself in the manner in the Divine Mind; just as we see the display of our rising thought and wishes in our mind.

इदानीमपि हे साधो त्वमप्यन्येऽपि केऽपि वा।
तीव्रसंवेगसंकल्पनगराण्येवमेव खे।।३६।।

It is even so, O ye simpletons, that you or I or he, come to see our imaginary castles in the air; by the stretch of our imagination, or the liveliness or flight of our fancy.

कुर्वन्त्येकरसाभ्यासाद्यदि नाम यदृच्छया।
तत्तानीदं वपुस्त्यक्त्वा प्राप्नुवन्त्यचिरेण खे।।३७।।

He who has the single object of divine felicity, for his sole pursuit in life; comes to attain the same supreme bliss, after he forsakes his mortal body.

यस्त्विदं कल्पितं च द्वे वस्तुनी अनुवर्तते।
स्वर्गादिवदवाप्नोति प्राप्नोत्येवैकमेकधीः।।३८।।

But whosoever pursues after the two fold objects of heaven and heavenly bliss, by means of his religious rites and sacrifices in this life; acquires both of them afterwards, as the unity of purpose secures one only to one.

सिद्धाः सदा विभान्त्येवं यथान्तःकल्पनावशात्।
नरकादीनि दुःखानि तथैवाभान्ति कल्पनात्।।३९।।

The *siddhas* reign in the said manner, according to the thoughts of their minds; while the unholy are doomed to the torments of hell, owing to the sinful thoughts of their minds.

यद्यत्संवेद्यते किंचित्तत्तथाप्यनुभूयते।
सति वाऽसति देहेऽस्मिन्देह एव मनोमयः।।४०।।

Whatever one thinks upon, he feels the same in himself, as long as he possesses his mortal body; and after he loses his material body, he feels it in his mind, which is but a part of the body.

जीवस्त्यजति यद्भावे एकां देहमयीं धियम्।
तद्भावैकमयीमन्यामाशु तत्रैव पश्यति।।४१।।

When a living person quits one body for another, he carries with him the same mind into the other that he had in the prior one, and sees the same things in its thoughts, which he was accustomed to look upon before.

शुभा संविच्छुभाँल्लोकान्संपश्यत्यशुभाऽशुभान्।
खात्मिका खात्मकानेव चिरं वानुभवत्यपि।।४२।।

A good conscience has all goodly prospects before it, as a vitiated soul meets with ghastly

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aspects on all sides; the airy mind sees only such aerial shapes in its vacuity.

शुद्धा सिद्धपुराण्येव पश्यत्यनुभवत्यपि।
चिदशुद्धानि रूपाणि दुःखानि नरकेष्वति।।४३।।

Pure souls only come to enjoy the sights of these *siddha* cities in the air, but impure spirits are subjected to suffer their torments in hell.

घूर्णत्पाषाणयमलगिरिचक्रकपेषणम्।
तत्रान्धकूपपतनं पुनरुद्धारवर्जितम्।।४४।।

There is a continual rotation of the unwieldy stones of grinding mills, for crushing the vicious souls; and the hurling of wicked into blind wells or dark pits, out of which they can rise no more.

दारुणेनातिशीतेन देहं पाषाणतां गतम्।
भूताङ्गारमयानन्तमरुमार्गास्पदं वपुः।।४५।।

There some bodies are cast amidst the frozen snows, where they are petrified to stones; and many are thrown into the burning coals of devils, or led amidst the burning sands of trackless deserts.

पूताङ्गारमयाम्भोदसरदङ्गारवर्षणम्।
तप्तनाराचनिकरपरुषासारदारुणम्।।४६।।

The clouds dropped down living fire, and the skies poured forth fiery showers; an red-hot bolts and arrows darted down from heaven.

वहत्पाषाणचक्रासिसरिदाकाशसंचरम्।
वक्षोमुक्ताम्बुदाकारकुठाराघातभेदनम्।।४७।।

Stones and disks and swords, were floating on the running stream of the sky; and falling like fragments of clouds upon the breasts of the accurst, and breaking them as with the strokes of felling axes.

तप्तायःपरुषाश्लेषच्छमिच्छमितिमज्जनम्।
बृहत्कटकटाशब्दशस्त्रयन्त्रनिपीडनम्।।४८।।

The hot iron sleets and brimstone, falling with a hissing sound; and weapons were hurled from engines, with a loud tremendous noise.

चक्रवज्रगदाप्रासशूलासिशरवर्षणम्।
शाल्मलीग्रहणं पाशं कुशक्तिशततोदनम्।।४९।।

Missiles and bolts and discs, together with pikes and clubs, and swords and shafts were falling in showers; and traps and tackles and malls and mallets were striking in hundred.

तप्तसैकतसंभारपातपातालमज्जनम्।
दीपच्छन्नानलभयं बृहद्वायसचर्वणम्।।५०।।

There the hot and burning sands, hurried the passengers under the ground; and there burning meteors were falling like torches; while large ravens were devouring the dead bodies around.

निर्निर्गमाकृशाङ्गारमहाङ्गारप्रवेशनम्।
शरशक्तिगदाप्रासभुशुण्डीचक्रवेधनम्।।५१।।

Blazing piles also ingulped the dead, from which they could never get out; while darts and spars and bolts and arrows, were piercing the other bodies all about.

क्षुत्क्षोभपरुषप्रेतव्रातान्योन्याङ्गचर्वणम्।
तालोत्तालातिपरुषशिलातलनिपातनम्।।५२।।

Hunger and dismay and excruciating pains, tormented by turns, the bodies of dead apostates; while others were hurled down from high hills and heights, on rough and hard stones below.

रुधिरामेध्यपङ्काङ्कपूयनद्यादिसंकटम्।
शिलाशस्त्रमयाश्वेभपादपाषाणपेषणम्।।५३।।

Some were weltering in blood, and rolling in pools of dirt, rotten flesh and disgusting pus; and others were crushed under stones and weapons, and beneath the feet of horses and elephants.

श्वभ्राभोलूकलिखितं जनौघमुसलाहतम्।
शिरःकरखुरस्कन्धखण्डोत्कगृध्रमण्डलम्।।५४।।

Hungry vultures and owls, were picking up and tearing the dead bodies, out of caves and places; and their limbs and members, were mangled and scattered all over the ground.

एतस्मात्कुकृतादेतत्फलमित्येव भावनात्
पश्यत्येवं देशदृढादविसंवादिविस्ततः।।५५।।

It is thus that men are prepossessed, with these thoughts of the punishment of their guilt, from the sacred writings; and thereby come to suffer the same, both in their bodies and minds, from their inward impressions of them.

यन्नाम किंचन कदाचन चेतनं खे
भातं न भातमथवा यदपूर्वमेव।
तत्कल्पनाद्भवति तन्मयमेव तद्धि
तस्माच्चिरं च चलतीति यदृच्छयैव।।५६।।

Whatever form or figure, ever appears in the vacuum of the Intellect; or whatsoever is dreamt

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or thought of at anytime; the same holds fast the imagination, and presents itself before the mirror of the mind of its own accord.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० अ० वि० श० स्वर्गनरकोपलम्भवर्णनं नाम षष्ट्यधिकशततमः सर्गः॥१६०॥

CHAPTER 161

EXPLANATION OF NIRVĀṆA

Argument. Manifestations of the self-existent Intellect. Its light guiding to Divine knowledge, and ignorance thereof leading to darkness.

श्रीराम उवाच

यन्मुनिव्याधयोरेतद्वृत्तं नानादशाशतम्।
अन्यकारणकं किं स्यादेतत्किं वा स्वभावजम्॥१॥

Rāma said: Tell me sir, whether these various events incidental to the lives of the hermit and hunter, were owing to any cause, or of their own spontaneity. (*i.e.* whether they were the effects of any cause, or of their spontaneous occurrence as mere dreams and fantasies).

श्रीवसिष्ठ उवाच

ईदृशाः प्रतिभावर्ताः परमात्ममहाम्बुधौ।
अनारतं प्रवर्तन्ते स्वतः स्वात्मनि खात्मकाः॥२॥

Vasiṣṭha replied: This occurrences are as the appearance of eddies, in the vast ocean of the unknown soul (or mind); and are known to be in their continual rotation in the vortex of the soul, of their own accord and in their airy forms.

यथा स्पन्दात्मनो वायोरजस्रं स्पन्दलेखिकाः।
उद्यन्त्येव सतश्चित्त्वाच्चिद्व्योम्नि प्रतिभायुताः॥३॥

As the oscillating particles of air, are ever in motion in the air; so the current of thoughts is continually in action, in the vast vacuity of intellect (or mind).

या यथा स्वाङ्गभूतास्मादुदिता प्रतिभा प्रभा।
तावत्सेह तथैवास्ते न हता यावदन्यया॥४॥

Whatever issues from its source in any shape, retains its original form unless it is converted to and restrained in any other form; so the aerial thoughts of the vacuous mind are always aerial, unless they are drawn in painting or exhibited in another form. (Just so a clod of earth is always the earth, till it is moulded to the form of a pot or any other thing).

नानावयववानेक एवेहावयवी यथा।
चिद्ब्रह्मैकमिदं व्योम तथैवं प्रतिभात्मकम्॥५॥

It is the vacuous essence of the Divine Intellect, that inheres in every form that is exhibited by and derived from it; so it is the substance of the body, that permits through out all its members and limbs; as it is the woody substance of the tree, that is diffused through all the leaves and branches, that shoot forth from it.

(Gloss. The difference consists in the permanence of the permeating principle, and the temporiety of the pervaded growth).

ब्रह्म काश्चित्स्थिराः काश्चिदस्थिराः प्रतिभार्थवत्।
देहावस्था इवात्मस्थाः स्थितमात्मनि खात्मनि॥६॥

Brahma appears to remain permanent in some existence, as in the four elemental forms of earth etc.; while he seems to be transcient and evanescent in others as in the frail bodies of mortal bodies, all of which abide in their aerial state in the vacuous spirit.

स्वात्मनि स्वप्नपुरवद्भानं चिति चमत्कृतिः।
किं सारं किमसारं वा किं सत्किं वाप्यसद्भवेत्॥७॥

All these various objects therefore, being but reflecting of the intellect impressed upon the soul; it is impossible for us to determine which of these is substantial or unsubstantial or real or unreal.

परिज्ञातमिदं यावत्सर्वं चिद्व्योममात्रकम्।
दृश्यं जगद्भवद्बुद्धं न सन्नासत्किमुच्यते॥८॥

All these are altogether unknowable except that we know them as reflexions in the inanity of the Intellect; say ye therefore, that are wholly ignorant of all what you think this visible world to be, whether a reality or unreality.

चिद्व्योममात्रकचनं संसारं सर्वतः शिवे।
आस्थानास्थादि किं तज्ज्ञा यथासंस्थानमास्थित॥९॥

Whatever you behold anywhere in the universe, is but an exhibition in the vacuum of the Divine Intellect; and what avails it to you that know the truth, whether you believe it as such or not. Rely therefore in your belief of it as it is.

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समुद्यन्ति स्वतोऽम्भोधेर्वीचिवत्प्रतिभाकृताः।
स्वात्मिकाः स्वात्मनो देवात्कार्यकारणदृक्तया।।१०।।

There forms of reflexions rise of themselves in the Divine Mind, as the waves and billows exhibit themselves on the surface of the sea; they are the spontaneous offsprings of the Divine Spirit, and are of themselves both their causes as well as effect: (or self caused effects).

स्फारं यत्परमं व्योम्नः स्वसंकल्पस्वसर्गवत्।
तत्तेनैव जगद्बुद्धं कुतः पृथ्व्यादयोऽत्र के।।११।।

It is the display of the transcendent vacuum of the Divine Mind, that passed under the appellation of its will or volition, or its imagination and creation, or the creation of its imagination; hence this world is to be understood under any one of these senses, and not of its being composed of earth and water.

भात्येवमयमाभासो नैव भाति च किंचन।
ब्रह्मण्येव स्थितं ब्रह्म तदविद्याभिधं स्वतः।।१२।।

It is this appearance of the Divine Mind, that appears in this manner and nothing besides; it is the Divine itself that resides in the Divinity, and passes under the title of Avidyā or Ignorance, from our ignorance of its nature.

घनता चिद्घनेनेह चिद्व्योमैवाखिलं जगत्।
इत्येव परमो बोध एतत्प्रौढिस्तु मुक्तता।।१३।।

There is no material grossness in the integrity of the Divine Intellect; which is purely vacuous and immaterial; and composes the world universe, this is transcendental knowledge, and its perfection is liberation.

चिद्व्योमशून्यतारूपमात्रमाभास आततः।
इदमप्रतिघं शान्तं जगदित्येव भासते।।१४।।

It is the reflexion of the vacuous Intellect, which spreads over the whole universe; it is rare and uncompressed, and ever calm and quiet, and passes by the name of the world.

ध्यायिनः क्षीणदेहस्य ध्याने दृक्त्वे क्षणं स्थिते।
चिन्मात्रव्यतिरेकेण शक्तत्वं स्यात्किमुच्यताम्।।१५।।

The meditative man whose eye-sight is fixed in his musing, whose body is emaciated in devotion, and whose mind is abstracted from the concrete, and is absorbed in intellect, is only capable of seeing the Intellectual world.

चिद्धातुव्योमभागो यो भाति यत्र यथा यथा।
तथा तथा स तत्रास्ते यावदित्थं स्वभावतः।।१६।।

Whatever the vacuous essence of the intellect, exhibits in any form at any place; the same appears to be present there of its own nature.

अविचारवतो दृश्यभ्रान्तिर्गगनमय्यपि।
जातितैमिरिकद्वीन्दुदोषवन्नोपशाम्यति।।१७।।

The unthinking man and unreasonable soul, sees only erroneous sights in the midst of skies; as one who is dim-sighted and purblind the birth, does not cease from seeing the double moon in the sky.

यदिदं दृश्यते किंचित्तद्ब्रह्मैव निरामयम्।
चिदाकाशमनाद्यन्तं तत्कथं किं प्रशाम्यति।।१८।।

Whatever is seen anywhere, is no other than the unpolluted Brahma himself; and the vacuous sphere of the Intellect being forever clear and transparent, is never sullied by any foulness (of gross matter).

स्वमसन्त्यजतो रूपं स्वच्छसंवेदनात्मकम्।
स्वप्नवत्कचनं स्वस्य यन्नाम तदिदं जगत्।।१९।।

The intellect without forsaking its pure form of self- consciousness, exhibits varieties of gross objects in the form of dreams within itself. So also is our consciousness of the world, in the manner of our dreams.

शास्त्रार्थैस्तीक्ष्णया बुद्ध्या मिथो यन्न विकल्पनैः।
कृत्वा सुप्तभिवात्मानं किंचिद्बुद्धेन बोध्यते।।२०।।

By comparing the dicta of the śāstras with one another, and weighing them well with acute judgement, one will find his rest in himself; but the man of shallow understanding will not find it so.

रूढा येयमविद्येति संविदव्यभिचारिणी।
भवतां ननु नास्त्येव सा सरित्स्विव पांसुभूः।।२१।।

The ignorance which floats upon the sea of your understanding, does no contaminate my mind, in the manner of dirt polluting a pure and clear stream.

यथा स्वप्नेऽवनिर्नास्ति स्वानुभूतापि कुत्रचित्।
तथेयं दृश्यता नास्ति स्वानुभूताप्यसन्मयी।।२२।।

As there is neither the earth nor any earthly thing, to be meet with in our sleep, though we

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are conscious of them in our dream; so also the phenomenal world has no real existence, though we are conscious of it in our waking.

चिद्व्योममात्रमेवार्थाऽनलवद्भासते यथा।
स्वप्ने तथैव जाग्रत्त्वेऽनलं स्वस्यैव लक्ष्यते।।२३।।

As the clearness of the Intellect, like sunlight or flaming fire, shows us many things in our sleeping dreams, so does its light exhibit the visible to our view in our waking dreams also by day.

इदं जाग्रदयं स्वप्न इति नास्त्येव भिन्नता।
सत्ये वस्तुनि निःशेषसमयोर्यानुभूतितः।।२४।।

There is no difference between the two states of dreaming and waking, they are both of the same nature, and the difference lies in the modes of our apprehension of them.

नैतदेवमिति स्वप्नबोधात्प्रत्ययो यथा।
मृत्वामुत्र प्रबुद्धस्य जाग्रति प्रत्ययस्तथा।।२५।।

The waking man never apprehends his waking state to be a dream; but the dead man that rises again to life in the next world, thinks his past life to have been but a statue of dreaming.

कालमल्पमनल्पं च स्वप्नजाग्रदितीह धीः।
वर्तमानानुभवनसाम्यात्तुल्ये तयोर्द्वयोः।।२६।।

The shortness and length of time, occupied by the two states of dreaming and waking, is generally considered to constitute-the difference between them; but during the time of their presence, they are both considered alike the other (*i.e.* the dreaming man thinks himself as waking).

बाह्ये तदेवमित्यादिगुणसाम्यादशेषतः।
न जाग्रत्स्वप्नयोर्ज्यायानेकोऽपि यमयोरिव।।२७।।

The sleeping and waking dreams, bearing alike the same quality of presenting false objects to view, are necessarily of the same nature; and their is no difference whatever in their outward features, as there is neither elder and younger of two twin brothers. (Dreaming and waking are twin brothers, like sleep and death neither of which is more or less).

यदेव जाग्रत्स्वप्नोऽयः स्वप्नो जाग्रदेव तत्।
नैतदेवं किलेत्यस्ति धीः कालेनोभयोरपि।।२८।।

Whatever is the waking dream, just so is the waking in dream also; neither of which leaves anything-being, behind the two states of waking and dreaming. (They presents many things when present, but leave nothing lasting in their absence or when they are past and gone).

आजीवितान्तं स्वप्नानां शतान्यनियतं यथा।
अनिर्वाणमहाबोधे तथा जाग्रच्छतान्यपि।।२९।।

As we know the inconstancy of hundreds of dreams, all along the length of our life time; so the unredeemed and unenlightened soul, sees hundreds of waking states, (in its repeated transmigrations of life *i.e.* in this living world).

उत्पन्नध्वंसिनः स्वप्नाः स्मर्यन्ते बहवो यथा।
तथैव बुद्धैः स्मर्यन्ते सिद्धैर्जन्मशतान्यपि।।३०।।

As the living mortals may well recollect the very many sleeping dreams, they have seen throughout their lives; so the immortalized souls of *siddhas* well remember, the number of waking dreams which they had seen, in their past transmigrations in different bodies.

एवं समस्तसाधर्म्ये समस्तानुभवात्मनि।
कचति स्वप्नवज्जाग्रज्जाग्रद्वत्स्वप्नवेदनम्।।३१।।

Thus our waking is equipollent with our dreaming, and our dreams are equivalent with waking, in their correlation with one another in like quality, and our perception of both alike.

यथा दृश्यं जगच्चेति नित्यमेकार्थतां गतौ।
उभौ शब्दौ तथैवैतज्जाग्रत्स्वप्नात्मकौ स्मृतौ।।३२।।

As the word worlds and phenomenal, are significant of the one and same meaning; so the terms dreaming and waking are homonymous, and interchangeable to one another-*mutatis mutandis*.

एवं स्वप्नपुरं स्फारं यथा व्योमैव चिन्मयम्।
तथैवेदं जगदतः कवाविद्या दृश्यते कुतः।।३३।।

As the fairy-land in a dream, is as clear as the open space of the Intellect; so is this world an inane void and blank, and without the grossness of *avidyā*, which ignorance imputes to it. (Ignorance views the fair ideal world as a foul material one).

तदेवाकाशमात्रात्म यद्यविद्येति कथ्यते।
तद्यदास्ते तदेवाहं बन्धः स्वकलनात्मकः।।३४।।

The world is a vacuous substance, and

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represented as a gross stuff by ignorance; so I am as free as air and any airy thing in the world, and it is my imagination only, that binds me to my grossness.

तन्मैवं क्रियतामेतदबन्धस्यैव बन्धनम्।
कान्यता अमलव्योम्नश्चिन्मयस्य निराकृतेः।।३५।।

Therefore do not confine your free and unconfined nature, in the bondage of gross matter; and never change the pure vacuum of your person to a material stuff, nor disfigure your formless and intellectual self in a gross and finite form.

चिन्मयाकाशकचने क्वास्मिन्किल निराकृतेः।
दृश्यनामन्यविद्याख्ये बन्धो मोक्षोऽथवा कुतः।।३६।।

There can be no bondage nor liberation, of aught whatever in this visible world of our ignorance or *avidyā*; because all things herein are mere reflexions of the formless void of the Divine Intellect.

नाविद्या विद्यते नाम बन्धो बन्धो न कस्यचित्।
मोक्षो न कस्यचिन्मोक्षश्चास्तिनास्तीति नास्त्यलम्।।

Here there is no display of ignorance, nor any misconceptions of ours of any thing; there is neither any bondage nor release of aught whatever, and nothing that is either existent or in- existent; (since all are but reflexions of Divine Intellect).

नास्त्येव विद्याऽविद्या वा चिदेवेयं कचत्यजा।
ख एव खाकृतिः स्वप्न इव सर्गस्वदेहिनी।।३८।।

There is nescience, nor knowing of anything here by us; because it is the uncreated Intellect alone, that manifests itself in this manner; it reflects all forms in itself, as if they are all its dreams or creations.

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः।
तज्जाग्रत्स्वप्नदृश्यस्य रूपमित्येव निश्चयः।।३९।।

As a man passing from one place to another, has his mind kept in abeyance in the interim; so should we keep our minds quiet and still betwixt our sight of the visible and our dreams. (In action of the mind is reckoned as *nirvāṇa*).

सबाह्याभ्यन्तरे दृश्ये शान्तनिद्रस्य यद्वपुः।
एकस्य निशि तद्रूपं जाग्रत्स्वप्नदृशामिह।।४०।।

As one has his body and mind, quite quiet and calm in his sleep at night; and in the respite of his sights and thoughts, in the states of his waking and dreaming; this very state of insensibility is called *nirvāṇa* of the *yogī*.

विद्धि तद्रूपमेवेदं भेदवेदनमित्यपि।
चित्यन्तमागतः कोऽन्यो नाम स्याद्भेदवेदने।।४१।।

Know our knowledge of the difference of objects, (as the one is immaterial and the other material), is equally untrue as that of our waking and dreaming states; because it is impossible for us to conceive any other thing as matter, to consist in the immaterial Intellect.

चिद्व्योमैवाभेदबुद्धिश्चिद्व्योमैव च भेद धीः।
द्वैताद्वैते चैकमेव तथा शान्तमखण्डितम्।।४२।।

Our knowledge of identity and diversity, proceed however from the same vacuous intellect; which combines the unity and duality also, in unbroken union or harmony in itself.

सदंशो बोधतद्ग्राह्यमय एव यथा तथा।
दृष्टा य एव दृश्यं तद्वैतवेदनमेककम्।।४३।।

Knowing all as parts of undivided whole all these are the same whatever they appear to be; hence the visible however diversified they may appear, are all one and the same principle.

तद्ब्रह्म खं विदुर्द्वैतमद्वैताद्वैतमेव च।
सर्ग एव परं ब्रह्म द्वैतमद्वैतमेव सत्।।४४।।

Hence the ethereal sphere of Brahma, contains all in itself; and who as an aerial point concentrates all in it; and the creation is the unity of Brahma, together with all its varieties.

नेति नेति विनिर्णीय सर्वतोऽभिभवत्यपि।
पश्चात्त्यक्त्वा चिदाकाशे शिलां कृत्वास्यतामिह।।४५

Knowing all things as full of god, you must however reject them all (as mere reflexions of the Deity); and rest yourself at last in the vacuous Intellect, as the great rock of your refuge.

यथाक्रमं सुभग यथास्थितस्थिति
यथोदयं व्रज पिब भुंक्ष्व भोजय।
अभीप्सितं गतमननो निरिङ्गनः।
सुचिन्मये परमपदोपलो भवान्।।४६।।

Now, O fortunate Rāma, remain to act in conformity with the rules of your order, and laws

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of society and the statues of your position and dignity; continue to go on, eat and drink and rest in your usual course, rely in your desired object, and ever recline in the glorious and holy lord of your intellect, and the supreme God of all.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये निर्वा० उ० निर्वाणवर्णनं नामैकषष्ट्यधिकशततमः सर्गः॥१६१॥

CHAPTER 162

ANNIHILATION OF IGNORANCE

Argument. Here Duality is reduced to the unity of Brahma; and good counsels given for subversion of ignorance.

श्रीवसिष्ठ उवाच

चिद्व्योमार्थतयार्थानां यथास्थितमिदं जगत्।
सरूपालोकमननमपि चिद्व्योम केवलम्॥१॥

Vasiṣṭha continued: All objects being convertible to the conceptions of the vacuous intellect, the whole universe is supposed to have its seat in the hollow mind; and therefore both the outward sights of things, as also the inward thoughts of their forms, are all but ideal images in the empty mind.

स्वप्नचित्पुररूपत्वादन्यद्यस्मान्न विद्यते।
जगत्तस्मान्नभः शान्तं नेह नानास्ति किंचन॥२॥

The world being but a dream, and of the form of an ideal city in the mind, has nothing substantial in it; and is therefore a quiet vacuity in itself, without having anything of any kind, or any diversity whatsoever contained therein.

चिदाभानमनानैव नानेव परिलक्ष्यते।
अनात्मैवात्मनात्मानं स्वप्नाकाशपुरेष्विव॥३॥

It is the uniform display of the Intellect, appearing as multiform unto us; and this variety though unsubjective to the soul, is looked upon by it within itself, as we view the fairy land of our dream, rising from ourselves. (Query:—Whether our dreams are subjective or objective to us)?

सर्गादाविव चिद्व्योम स्वप्नाकाशपुरं जगत्।
आभातमेवासत्यं च नूनं सत्यमिव स्थितम्॥४॥

In the beginning this world appeared, as the aerial castle of a dream in the vacuum of the Intellect; it was a mere reflexion of the Divine Mind, and though it was of the form of a false shadow, remained as substantive to the supreme spirit.

तज्ज्ञाज्ञातो न मूर्खाणामज्ञाज्ञातो न तद्विदाम्।
विद्यते सर्गशब्दार्थः सत्यासत्यमयात्मकः॥५॥

The knowing theosophist well knows this mystery, which is mysterious to the unknowing ignorant; because the word creation bears the sense of both the reality as well as unreality in it.

तज्ज्ञाज्ञयोस्तयोरन्तः प्रतिपत्तौ तु यत्स्थितम्।
न बोद्धुं न च वक्तुं ते जानीतस्तौ परस्परम्॥६॥

The knowing spiritualist as well as the unkowing agonist, both acknowledge the reality of creation; but they can neither understand how it exists, nor communicate to one another their right conception of it.

स्वबुद्धौ स्वर्गशब्दार्थो मिथोन्तस्तत्किलानयोः।
स्थैर्यास्थैर्ये जाग्रतो द्वे अक्षीबक्षीवयोरिव॥७॥

They both know the meaning, of the word creation in their minds; the one have the sense of its sedateness ever wakeful in their minds, (from their spiritual view of it); and the other having the sense of its unsteadiness always waking in them, (from their sight of the changeful scenes of the outer world); so they resemble the sober and drunken men, that view the world in its steady and shaking states.

द्रवस्थितिमिता यद्वत्सरिद्वारिणि वीचयः।
चितौ स्थितिमितास्तद्वच्चेतनात्सर्गवीचयः॥८॥

As the liquid waters in a river, rise incessantly in restless waves; so the rolling worlds, push forward into being, in the vast expanse of the Divine Mind.

चिद्रूपं यन्न किंचित्तदिदं किंचिदवस्थितम्।
भाति दृश्यमिवादृश्यमपि स्वप्नपुरेष्विव॥९॥

These creations which are not of the nature of the intellect, have yet their sits in the Intellect, like the thoughts that rise and fall in it; and these though they are invisible in their nature, appear as visible things, like the fair objects and fairy cities in our dream.

चिच्छायेयं प्रकचति जगदित्यभिशब्दिता।
नन्वमूर्तैव मूर्तेव द्रव्यच्छायेव वै तता॥१०॥

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It is spreading shadow of the divine Intellect, which pass under the name of the world; and this formless in itself, appears as having a form, like the shadow of anything else.

कायमात्रकमेवेदं भ्रान्तिमात्रमसन्मयम्।
पिशाचविभ्रमालोकप्रायमायासनं दृढम्।।११।।

It is a gross error, to take the unsubstantial shadow for a substantial body; as it is a gross error to suppose the empty shadow of a ghost as an embodied being.

मनोराज्यमिवासत्यं लोलं लम्बाम्बुबिन्दुवत्।
द्वाभ्यामित्यनुभूतिभ्यां यदसत्तत्र कात्मता।।१२।।

The world is as unreal as an imaginary city, and as false as a string of rain drops; why then do you rely in an unreality, which is palpable from the testimonies, of both the ignorant and knowing men.

विदार्य दारुरववत्तरङ्गानिलशब्दवत्।
खे शब्दाः पवनस्फोटा भान्त्यर्था वासनोदयाः।।१३।।

The words then that are used to express this thing and that, are mere empty sounds, as those emitted by a splitting block of wood or a bamboo; or those heard in the dashing of waves or blowing of winds; it is the current air which conveys the empty sound into the open vacuum of the sky, but they are all unreal and meaningless, and bear but a conventional sense, with which it has no connection whatsoever.

सर्गादितः स्वपरिभा कचति स्वप्नशैलवत्।
वस्तुतस्तु न शब्दोस्ति नार्थोऽस्ति न च दृश्यता।।१४।।

It is light of the lord that reflects itself in his creation, and the reflexion of his *fiat* that reverberates through the whole; while in reality there is neither any sound nor substance; that is to be heard or seen in the universe, (except the voice and the sight of the Lord).

यदिदं चास्ति चाभाति तत्सर्वं परमार्थसत्।
अन्यादृक्कारणाभावात्सर्गादावेव नोदितम्।।१५।।

Whatever shines or exists herein, is the transcendent reality of the Lord; otherwise there is nothing that could appear at first without its cause: (all being but parts of the one undivided whole-topan).

निरस्तशब्दभेदार्थमनिरस्ताखिलार्थकम्।
शाम्यामि परिनिर्वामि व्योमैवास्मीति बुद्ध्यताम्।।१६

Therefore from (your knowledge of) the distinctions of words and things; know the one as all in all, and remain as quiet and clam as the indefinite and infinite void itself.

त्यज्यतामात्मविश्रान्त्या शुद्धबोधैरूपया।
जीवेऽजवं जवीभावस्त्वसदुत्थित आत्मना।।१७।।

Forsake the fickleness of your mind, by means of the clam repose of your soul; the purity of your understanding, and by an even tenor of your disposition; because an inconstant soul is troublesome in life.

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः।
आत्मात्मना न चेत्त्रातस्तदुपायोऽस्ति नेतरः।।१८।।

It is one's self that is a friend or enemy to himself, and if one will not try to guard and save himself by his own self, there is no other to do so for him. (He who is no friend to himself, is his own enemy himself).

तर तारुण्यमस्तीदं यावत्ते तावदम्बुधेः।
ननु संसारनाम्नोऽस्माद्बुद्ध्या नावा विशुद्धया।।१९।।

Get over the ocean of the world while you are young, and make your good understanding the ferry boat, to bear your body safely to the other shore.

अद्यैव कुरु यच्छ्रेयो वृद्धः सन्किं करिष्यसि।
स्वगात्राण्यपि भाराय भवन्ति हि विपर्यये।।२०।।

Do what is good for you today, and why differ till tomorrow; you can do nothing in old-age, when your body becomes a burden to yourself.

शैशवं वार्धकं ज्ञेयं तिर्यक्त्वं मृतिरेव च।
तारुण्यमेव जीवस्य जीवितं तद्विवेकि चेत्।।२१।।

Know your as old-age, (if it is fraught with learning); and account decrepitude as death itself in your lifetime. Youth is verily the life of the living, provided it is fraught with learning.

संसारमिममासाद्य विद्युत्संपातचञ्चलम्।
सच्छास्त्रसाधुसंपर्कैः कर्दमात्सारमुद्धरेत्।।२२।।

Having obtained your life in this living world, which is as transient as the fleeting lightning; you must try to derive the essence from this dirty earth, by availing yourself of the benefit of good *śāstras* and the company of the wise.

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अहो बत नराः क्रूरा गतिः कैषां भविष्यति।
कुर्वन्ति कर्दमोन्मग्ने नात्मन्यपि निजोदयम्।।२३।।

Woe to the ignorant! that will not seek their salvation in life; that are sinking in the pits of mud and mire; and never striving to left themselves above them.

यतामृन्मयवेतालसभा ग्राम्यस्य भङ्गदा।
यथा भूतार्थविज्ञानान्मृन्मय्येव न भङ्गदा।।२४।।

As the ignorant rustic is afraid at the sight of the earthen images of ghosts, and bends down to them; which those that are acquainted with the meaning of the word ghost never do.

तथा ब्रह्ममयी दृश्यलक्ष्मीरज्ञस्य भङ्गदा।
यथा भूतार्थविज्ञाने ब्रह्मैवास्ते न भङ्गदा।।२५।।

So those that see god in an idol or in his visible creation, is misled to think it his god and adore it as such; but those that know the true meaning of the term, never pay their adoration to any visible object.

शाम्यत्यशान्तमेवेदं स्थितमेव विलीयते।
दृश्यं तन्नपरिज्ञानाद्दृश्यमानं न दृश्यते।।२६।।

As things is motion come to rest afterwards, and the visible disappear from the sight of the learned, who are acquainted with their true meaning. (The world recedes, and the light of god opens to their view).

स्फुटानुभवन्स्यापि स्वप्नकाले निजे यथा।
परिज्ञानादसत्यत्वमेव सत्यपदं गता।।२७।।

As the sights in a dream, seeming to be true in the state of dreaming, disperse at last upon waking, and upon the knowledge of their unreal nature.

तथानुभूयमानापि सर्गसंवेदनाम्बरे।
चिन्मये तत्त्वविज्ञानाच्छून्यतैवावशिष्यते।।२८।।

So does this world, which is conceived as something existing in the vacuum of the understanding; melts at last into empty air and nothing, upon our knowledge of its intellectual nature.

जातिज्वरज्वलितजीवितजङ्गलेषु
जीर्णानि वातहरिणाहरणक्रमेण।
माद्यन्मनःपवनपातयुतान्यमूनि
जित्वेन्द्रियाणि जयमेहि जहीहि जन्म।।२९।।

This living world is as a wilderness, burning with the conflagration of various evils attendant on life; and here we are exposed as weak antelopes, living upon our precarious sustenances; and here we are governed by our ungovernable minds and restless passions and senses of our bodies; all these require to be subdued in order to obtain our liberation from repeated births and deaths.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये नि० उ०
अविद्यानिरसनो नाम द्विषष्ट्यधिकशततमः सर्गः।।१६२।।

CHAPTER 163

MEANS AND MANNER OF GOVERNING THE SENSES AND SENSIBLE ORGANS

Argument. Government of the senses and fixedness of the Mind, and the study of yoga śāstras.

श्रीराम उवाच

विनेन्द्रियजयेनेदं नाज्ञत्वमुपशाम्यति।
तदिन्द्रियाणि जीयन्ते कथं कथय मे मुने।।१।।

Rāma rejoined: I know sir, all knowledge to be in vain and useless, without proper government of ourselves and senses; tell me therefore how these may be kept under control, in order to give us the true knowledge of things unbiased by the senses.

वसिष्ठ उवाच

न च प्रभूतभोगेषु न पुंस्त्वे न च जीविते।
न चेन्द्रियजयोन्मुक्तौ दीपस्तनुदृशो यथा।।२।।

Vasiṣṭha replied: Addictedness to enjoyments and display of manhood, and devotedness to the acquisition of the means of life or wealth; are preventives of self-control and liberation of one's self, as blindness is an obstruction to one's sight of a light.

तदिन्द्रियजये युक्तिमिमामविकलां शृणु।
सिद्धिमेति स्वयत्नेन सुखेन तनुरेतया।।३।।

Then listen to this least advice of mine as the shortest and best means, for the government of yourself and your senses; and this is sure to lead to one to his successfulness, by his own endeavour and with no toil or trouble.

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चिन्मात्रं पुरुषं विद्धि चेतनाज्जीवनामकम्।
यच्चेतसि स जीवोऽन्तस्तन्मयो भवति क्षणात्।।४।।

Know the intellect as the man that mans you, and its power of intellection which makes you a living man; and whatever the living soul thinks of within itself, it verily becomes the very same. (but the ignorant man becomes effeminate).

संवित्प्रयत्नसंबोधनिशिताङ्कुशकर्षणैः।
मनोमतङ्गजं मत्तं जित्वा जयति नान्यथा।।५।।

Let the strength of your consciousness, ply the pointed goad of your acute good sense; and you will doubtless subdue your ungovernable elephantine mind, and come off victorious shortly at last.

चित्तमिन्द्रियसेनाया नायकं तज्जयाज्जयः।
उपानद्गुढपादस्य ननु चर्मावृतैव भूः।।६।।

The mind is the captain of the army of your bodily and mental senses; subdue therefore this leading mind, and you will conquer the whole host of your senses. Just so does a man walking on boots, tread over the thorns lying by his way.

संविदं संविदाकाशे संरोप्य हृदि तिष्ठतः।
स्वयमेव मनः शाम्येन्नीहारः इव शारदः।।७।।

[In order therefore to subdue your mind], you must settle yourself-consciousness in your consciousness of the omnipresent vacuum of the Divine soul, and rest yourself quiet in the recess of your heart; and then your mind will sit quiet of itself, as the snows of winter settle down of themselves in autumn.

स्वसंविद्यत्नसंरोधाद्यथा चेतः प्रशाम्यति।
न तथाङ्ग तपस्तीर्थविद्यायज्ञक्रियागणैः।।८।।

Thus by stopping the action of your consciousness, you will also shut up your mind, and put a stop to the operation of all its faculties; as you can never been able to do by means of all your devotion and austerities, your pilgrimages, your knowledge and sacrifice, and all other ceremonies and acts and duties.

यच्च संवेद्यते किंचित्तत्तत्संविदि संविदा।
नूनं विस्मार्यते यत्नाद्भोगानामिति तज्जयः।।९।।

Whatever comes to occur in the consciousness, the same must be forgot or buried in the consciousness of the great God alone; and so the forgetfulness of all enjoyments and their objects, amounts to our victory over them. (The way to overcome the pleasures of life, is to bury their remembrance in oblivion).

स्वसंवेदनयत्नेन विषयामिषतोऽनिशम्।
किंचित्संरोधिता संवित्तत्प्राप्तं वैबुधं पदम्।।१०।।

We must try by all means, to shut out the objects of sense from our consciousness; and this state of our unconsciousness of them, is tantamount to the state of godliness or heavenly bliss.

स्वधर्मव्यवहारेण यदायाति तदेव मे।
रोचते नान्यदित्येव पदे वज्रदृढीभव।।११।।

Again the contentment which arises, from our acting in conformity with the rules of our order, is another cause of preserving the steadiness of the mind; therefore remain firm in the practice of your particular duties, and seek no happiness besides.

संवित्प्रवृत्तिमर्थेषु विरुद्धेषु विवर्जयन्।
अर्जयञ्छमसंतोषौ यः स्थितः स जितेन्द्रियः।।१२।।

He who relinquishes his inclination, towards the attainment of what is unlawful for him; and remains content with earning his lawful gains, is verily said to be a man of subdued appetites, and one who has governed.

संविद्रसिकतास्वन्तस्तथा नीरसतासु च।
यस्य नोद्वेगमायाति मनस्तस्योपशाम्यति।।१३।।

He who is pleased with his inward and conscious gratification, and is not grieved at the unpleasant things all about him, is said to have well governed and benumbed his mind.

संवित्प्रयत्नसंरोधान्मनः स्वायनमुज्झति।
चेतश्चपलतोन्मुक्तं विवेकमनुधावति।।१४।।

By suspension of the action of consciousness, the mind too comes to forget and forsake its activity, and the sensations also being relaxed from their restlessness, pursue their discrimination and judgement.

विवेकवानुदारात्मा विजितेन्द्रिय उच्यते।
वासनावीचिवेगेन भवाब्धौ न स मुह्यते।।१५।।

The discriminative and judging soul, becomes ennobled and magnanimous, and keeps its command over the feelings and senses; and is

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not impelled by the waves of its desires, to be tossed about on the surface of the wide ocean of this world.

साधुसंपर्कसच्छास्त्रसमालोकनतोऽनिशम्।
जितेन्द्रियो यथावस्तु जगत्सत्यं प्रपश्यति।।१६।।

The man of well governed senses comes, by his association with the wise, and his constant study of religious works, to know all things in the world in their true light.

सत्यावलोकनाच्छान्तिमेति संसारसंभ्रमः।
मराविव जलज्ञानं मिथ्यापतनदुःखदम्।।१७।।

All worldly errors are dispelled by the light of truth; or else one must fall into the pit of misery, by his mistake of falsehood for truth; as the ignorant traveller is engulfed in the dreary sands, by his mistake of the mirage for water.

अचेत्यमेव चिन्मात्रमिदं जगदिति स्थितम्।
इत्येव सत्यबोधस्य बन्धमोक्षदृशौ कुतः।।१८।।

Knowing this world as the unknowable intellect itself, that is the knowledge of the material world as the immaterial mind of God; is the true light in which the cosmos is viewed by the wise, who have neither the fear of their falling into the snare of error, nor require their release from it.

अनाकारं यथा वारि क्षीणं वहति नो पुनः।
अकारणं तथा दृश्यं ज्ञानच्छिन्नं न रोहति।।१९।।

As the dried up waters of a river, are seen no more to glide even slightly in their course; so the formless phenomenal of the world, never appear in the sight of the wise, nor leave their slightest vestiges behind in their mind.

वेदनं व्योममात्रं त्वमहमित्यादिरूपधृक्।
वर्जयित्वैतदन्यत्स्यादहमित्यादिकं जगत्।।२०।।

The knowledge of the world as an infinite void, and freed from the erroneous individualities of myself and yourself; leads to the knowledge of a supreme-self, which is apart from all, and the only ego that fills the whole.

अविद्यामात्रमेवेदमहमित्यादिकं जगत्।
चिद्व्योम्येव स्थितं शान्तं शून्यमात्रशरीरकम्।।२१।।

All this conception of our subjective egoism and the objective world, are but errors of our brain proceeding from ignorance; they are all situated in the void of Intellect, and are void of themselves; and all bodies are but empty shadows in air, and as quiet as quietus or nullity itself.

इदं चिद्व्योम्नि चिच्छाया जगदित्येव भासते।
शून्यशून्यैव चिच्चासौ शून्या चेत्येव निश्चयः।।२२।।

This world appears as a shadow of the Intellect, in the vacuity of the very Intellect; it is a void amidst the void of the Intellect, which is certainly a void itself.

स्वप्नदर्शनदृष्टान्तः केन नामात्र खण्ड्यते।
असन्मयोऽनुभूतश्च स्वानुभूतोऽप्यसन्मयः।।२३।।

No body can deny its similitude, to the shadowy sight in a dream; it is an unreal notion, and as unsubstantial as all notions can be, and as the notion of a void is void itself.

सोऽङ्ग संवित्तिमात्रात्मा यद्यद्राज्यं महीयते।
नकर्तृकर्मकरणं रूपं तद्वज्जगच्चितेः।।२४।।

This dream is no other than our consciousness of it, and the airy realms that it presents to our view for the time; so does the Intellect show us the sight of the world, without any action or passion or instrumentality of itself.

अकर्तृकर्मकरणमहं चिद्घनमात्रकम्।
जगच्चेदमनिर्देश्यं स्वसंवेदनलक्षणम्।।२५।।

So I am of the substance of the very Intellect, which is without its activity, passivity and instrumentality; and the world being unassignable to any causality or instrumentality, subsists only in our simple conception of it.

यथा स्वप्नेषु मरणमनुभूतं न विद्यते।
मरौ जलेच्छाऽ विद्येयं विद्यमाना न विद्यते।।२६।।

As the conception of one's death in a dream is no reality at all; and the sight of water in the mirage, is a visual deception only; (so the sight of the world appearing to view is no real existence or entity at all).

चिद्व्योम्ना काचकच्यं स्वं सर्गादौ व्योम्नि चेतितम्।
जगदित्येव निर्मूलं काकतालीयवत्स्वयम्।।२७।।

The vacuous intellect reflects its thoughts at first, in the clear mirror of its vacuity (or concavity); which is a mere hap-hazard of chance, and has no firm base or support (nor any form or figure of itself).

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निर्मूलमेव भातीदमभातमपि भातवत्।
तस्माद्यद्भासुरमिदं तत्तदेव पदं विदुः।।२८।।

The world appears as fixed and firm, without its foundation anywhere; and seems to be shining brightly, with its dark-some opacity; know then this fixity and this brightness of it, to be the diuturnity and glory of the eternal and glorious god.

जीवादिकचनं त्वत्र यद्भातीदं तदेव तत्।
शून्यतैव भवेद्व्योम वार्येवावर्तवृत्तयः।।२९।।

The vivacity of living beings, displays the spirit of the ever living God; the air is his vacuity, and the running waters, show the vortegenous current of the eternal soul.

यथावयविनो रूपमेकं सावयवं भवेत्।
एकं जीवाद्यवयवं ब्रह्मानवयवं तथा।।३०।।

As every member of the body is constituent part of the whole frame; so all the various parts of animated and inanimate nature constitute the entirety of the one cosmical deity. (These are but parts of one undivided whole, whose body nature is and God the soul. Pope).

आभासमात्रं दृश्यात्म चिन्मात्रं शान्तमव्ययम्।
स्थितमास्थाः किमेतस्मिन्स्वभावे स्वे विचार्यते।।३१।।

As the crystal mirror shows the shade of everything in itself, so does the transparency of Divine soul, exhibit the reflexions of all things in it; the silent soul is as quiet as the mute crystal, but shows the varying scenes of nature, as interminably as a clear mirror reflects everything.

नाद्यन्तमन्तःकलनाः काश्चित्सन्ति परे पदे।
तद्रूपमेवाविद्येयं नाविद्या त्विह विद्यते।।३२।।

There is no beginning or end of the supreme being, (nor of his acts and attributes, which are displayed in nature); it is the intermediate of the two that is dimly seen by us, the rest is all enveloped in ignorance, though there is no ignorance in the Omniscient.

जीवः स्वप्नाद्विशञ्जाग्रज्जाग्रतः स्वप्नमाविशन्।
प्रबुद्धो वास्त्वबुद्धो वाप्येकरूपतया स्थितः।।३३।।

The living soul wakes from its sleeping dream, to fall back to its waking dream again; and thus it continues forever in its dreaming whether waking or sleeping which are both alike to it.

स्थिते सुषुप्ततुर्ये द्वे सदा स्वप्नेऽथ जाग्रति।
जाग्रत्स्वप्नावेकमेव तुर्यं वेत्ति तु बुद्धधीः।।३४।।

The soul finds its rest only, while it remains in the fourth state of its sound sleep; or else it passes all along from dreaming to dreaming, in both its state of sleeping and waking, which continually haunt after it, unless it is drowned in its *suṣupti* or sound sleep or *hypnotism*, the only resort of the wise.

जाग्रत्स्वप्नः सुषुप्तं च सर्वं तुर्यं प्रबोधिनः।
नाविद्या विद्यते तस्य द्वयस्थोऽप्येव सोऽद्वयः।।३५।।

But waking and sleeping and dreaming and sound sleep, are all alike to the enlightened soul; which is equally indifferent in all states, and whether it is asleep or awake, is never infested by dreams nor set beside itself.

द्वैतमद्वैतमित्येतदहंत्वमिदमित्यपि।
निरविद्यस्य कलना कुतः काप्यम्बरं कुतः।।३६।।

The knowledge of unity or duality, and that of *Ego and tu* or the subjective and objective; never disturbs the enlightened; who views the whole as an empty void, and is alike insensible of all as well as null.

द्वैताद्वैतसमुद्भेदैर्वाक्यसंदर्भविभ्रमैः।
क्रीडान्त्यबुद्धाः शिशवो बोधवृद्धा हसन्ति तान्।।३७।।

The distinction of unity and duality, made in the meaningless speech of the unwise, is laughed at by the enlightened and wise, as the aged and intelligent men laugh to scorn, at the pranks and prattling of young lads.

द्वैताद्वैतविवादेहा हृदयाकाशमञ्जरी।
विनैतयेह नोदेति प्रबोधाकाशमार्जनम्।।३८।।

The controversy of unity and duality, is of spontaneous growth in the heart like an indigenous plant; which without its pruning will not put forth its blossoms, to perfume the atmosphere of the understanding.

सुहृद्भूत्वा विवादेन द्वैताद्वैतविचारणा।
कृता हृदयगेहेऽन्तरविद्याभस्ममार्जनी।।३९।।

The discussion of unity and duality, is as beneficial to man as his best friend; in sweeping away the dirt and dross of ignorance from their minds, as they drive away the dust from within the doors of their houses.

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तच्चित्तास्तद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च तन्नित्यं तुष्यन्ति च रमन्ति च।।४०।।

Then the minds of men are settled in the Divine Mind, when there ensues a mutual communion between themselves, and a communication and participation of their reciprocal joys and felicity with one another.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
जायते बुद्धियोगोऽसौ येन ते यान्ति तत्पदम्।।४१।।

These men being always joined together in their fellowship, and serving one another with the mutual delight and obligingness of their hearts; attain to that state of the enlightenment of their understandings, whereby they are admitted into their communion with the Most High.

किलोपकुरुते यत्नात्तृणमात्रावगोपने।
कथं सिध्यत्ययत्नेन त्रैलोक्यगणगोपनम्।।४२।।

It is possible for a man to be benefited, even by his careful preservation of a trifle (at some time or other); but is a never possible for any body, to attain the most recondite knowledge of god, without his diligent inquiry into the same.

अध्यात्मव्यसनोन्मुक्तं ततं हृत्स्थाऽधमाऽप्रभुः।
उपहासास्पदं यस्या जगदप्युत्तमस्थितेः।।४३।।

Whatever highest position one may enjoy in this material world, is to be recognized by all as nothing, provided that one does not remain aloof from all kind of vices.

किं नामेदं किल सुखं यद्राज्यादिमनोङ्कुरम्।
तत्त्वज्ञानैकविश्रान्तौ देवराजपदं तृणम्।।४४।।

What is that happiness which is gained by the possession of a kingdom, which at last is no better than mere botheration of the mind; while the mind that has gained its peace and tranquility in truth and Divine knowledge, spurns at the state of gods and kings as mere straws to him.

सुप्ताः प्रबुद्धाः पश्यन्ति दृश्यं दृश्ये रता यथा।
तथा दृश्येऽ रताः शान्ताः सन्तः पश्यन्ति तत्पदम्।।४५।।

The sleepy as well as the wakeful, are alike apt to see the visible, and are rapt with the sight; but the saints that are calm and quiet and at rest with themselves, are averse to sight- seeing, and see the only one in themselves.

विना यत्नभरेणेदं न कदाचन सिद्ध्यति।
महतोऽभ्यासवृक्षस्य फलं विद्धि परं पदम्।।४६।।

Without painstaking, and your continued practice of contemplation, you cannot succeed to attain this state of infinite felicity; for know this state of transcendent bliss, is the fruit of intense devotion only.

इदं बहूक्तमेतेन किमेतेनेति दुर्मतिः।
न ग्राह्यैतावताप्युक्ते नादत्ते नेदमज्ञधीः।।४७।।

Thus have I said at length, to impress in you the necessity of intense devotion; but to what good is all this say the evil minded to me, and thus slight and take no heed of all that I have been so long delivering unto you.

भूयो भूयः परावृत्त्या चिरमास्वाद्यते यदि।
श्रूयते कथ्यते चेदं तज्ज्ञेनाज्ञेन भूयते।।४८।।

It must be by means of steady attention to these lectures, and by long and repeated practice of devotion; as also by hearing these sermons and discoursing upon them that the ignorant can come to the right light of truth.

यस्त्वेकवारमालोक्य दृष्टमित्येव संत्यजेत्।
इदं स नाम शास्त्रेभ्यो भस्माप्याप्नोति नाधमः।।४९।।

He who having once read this spiritual work, slights it afterwards as already perused by him; and turns to the study of unspiritual books, is a vile wretch that collects the burnt ashes after the fire is extinguished. (Irreligious works are the ashes of the fiery religious ones).

इदमुत्तममाख्यानमध्येयं वेदवत्सदा।
व्याख्येयं पूजनीयं च पुरुषार्थफलप्रदम्।।५०।।

This excellent work is to be read always, like the recital of the *Vedas*, which are embodied herein; and this is calculated to reward the labour of the student, by its being constantly read with reverence, and rightly explained with diligence.

यदस्मात्प्राप्यते शास्त्रात्तत्तद्वेदादवाप्यते।
अस्मिन्ज्ञाते क्रियाज्ञानं द्वयं याति पवित्रताम्।।५१।।

The student will learn from this *śāstra* all that he expects to find in the Vedas; because it embodies both the practical as well as spiritual doctrines of the sacred scriptures, and a knowledge of both of them, is available by proper perusal of this work.

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वेदान्ततर्कसिद्धान्तस्त्वस्मिन्ज्ञाते च बुध्यते।
इदमुत्तममाख्यानं व्याख्यातं शास्त्रदृष्टिषु।।५२।।

By learning this book, one may have a knowledge of the doctrines of the *Vedānta*, *Tarka* and *Siddhānta śāstras*,, because this is the only work, that treats of the tenets of all schools. (Here the word *dṛṣṭi* is homonymous with *darśana*, which is rendered as a school of philosophy by Colebrooke).

कारुण्याद्भवतामेतदहं वच्मि न मायया।
भवन्तस्त्ववगच्छन्ति मायामेतद्विचार्यताम्।।५३।।

It is from my sympathy for you all, that I propound these doctrines to you; and by way of imposture, that I impose these lessons on your credulity. You are best judges of my discourse and can well detect, whether there is anything as deception in my prolusions.

अस्माच्छास्त्रवराद्बोधा जायन्ते ये विचारितात्।
लवणैर्व्यञ्जनानीव भान्ति शास्त्रान्तराणि तैः।।५४।।

The knowledge that you may derive, by weighing well the instructions given in this great work; will serve you as salt, inorder to season and relish the teachings of other *śāstras*, that are at best but sundry dishes before it.

अनार्यमिदमाख्यानमित्यनादृत्य दृश्यधीः।
माभवंत्वात्महन्तारो भवन्तो भवभागिनः।।५५।।

The materialist who is conversant with the visible, disparage this book for its occult teachings of spiritualism; but don't you be the killer of your souls as to neglect your eternal salvation, in order to revisit this material world, and to be busied with your temporal affairs.

तातस्य कूपोऽयमिति ब्रुवाणाः
क्षारं जलं कापुरुषाः पिबन्ति।
यथा भवन्तो विविचारवन्त-
स्तथानिशं मा भवताज्ञताप्त्यै।।५६।।

Biased minds cling to the dogmas of exploded systems, and ignoble men drink the foul water of tanks, dug by their ancestors; you are reasoning men yourselves, therefore do not remain forever fast bound to your ignorance.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वा० उ० इन्द्रियजयोपायशास्त्रवर्णनं नाम त्रिषष्ट्यधिकशततमः सर्गः।।१६३।।

CHAPTER 164

UNITY OF THE DIVINITY AND THE MUNDANE WORLD

Argument— Intromission of the Living soul and all bodies, that is the subjective and objective into the Divine Essence.

वसिष्ठ उवाच

जीवाणवो जगत्यन्तश्चिदादित्यांशुमण्डले।
यत्र तेऽवयवास्तुल्यास्तेनानवयवात्मता।।१।।

Vasiṣtha continue: The atoms of living souls in the world, are as the particles of rays in the orb of the sun, (or as the sparks of fire in a furnace); and as all these parts taken collectively, make the one undivided whole; so there is no division of the unity of the Deity, throughout the whole creation.

सर्वं प्राप्य परं बोधं वस्तु स्वं रूपमुज्झति।
पुनस्तदेकवाक्यत्वान्न किंचिद्वापरं भवेत्।।२।।

By attaining the transcendental knowledge of all being the One, and the One as all; every thing looses its shape and form before us, and there remains nothing whatever as a distinct being or duality.

सर्वास्वेवास्ववस्थासु तत्त्वज्ञविषयं तु तत्।
परमेवामलं ब्रह्म नान्यत्किंचित्कदाचन।।३।।

The true believer or knower of truth, sees the self-same object in all states and forms of things; and this is the transcendent and translucent Brahma only, and nothing else whatsoever at any time.

यच्चातत्त्वज्ञविषयं तज्जानाति स एव तत्।
वयं तु विद्मो नाहं त्वं नातत्त्वज्ञं न वस्तु तत्।।४।।

He is the same, that is known to the ignorant, as their objects of sense; but we don't recognize either ourselves or others, or the sensible objects of the ignorant as such.

अयं सोहमयं चाज्ञः सत्योऽयमिति बुद्धयः।
संभवन्ति न तत्त्वज्ञे क्व मेरौ मृगतृष्णिका।।५।।

The belief of the ignorant man in the reality of himself, yourself and all others, does not effect the knower of truth, as the delusion of mirage never overtakes the man on mount Meru; (where the deceptive sands of the deserts are wanting).

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यथैकद्रव्यनिष्ठे हि चित्तेऽन्यद्रव्यसंविदः।
न भवन्ति परे तद्वन्नान्यास्तिष्ठन्ति संविदः।।६।।

As the man intent upon one object, has no consciousness of any other thing in his mind; so one enrapt at the sight of god alone, is conscious of nothing besides.

इदं नासीन्न चोत्पन्नं न चास्ति न भविष्यति।
जगद्ब्रह्मैव सद्रूपमिदमित्थमवस्थितम्।।७।।

There neither is nor was nor shall ever be, any such thing as the material world at any time; the world in *esse* is the image of Brahma himself, and abides in his spirit.

चिन्नभः काचकच्यं च स्वात्मन्येवावतिष्ठते।
जगदित्येव तत्तत्र तज्ज्ञानेनैव चेत्यते।।८।।

The world is the splendour of the crystalline vacuum of the Divine Intellect, and subsists in the vacuity of the supreme soul itself; it is in this light that the universe is seen in the *dhyāna yoga* or abstruse contemplation of Yogī.

स्वप्नेषु कल्पनपुरेषु यथान्यदस्ति
चिन्मात्रमच्छगगनं ननु वर्जयित्वा।
नो किंचनापि न च रूपमरूपकेषु
रूपं तथा जगति संप्रति जाग्रदाख्ये।।९।।

As there is nothing in a empty dream or in the aerial castle of imagination except the clear atmosphere of the Intellect; so there is no essence or substance nor form or figure of this world that we view in our present waking state.

पूर्वं किलोद्भवति किंचन नाम नेदं
तच्चावभाति तदनादि खमेव चित्त्वात्।
नो कारणं न सहकारि किलास्ति यत्र
तस्मात्स्वयं भवति वस्त्विति केयमुक्तिः।।१०।।

At first there was no creation of any kind, nor this world which appears to us (in its material form); it exists in its aerial form in the Divine Mind from all eternity; and there being no primary or secondary cause of it, how is it possible to call it a material thing of its own spontaneous growth.

तस्मात्स्वयं भवति नेह हि कश्चिदादौ
ब्रह्मादयो ऽज्ञविदिता न च नाम सन्ति।
व्योमेदमाततमयं स इतः स्वयंभू-
रित्यादि चिद्गगनमेव चिता विभाति।।११।।

Therefore there is nothing that sprang itself out of nothing at first, nor was there ever a creator called Brahma or other by the ignorant, in the beginning; there is nothing but an infinite void from eternity to eternity, which is filled by the self- born or increate spirit, whose intellect exhibits this creation, contained forever and ever in its vacuity.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वा० उ० जगत्परमात्मनोरैक्यभोगोपदेशो नाम चतुःषष्ट्यधिकशततमः सर्गः।।१६४।।

CHAPTER 165

ON THE SIMILARITY OF WAKING AND DREAMING

Argument. The steadiness of the Intellect in waking and Dreaming, which are alike to one another.

वसिष्ठ उवाच

जाग्रत्स्वप्ने स्वप्न एव जाग्रत्त्वमनुगच्छति।
स्वप्नजाग्रति जाग्रत्तु स्वप्नतामुपगच्छति।।१।।

Vasiṣṭha continued: In the state of waking dream the dream passes under the name of waking; and in the state of dreaming wakefulness, this waking goes by the name of sleeping.*

*Note— Each of the three states of waking, dreaming and sound sleep admit of three conditions viz. waking wakefulness, waking dream and the waking sound sleep; again dreaming watchfulness, dreaming dream and dreaming sleep; and lastly the sleepy waking, the sleepy dream and the sleepy sound sleep (see the scholium of Sureśvara for instances of every Kind.

स्वप्नो जाग्रत्प्रविशति जाग्रत्स्वप्नात्प्रबुध्यते।
जाग्रत्स्वप्नं पविशति प्रबुद्धः स्वप्नजाग्रतः।।२।।

The dream terminates into waking, and the waking man rises from his dreaming, and falls back into it again; so one awakened from his dream like waking, falls afterwards to his waking dream.

जाग्रत्स्वप्नवता स्वप्नः स्वप्न इत्यभिधीयते।
स्वप्नजाग्रद्वता जाग्रज्जाग्रदित्यभिधीयते।।३।।

The dream of the waking dreamer, is to be called a dream also, as the waking dream of this

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world; and so the waking (or consciousness) of the sleeping waking, is to be styled his waking state.

तज्जाग्रज्जाग्रतीवेह नतु स्वप्नः कदाचन।
स्वप्ने स्वप्नो जाग्रदेव न तु जाग्रत्कदाचन।।४।।

Therefore that wakefulness (or consciousness) of one, and remains in his dreaming state, is to be called his waking likewise and not his dreaming; so also the waking dream (of the existence of the world), and the imaginations of airy castles while one is waking, is to be designated his dreaming and never as his waking.

लघुकालात्मकः स्वप्नः सर्वदैव हि जाग्रति।
लघुकालात्मकं जाग्रत्स्वप्नकाले सदैव च।।५।।

Whatever lasts for a short while, as a temporary delusion or flight of imagination, passes under the name of a dream even in one's waking state; and so the short watchfulness of consciousness in the state of dreaming, is known as dreaming and never as waking.

न जाग्रत्स्वप्नयोर्भेदः कश्चनास्ति कदाचन।
एकस्यावसरोऽन्यत्र द्वयोरपि न सन्मयः।।६।।

Therefore there is no difference whatever, between the two states of waking and dreaming, beside the absence of one of these two in the other; (*i.e.* the absence of shortness in waking, and that of durability in the dream). Again they are both unreal, owing to their blending with one another: (*i.e.* dreaming blended with the view of the phenomenal in waking; and the wakeful consciousness blending with dreaming).

मृतिप्रबोधसमये जाग्रत्स्वप्नः प्रशाम्यति।
स्वप्नानुभवबोधे च शून्य एवातिभास्वरः।।७।।

The waking dream of the world, vanishes under its unconsciousness in death; and the consciousness of dreaming is lost, under the knowledge of its being an airy nothing. (The world recedes as heaven opens to view. Pope).

जीवतः स्वप्नसमये मृतिबोधोदयं विना।
परलोकात्मकं जाग्रत्किंचनापि न दृश्यते।।८।।

The dying persons that does not come to perceive the vanity of the visionary world at his death-bed; can have no sight of the state of his waking (or resurrection), in the next or future world.

स्थिते जीवितबोधेऽस्मिञ्छून्ये नानामयात्मनि।
परलोकात्मकः स्वप्नः कश्चनापि न दृश्यते।।९।।

Whoever believing himself as alive, among the varying scenes of this vacuous world, lives content with them; he can never come to the sight of the visions, which await upon him.

चिच्चमत्कृतिमात्रात्म यथा स्वप्ने जगत्त्रयम्।
हृदि सर्गात्प्रभृत्येव तथैवाभाति जाग्रति।।१०।।

As the intellect displays its wonders, in the exhibitions of the various scenes of worlds, to the sight of one in his dream; so does this universe appear before the minds of men, at the time of their waking.

सन्त्येवासत्यभूतानि स्फारापि परमार्थतः।
नास्त्येवाकारवत्तेयं स्वप्नोर्व्यामिव जाग्रति।।११।।

These creations which are so conspicuous to sight, are at best but nothing in their transcendental light: and all the forms of things, are as the empty shadows of them appearing in our dreams.

नानात्मभासुरमपि स्वप्ने शून्यं यथा जगत्।
तथैव जाग्रत्यखिलं व्योमैवेदं चिदात्मकम्।।१२।।

As the world with all its varieties of visible objects, appear in its inane and shadowy form in the dream; so it is seen in its vacuous and intellectual form only, in our waking state (although it seems to be tangible body).

चिद्व्योम्नो हि स्वभावोऽयं यदिदं जगदम्बरे।
कचतीत्थमिह स्फारमालोक इव तेजसः।।१३।।

It is the nature of the vacuous Intellect, to show the form of the world in its own firmament; so does this earth appear unto us, amidst the spacious atmosphere, like the orbs of light in the skies.

चितेश्चमत्कृतिरियं जगन्नाम्नी चकास्त्यलम्।
सहजा गगने कुड्ये परमाणौ स्थले जले।।१४।।

It is the wondrous display of the intellect, that shines before us under the name of universe; and these wonders are as inborn and innumerable in itself, as the watery and earthly particles, are connate with and diffused throughout nature.

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भ्रान्तावसत्यरूपायां स्थितायां सत्यवस्तुवत्।
आकाशमात्रदेहायां क इवैनां प्रति ग्रहः।।१५।।

What thing is there in it, which you can mistake of a reality in this unreal world; that is situated as a vacuous body in the infinite womb of vacuity.

ग्रहीतृग्रहणग्राह्यरूपमाशून्यमेव च।
सदस्त्वेवासदेवास्तु जगदत्राङ्ग किं ग्रहः।।१६।।

The words recipient, receipt and reception, or the percipient, perceived and perception (*i.e.* the subject, object and attribute), are all meaningless with regard to this vacuous world; and whether it is a reality or unreality, we have no perception of it. (Because the presence of everything is lost, at the absence of its properties, which are adscititious only).

इत्थमस्त्विदमथान्यथास्तु वा
मैव भूद्भवतु कोऽत्र संभ्रमः।
कोऽत्र फल्गुनि फले फलग्रहो
बुद्धमेव तदलं विकल्पनैः।।१७।।

Whether it is so or not or be it anything otherwise, (as others may have it); yet why should mistake it for anything at all, in whatever light you take it, it will amount to your mistake of an empty ball for a fruit (so says the Vedānta:— जगद् ब्रह्मस्वरूपत्वात् प्राग्भाव तथा प्रध्वंसाभाव एवमन्यान्यभावनाम दुर्निरूप्यत्वात् केवलात्यन्ताभावोऽस्ति।

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० जाग्रत्स्वप्नैक्योपदेशो नाम पञ्चषष्ट्यधिकशततमः सर्गः।।१६५।।

CHAPTER 166

ON THE ATTRIBUTES OF THE DIVINE SPIRIT: IN THE FORM OF A DIALOGUE

Argument. Definition of supreme soul and its synonyms and its simile to a blue stone.

श्रीवसिष्ठ उवाच

सार्थकेनात्मशब्देन ख्यातिशब्देन चोज्झिताम्।
आत्मख्यातिमियां विद्धि शिलाजठरनिर्घनाम्।।१।।

Vasiṣṭha continued: The true sense of the word soul or self, is to be understood from the title which is applied to it; and this title of the soul is borne out by the simile, of the solid and transparent blue stone.

आदिसर्गात्प्रभृत्येव चिद्व्योमैवेत्थमाततम्।
कचत्यात्मनि यत्तस्य बुद्धा तेनैव सर्गता।।२।।

It is from the beginning of creation, that the vacuous soul is thus diffused in itself; and the reflexion which it casts in its own vacuity, the same passes under the name of this world or creation.

न वहन्तीह सरितो नेहोन्मज्जनमज्जने।
व्योम व्योम्न्येव चिद्रूपं कचत्येवमनिङ्गितम्।।३।।

There runs no river in it, nor there rises nor sinks any rock in the same; it is the mere vacuum subsisting in its infinite void, wherein the intellect reflects itself without any action or bidding or fiat of it.

कचनोक्त्या तु रहितां समग्रेणास्तकल्पनाम्।
विनोत्तरपदार्थेन त्वात्मख्यातिमिमां विदुः।।४।।

This reflexion of the Divine Intellect, was without its utterance of "word" and quite without its "will" or "thought". It was also without the appliance of any subsequent material (as matter), and this is the true sense of the word soul or self.

आत्मैवेदं जगत्सर्वं ख्यातिर्यत्र न किंचन।
अख्यातो नाम न ख्यात्या कदाचित्ख्यापितः क्वचित्।।

The soul itself is the whole world, which has no other expression for it; and being devoid of a name it is expressible by no other name though they give many name to it.

ख्यातिरख्यातिरित्यत्र वाचोयुक्तिरवास्तवी।
किं तत्र ख्यापनं नाम स्याद्वाप्यख्यापनं च किम्।।६।।

Its name being nameless, whatever appellation they put to it, is not opposite but inappropriate to it; what is the good therefore of giving it a name or no name at all.

अख्यातिरन्यथाख्यातिरसत्ख्यातिरितीतरा।
दृश्याश्चिन्मात्ररूपस्य भासश्चित्त्वचमत्कृताः।।७।।

Its namelessness or giving it a misnomer or improper expression, is all the same; since all what is visible, is no other than a display of the wondrous fabric of the Divine Mind.

यथा यथा यदा ये ये चिन्मात्रव्योमभास्वतः।
चिदंशवः कचन्त्यच्छास्तदा ते ते तथा तथा।।८।।

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Whatever shines in any manner, in the empty space of the Divine mind at any time; the same shines forth even then and in that manner, as the rays of that Intellect, (emanating therefrom, and concentrating into all other minds).

आत्मख्यातिरसत्ख्यातिरख्यातिः ख्यातिरन्यथा।
इत्येताश्चिच्चमत्कृत्या आत्मख्यातेर्विभूतयः।।९।।

It is denominated by one as soul, by another as *asat*, and by some as nothing; all these are the mystery of intellect only, but in fact, all are the attributes of soul.

आत्मख्यातिपदस्यार्थ आत्मख्यातिपदोज्झितः।
अनाद्यन्तो निरुल्लेखः सोऽयमेकघनः स्थितः।।१०।।

The word itself conveys the meaning of self-soul. It is without beginning and end, and no language can express it; in fact, it is an undivided whole.

तत्रेदं महदाख्यानं शृणु श्रवणभूषणम्।
दूषणं द्वैतदृष्टीनां द्योतनं बोधभास्वतः।।११।।

Now listen to a long narrative which hangs on this subject, and which will serve to gladden your hearts and ears, by removing the duality from your sight, and by enlightening your understanding (with knowledge of the unity).

अस्ति योजनकोटीनां सहस्राणि प्रमाणतः।
आनीलकुड्यकठिना विमला विपुला शिला।।१२।।

Know that there is a very large crystal stone, extending itself to thousands of leaves in space; and stretching like the solid cerulean fabric of the firmament, or as the blue sky all around us.

न संधिबन्धा निबिडा वज्रसारा विसारिणी।
अत्यन्तपुष्टकठिनजठराकाशनिर्मला।।१३।।

It is all of a piece without any joining of parts in it, and is as dense and compact as the hard adamant; it is think, big and bulky in its size, but at the same-time as clear and far as the face of the sky.

असंख्यकल्पनिचयमविनाशा घनाङ्गिका।
कान्ताङ्गी निर्मलत्वेन व्योमरूपैव लक्ष्यते।।१४।।

It continues from countless times, and endures to endless duration; and with its comely and pellucid body, it appears as the clear firmament, or the blank vacuum on high.

जातिस्तु ज्ञायते तस्या विशिष्टा नैव केनचित्।
कथं कुत्र कदा चेति न विज्ञाता सदैव सा।।१५।।

No one ever knows its nature or genus, from his having never seen anything of the same kind, nor does any body know from when and where, it has come to existence. (All know it is, but none knows how and whence it is).

अन्तस्तस्यास्तु हृदये भूतधातुविवर्जिते।
निबिडानन्तकठिना वज्रसाराऽविनाशिनी।।१६।।

It does not contain anything substantial, as the material elements within itself; and yet it is as dense and solidified in itself, as a crystalline and indissoluble as an adamant.

लेखामयानि विद्यन्ते स्वाङ्गभूतानि भूरिशः।
पद्मजालानि शङ्खाश्च गदाश्चक्रादयस्तथा।।१७।।

Yet it is composed of innumerable streaks and strokes, which are embodied in itself; and these resemble the veins and fibers on lotus leaves, and the marks of conches etc, in Hari's feet.

खं वायुः सलिलं तेजो वसुधेत्यभिधा कृता।
नासीत्तत्र स्वलेखानां जीव इत्येव वै तया।।१८।।

These marks are named as air, water, earth, fire and vacuum, though there are no such things to be found therein; except that the stone was posses living soul, which it imparted to its marks.

श्रीराम उवाच

शिलासौ चेतनं तस्याः कुत इत्युच्यतां मम।
अचेतना शिला नाम कथं नाम करोति च।।१९।।

Rāma rejoined: Tell me sir, how that stone of yours, could have life or sensibility in it; the stone is an insensible thing, and could not give names to the marks on its body.

श्रीवसिष्ठ उवाच

न चेतना न च जडा सा शिला विपुलोज्ज्वला।
जातिं जानाति कस्तस्याः कस्तत्रान्यश्च विद्यते।।२०।।

Vasiṣṭha replied: That immense and luminous stone, is neither a sentient nor inert body; no body knows its nature and state, and there is no other like it.

श्रीराम उवाच

तस्याः पश्यति ता लेखाः कः कथं जठरस्थिताः।
कथं वा केन सा भग्ना कदा नामेति मे वद।।२१।।

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Rāma said: Tell me sir, who ever saw those marks, which are imprinted in the bosom of that stone; and how could any one ever break that stone, in order to see its contents and its marks.

श्रीवसिष्ठ उवाच

न भेत्तुं युज्यते सोग्रा नच भेत्ता च विद्यते।
तथैवापारपर्यन्तदेहिन्या सर्वमावृतम्।।२२।।

Vasiṣṭha replied: It is hard to break this hard stone, nor has anybody ever able to break it; by cause of its extending over infinite space, and encompassing all bodies within its bosom. (So says the *śruti*:— There is nothing but is encompassed by it-the all pervading soul).

लेखामयानि विद्यन्ते तत्रानन्तानि कोटरे।
वृक्षपर्वतजालानि नगराणि पुराणि च।।२३।।

It is full of numberless spots in its spacious cavity; and these consist of the marks of mountains and trees, and of countries, towns and cities.

तत्र लेखामयाः सन्ति देवदानवनामकाः।
सूक्ष्मासूक्ष्मा निराकाराः साकारा इव पुत्रिकाः।।२४।।

There are also small and large dots in it, with any form or figure of them; but serve to represent the forms of men, and gods and demigods in them, as an outline shows the images of things.

आकाशनाम्नी तत्रास्ति लेखा वैपुल्यशालिनी।
उपलेखाश्च सन्त्यस्या मध्ये चन्द्रार्कनामिकाः।।२५।।

There is long line drawn in it in the form of a circle, which represents the great circle of the visible sky or horizon; and this contains the two central points, signifying the sun and moon.

श्रीराम उवाच

केन दृष्टा वद ब्रह्मँल्लेखास्तास्तत्र किंविधाः।
कथं वा वद दृश्यन्ते निपिण्डोपलकोशगाः।।२६।।

Rāma said: Tell me sir, who ever saw those marks of such forms; and how it is possible for any body, to look into the cell of a solid or hallow ball.

वसिष्ठ उवाच

मया राघव ता दृष्टास्तादृश्यस्तत्र लेखिकाः।
तवापीच्छा यदि भवेत्तत्तास्त्वमपि पश्यसि।।२७।।

Vasiṣṭha replied: It is I, O Rāma, that beheld those marks of different forms in that impenetrable block; and it is possible for your to look into it, if you will but like to do so.

श्रीराम उवाच

तादृशी वज्रसारा सा शिला भङ्क्तुं न युज्यते।
तथापि भवता दृष्टा लेखास्तत्कोशगाः कथम्।।२८।।

Rāma said: How could you sir, look into those marks inside that solid stone, which you say, is as stiff as adamant and incapable of being broken or perforated by any means.

वसिष्ठ उवाच

एतस्या जठरे राम लेखाहं जठरे स्थितः।
तेन पश्यामि तत्रस्थो लेखाजालं तदक्षतम्।।२९।।

Vasiṣṭha replied: It was by means of my being seated, in the very heart of that stone; that I came to see those marks, as also to penetrate into their meanings.

कोसौ शक्तोऽन्यथा भङ्क्तुं तां शिलामहमन्तरे।
तत्सर्वं दृष्टवांस्तस्या अहं तत्रान्तरस्थितः।।३०।।

Who else is able to penetrate into that rigid stone beside myself, who have been able by my penetration, to pry and pierce into the mysteries of those hidden marks.

श्रीराम उवाच

काऽसौ शिलाथ कश्च त्वं वद मे क्वासि संस्थितः।
किमेतद्वदसि ब्रूहि किमेतद्दृष्टवानसि।।३१।।

Tell me sir, what is that stone and what are you yourself; explain to me where you are and what you are speaking, and what are those things that you have seen and knows to mean.

श्रीवसिष्ठ उवाच

परमात्ममहासत्ता कथितैषा मया तव।
अनयैव वचोभङ्ग्या न त्वेषा विपुला शिला।।३२।।

Vasiṣṭha said: It is the supreme soul, which is the sole entity and sober reality; and this is represented by figure of speech, as the great stone, of which I have been speaking to you?

परमात्ममहासत्ताशिलाया जठरे वयम्।
तच्छिलामांसमेवेमे सौषिर्यपरिवर्जिते।।३३।।

We are all situated in the cavity of this supreme spirit, and the three worlds form the

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flesh of this Great being, who is devoid of all substantiality.

तच्छिलाङ्गं नभो विद्धि तच्छिलाङ्गं सदागतिः।
तच्छिलाङ्गं क्रियाशब्दा वासना कालकल्पना।।३४।।

Know the spacious firmament to be a part of this solid rock, and the ever flying winds as fragment of its body; the fleeting time and evanescent sounds together with all our varying actions and desires, and the imaginations of our minds, to be but the fugacious particles of its substance.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहंकार इतीदं तत्तच्छिलाङ्गमुदाहृतम्।।३५।।

The earth, air, water and fire, and the vacuum and understanding also, together with our egoism and sensibilities, are the portion and sections of its totality.

परमात्ममहासत्ता शिला मांसमिमे वयम्।
सर्व एव ततोऽनन्येऽप्यन्ये त्विति च विद्महे।।३६।।

We are all but bits and parcels of the great rock of the supreme soul, and every thing whatever there is in existence, proceeds from that source, and we know of no other cause or causality whatsoever.

चिन्मात्रैकात्मिका येयं किलातिमहती शिला।
एतस्या व्यतिरेकेण क्व तदस्ति किमुच्यताम्।।३७।।

This large stone is the great rock of Divine Intellect, and there is nothing whatever, which is beside and beyond its intelligence. Say then if there by any such thing and what it bears.

शुद्धं वेदनमेवेदं घटावटपटादिकम्।
यथा स्वप्ने तथा भाति जलभूर्मितया यथा।।३८।।

All things are but mere notions of them, as those of a pot or cot, a picture and all others; they appear in us as our dreams, and rise before us as the waves of water, (which are no other but water).

इदं ब्रह्म घनं सर्वं चिन्मात्रघनमाततम्।
परमार्थघनं शान्तं सर्वमेकघनं विदुः।।३९।।

It is all the substance of Brahma and the essence of the great Intellect, which fills and pervades the whole; know therefore all those as one, with the substantiality of the Supreme spirit, and all as quiet and calm as itself.

एकं महाचिति शिलोदरमेव सर्वं
सौषिर्यवर्जितमपारमनादिमध्यम्।
तेनात्मनैव कलिता कलनात्मनेयं
सर्गो जगद्भुवनमित्यपि दृश्यनाम्नी।।४०।।

Thus all this plenum is situated, in the bosom of the great rock of the intellect; which is without its beginning, middle and end, and without any hole therein, or doorway thereto. Therefore it is the Supreme soul only which contemplates in itself, and produces (as the object of its thought), this ideal creation of the universe (or the one converted into many), and which passes under the title of the visible or phenomenal world.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० शिलोपाख्यानं नाम षट्षष्ट्यधिकशततमः सर्गः।।१६६।।

CHAPTER 167

ABSENCE OF THE THREE FOLD STATES OF WAKING, DREAMING AND SLEEP

Argument. Refutation of the four fold Appellation of the World, and the three fold states of the Living soul.

वसिष्ठ उवाच

आत्मख्यातिरसत्ख्यातिः ख्यातिरख्यातिरन्यथा।
शब्दार्थदृष्टयस्तज्ज्ञं प्रत्येताः शशशृङ्गवत्।।१।।

Vasiṣṭha continued: The four times, namely, the self-styled, the misnamed, the nameless, and the otherwise named, under which the world passes in their different senses; are all meaningless to the spiritualist, (who view the world in its spiritual light, and as self-same with the Supreme spirit, as it is related in the preceding chapter).

कदाचनापि नामाङ्ग संभवन्ति न काश्चन।
शान्तमव्यपदेश्यात्मा ज्ञ आस्तेऽस्तङ्गतेङ्गनः।।२।।

These different words do not disturb the mind of the spiritualist, whose soul is at rest in the Supreme spirit, and who pay no regard to the use of words (or terminology of theology).

एता उद्यन्ति चिन्मात्रादात्मख्यात्यादिका दृशः।
तच्च शुद्धतरं व्योम तन्मय्येव च दृश्यते।।३।।

All those visible rise from the Intellect only,

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and bear no names of their own; they are of the nature of pure vacuum, and appear unto us in their simple vacuous forms (as phantoms in the air).

अयमात्मा त्वियं ख्यातिरित्यन्तःकलनाभ्रमः।
न संभवत्यतश्चैनं शब्दं त्यक्त्वा भवार्थभाक्।।४।।

This is the soul, and this its title (that is giving a name to a nameless spiritual thing), is an erroneous conceit or coinage of the brain. The spirit admits of no expressions; therefore take heed of no word but mind its meaning.

गच्छंस्तिष्ठन्नददपि सर्वं शान्तमतो जगत्।
आकाशमौनमेवाच्छमच्छिन्नं वाऽ प्रवृत्तिमत्।।५।।

Whatever appears to be moving or staying or doing any action, is as calm and clear as the void air, and devoid of action as the Divine soul.

नानामहाशब्दमपि शिलामौनमवस्थितम्।
अनारतं गच्छदपि व्योमवच्छैलवत्स्थितम्।।६।।

All things however sounding, are as silent as the still stone said before; and though they seem to be ever moving, they are ever as quiet as the void of the sky, and as still as the quiescent stone.

नानाविधारम्भमपि महाशून्यमनङ्कितम्।
पञ्चभूतात्मकमपि खमिवालब्धपञ्चकम्।।७।।

Though all things appear to be acting in their various ways, yet they are as motionless as the unmoving vacuum; and though the world appears to be formed of the five elements, yet it is but a void and devoid of its quintessence.

पदार्थसंकुलमपि शून्यं संवित्तिमात्रकम्।
स्वप्ने महापुरमिव दृष्टमप्यच्छचिन्मयम्।।८।।

The world with its fullness of things, is but a congeries of your conceptions; it is full with the all pervasive and pellucid Intellect, which shows the visions of great cities, like the vacant sights in our dream: (or as a dumb and shadowy show, without any sound or substance in it).

सारम्भमप्यनारम्भं संकल्पनगरं यथा।
आकाशमात्रं भ्रान्त्यात्म स्वप्नस्त्रीसंगमोपमम्।।९।।

It is full of action and motion, without any activity or mobility in it, like the passing city of our imagination; it is the air built castle of our error, and as the fairy land in our dream.

अनुभूतमपि व्यर्थं प्रतिबिम्बाङ्गनासमम्।
नानानुभवनिर्माणं वस्तु शून्यं तु वस्तुतः।।१०।।

It is a false conception or notion of the mind, and as the fading shadow of a fairy; it is creation of our fancies, but altogether unsubstantial in its substantiality.

श्रीराम उवाच

जाग्रत्स्वप्नात्मकमिदं मन्ये स्मृत्यैव दृश्यते।
सदूपबाह्यार्थकृता स्मृतिरेवेह कारणम्।।११।।

Rāma rejoined: I ween this world as a waking dream, and reproduction of our remembrance of it; because it is reminiscence of the past only, that presents the absent to our view, and brings the outer objects to our knowledge. (Hence remembrance is the cause of resolving everything to our knowledge of them).

श्रीवसिष्ठ उवाच

यत्तच्चित्काचकच्येन काकतालीयवद्वपुः।
व्योमात्मा ऽऽभाति भावानां सत्तामात्रमभित्तिमत्।।१२।।

Vasiṣṭha replied: No Rāma, it is the reflexion which the glassy mirror of the Intellect, caste before us at anytime, the same appears to us even then in its vacuous form; and there is no idea or thought of anything, that lays a firm-hold on the mind, or has its foundation there. (Refutation of innate conceptions and prior reminiscence).

तदेतदविनाशात्म सर्वत्र परमात्मनि।
सर्वदा विद्यते शान्ते पयसीव तरङ्गकाः।।१३।।

Therefore the phenomenon always belongs, to the noumenon of the Supreme spirit; and the fluctuating phenomenal ever abide in it, as the undulating waves play in the calm waters of the sea.

निर्निमित्तं स्वरूपात्मम तदेतत्परमात्मनि।
सर्वात्मन्यपि निर्वाणे व्योमात्मनि निरातमनि।।१४।।

The uncaused world, exists of itself in the Supreme soul; and becomes extinct of itself, in the vacuity of the universal soul.

यदा यदावभात्यन्तर्येन तेन यथा तथा।
सर्वदा न कदाचिद्वा यत्र तत्र न किंचन।।१५।।

The world is viewed in the same light by every one, as it is reflected in himself, hence the

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ignorant are always in fault in having a wrong view of it; but not so the wise, who know it as nothing.

तस्यैव ब्रह्मभानस्य तेनैवं ब्रह्मणात्मना।
स्वच्छस्यैव स्वभावस्य स्वस्वभावमनुज्झता।।१६।।

Again the lord god Brahma himself, has exhibited the lucid nature of his being, according to the four states or conditions, which are natural to the soul.

इदं जाग्रदयं स्वप्नः सुषुप्तं तुर्यमित्यपि।
कृतं नाम स्वयं चित्वाद्ब्रह्म वात्मेति चात्मनि।।१७।।

These are the three states of waking, dreaming and sleep together with a fourth called-the *turīya* or the state of sound sleep, and these names are applied to the soul by the Supreme soul itself.

वस्तुतस्त्वस्ति न स्वप्नो न जाग्रन्न सुषुप्तता।
न तुर्यं न ततोऽतीतं सर्वं शान्तं परं नभः।।१८।।

But in reality none of these quadruple states, belongs either to the Divine or the living soul, which is always tranquil, and which is of the nature of an indefinite void.

अथवा सर्वमेवेदं जाग्रद्रूपं सदैव च।
सर्वदैव च वा स्वप्नः सुषुप्तं सर्वदैव च।।१९।।

Or it may be said in respect to the soul, that it is either always wakeful, or in its ever dreaming state; or in a state of continuous rest and sleep. (The Diving soul never sleeps. Six W. Jones. The ever wakeful eyes of Jove. Homer).

सर्वदैव च वा तुर्यं तदन्तः सर्वदैव वा।
तदिदं वा न यद्विद्मो वयमाशान्तरूपिणः।।२०।।

Or it is ever in its fourth state of *turīya*, which is beyond all these triple states; but whether it is in this or that or what state, we know nothing of, being ourselves always in a state of disquiet, and continued agitation.

इदं फेनो न किंचिद्वा बुद्बुदो वा न कश्चन।
शून्यताम्भसि चिद्व्योम महार्णवमहोदरे।।२१।।

We know nothing of the inanity of the vacuous soul, as to whether it is as the chasm in the foam or froth, or whether it is as the air in a bubble or spray; or whether it is as the gap amidst waves of the sea or what it is at all.

यथा संवेद्यते यद्यत्तथा तदनुभूयते।
सद्वासद्वा भवत्स्वप्ने व्योम्नीव सदसच्च तत्।।२२।।

As a thing is known to be in its imagination, so it is impressed also in our conception of the same; and as anything appears either as real or unreal in the dream, we retain the like idea of it in our waking also.

संवित्कचनमेवेदं यथा भानं विभासते।
व्योम व्योमनि चिद्रूपं चिद्रूपे विततात्मनि।।२३।।

All this is the display of our consciousness, and whatever reflexion it exhibits unto us it is but an empty shadow in the hollow of the vacant mind, which resides in the vacuity of the vacuous intellect, that pervades the infinite vacuum of the soul.

संविच्च चिन्नभोमज्जा सैवंरूपैव सर्वदा।
नास्तमेति नचोदेति तस्याः स्वाङ्गमिदं जगत्।।२४।।

Consciousness is the pith and marrow of vacuous Intellect, and retains this form (of its quiddity) at all times; it neither rises nor sets, and this world is inherent in it: (*i.e.* it is subjective and derived from within).

महाप्रलयसर्गाद्या महाप्रलयरात्रयः।
तस्या एवावयवतां याताः केशनखादिवत्।।२५।।

The creations on the beginning, and the dark nights of dissolution , are but parts of its body, and resemble its nails and hairs. (*i.e.* The light which was the first work of creation, likened the whiteness of its nails, and the darkness of the universal deluge, equalled the blackness of its hairs).

तस्या भानमभानं तद्भास्वरं जिह्ममेव वा।
नान्यत्स्वभाववत्स्पन्द इव वायोर्महाचितेः।।२६।।

Its appearance and disappearance, that is its clearness and dimness; are no other than as the breathing air of the great Intellect. (*i.e.* The exhaling and inhaling breaths of the Intellect, are causes of its expansion and contraction).

तस्मात्किं नाम जाग्रत्स्यात्कः स्वप्नः का सुषुप्तता।
किं तुर्यं का स्मृतिः केच्छा तुच्छा एताः कुदृष्टयः।।२७।।

Therefore what means the waking, sleeping or dreaming of the soul, and what signifies the term sound sleep or the *turīya* of the soul (which is

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ever awake). So the word volition and nolition are meaningless when applied to the soul, which is always composed and indifferent. (These attributes belong to the mind only).

अन्तःसंवेदनं भाति स्वं बाह्यार्थतया यतः।
क्व द्वैतं क्व च वार्थश्रीः स्मृतिरेवमतः कुतः।।२८।।

It is the inward consciousness, that exhibits its inner concepts as outward objects; how then is there a duality or anything objective, and what means this remembrance of extraneous matter.

तदिदं भाति निर्मित्ति तत्स्वभानं यदात्मना।
भानोर्नभसि भारूपमेव भूतविवर्जितम्।।२९।।

Therefore all these that appear to our sight, are without their base or foundation; they are the reflexion of our consciousness in open air, which is wholly devoid of any material object.

सद्रूपो यदि बाह्योऽर्थो विद्यते तत्तदुत्थिता।
स्मृतिः कारणतामेतु नामाद्यजगतः स्थितेः।।३०।।

Though the external world is said to be a reality, it is because of its beings a concept of the divine mind, out of which it has risen to view; and reminiscence is said to be its cause also, by reason of our remembrance of the first creation, which continue all along with us.

किंतु नास्त्येष बाह्योऽर्थो भूतानामत्यसंभवात्।
पञ्चानामादिसर्गादौ कारणानामभावतः।।३१।।

But there is no outward object at all, owing to the absence of material elements; and the went of the five principles of matter, before and at the time of first creation.

शशशृङ्गं यथा नास्ति यथा नास्ति खपादपः।
यथा वन्ध्यासुतोनास्ति यथा नास्त्यसितः शशी।।३२।।

As there are no horns of hares, and no trees growing in the air, and as there is no son of a barren woman, nor a dark moon shining in the sky.

तथाऽ ज्ञप्रतिभातोऽर्थो जगदाद्यहमादिकः।
अप्रेक्षितोऽस्ति नास्त्येव प्रेक्षितः सन्न कश्चन।।३३।।

So this visible world, and these personalities of ourselves; which are mere misrepresentations of our ignorance, are things invisible and in-existent in themselves, and are seen and known by ignorant only.

यथास्तीदं महाकारं न किंचिद्रूपमेव वा।
तत्त्वज्ञविषयं राम तथास्तीदमखण्डितम्।।३४।।

To them the world appears as an erroneous body, and our personalities and abstractions of persons; but there is nothing as fictile or abstract to the spiritualist, who view them all in one undivided whole-the Divine spirit or soul.

संविद्धननभोमज्जा यथोदेति यदा यदा।
नित्योदितोपचारेण कल्पितास्तमयोदया।।३५।।

It is consciousness the pith and marrow of the soul, that exposes all these concepts of it to light; and the manner in which it displays them to the imagination, so do they make their appearance to our sight.

मुधा व्योम्न्येव पृथ्व्यादितया वेत्ति तदा तदा।
स्वस्यैव तस्य भानस्य धत्ते पृथ्व्यादिकल्पनाम्।।३६।।

Whenever our misconception portrays its concept in a material form, or gives a name and form to an airy nothing; we come to see the same form in our imagination, in the empty void of our mind.

स्वमेव भानमाकाशमात्रमेव महाचितिः।
पृथ्व्यादिव्यपदेशेन पश्चाद्व्यपदिशत्यजा।।३७।।

The great Intellect has the appearance of the sky for itself, which in the ordinary use of language, is expressed by the word matter, as consisting of the four elements, and the endless void which is devoid of them.

आकाश एव पृथ्वीयमिति धत्ते स्वसंविदम्।
मनोराज्यपुरं बाल इव चिन्मात्रमव्यम्।।३८।।

The unchanging and undecaying intellect, bears to itself the form of air only; which it conceives by mistake as the stable earth; just as imaginary men believe the air built castle to a reality.

किं भानं किमभानं स्यात्तस्येति न विकल्प्यते।
स्पन्दास्पन्दस्वभावं तद्विद्धि वातमिवाम्बरे।।३९।।

The intellect being an incorporeal substance, has neither this form nor that nor of any kind at all; it has its pulsation and rest of itself, like the breath and stillness of winds in the air.

यथा भाति चिदाकाशं तथेदमवभासते।
व्योम व्योम्न्येव नीरूपं नेदं पृथ्व्यादि सत्क्वचित्।।४०

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As the intellect manifests itself in its own sphere in the two states of its volition and nolition (or action or inaction); so the world seems to be in its states of motion and quiescence; which take place in the bosom of vacuum.

यथा भाति चिदाकाशरूपत्वाद्भातमप्यलम्।
न सन्नासदिति किंचित्तन्न किंचिच्च किंचन।।४१।।

As the sphere of the Intellect remains unchanged, at the rise and subsidence of its thought; so does the sphere of air remain unvaried, with all the creation and its dissolution in its bosom.

इदमित्थमनित्थं च सद्वाऽसद्वा यथास्थितम्।
लोकपर्यायवृत्तान्तं प्राज्ञो जानाति नेतरः।।४२।।

The world is always in the same unvaried state, whether you call it so or otherwise; and the seeming revolutions of bodies and succession of events, are well known to be nothing to the learned and wise, and not to others.

स एव हृदयाकाशे कचन्त्या दृश्यसंविदा।
बाह्यं ब्रह्माण्डमित्थं च सद्वाऽसद्वा यथास्थितम्।।४३।।

Because the wise soul dwells in the hearts of all, which it views alike as its oneself; but the ignorant soul is unconscious of its identity, from its sight of the outer world, and its knowledge of the difference of bodies from one another.

किमत्र बाह्यं किं वान्तः किं दृश्यं कास्य दृश्यता।
शिवं शान्तमशान्तं च सर्वमोमिति शाम्यताम्।।४४।।

What is their the interior or exterior of it, and that what is visible and invisible in it; all this is in the Lord whether active or quiescent, know all to be the *om* or *on* and rest quiet.

नो वाच्यवाचकदृशा रहितो विचारः
संपद्यते स च विकल्पमयेन सिद्धै।
सिद्धिश्च संभवति तेन विना न काचि-
द्दीपं विना निशि यथा नयनोपलम्भः।।४५।।

There can be no reasoning, without an insight into the meanings of the significant terms and their significates; and it is consideration of both sides of the question that leads to our right judgement. Hence it is reasoning that leads us to truth, as the light guides us amidst the darkness of night.

तस्मादपास्य परयाऽमलया धियान्तः
संकल्पकल्पनमनल्पविकल्पजालम्।
कृत्वा मनः सकलशास्त्रमहार्थनिष्ठ-
मुड्डीय गच्छ पदमुत्तममेकनिष्ठः।।४६।।

Therefore drive off the multitudes of multifarious desires and doubts from your mind, by means of the clearness (light) of your understanding, (obtained by your habit of right reasoning), and also by your attention to the true interpretation of the *śāstras*; and then rise and fly aloft to the higher region of light and truth, and attain the highest, best and most perfect state of Divine felicity and self-liberation.

इत्यार्षे श्रीवासिष्ठमहारामाणे वाल्मीकीये दे० मो० नि० उ० जाग्रत्स्वप्नसुषुप्त्यभावप्रतिपादनं नाम सप्तषष्ट्यधिकशततमः सर्गः।।१६७।।

CHAPTER 168

STORY OF THE HEWN STATUE OR CARVED IMAGE

Argument. The false and ignorant Attribution of creation, to the increate and self-manifest world.

श्रीवसिष्ठ उवाच

अबुद्धिपूर्वमेवागो यथा शाखाविचित्रताम्।
करोत्येवमजश्चित्राः सर्गाभासः ख एव खम्।।१।।

Vasiṣṭha continued: As the unconscious tree, displays various forms in its branches; so does the unconcerned spirit of god, exhibit the airy semblance of creation in air.

यथा करोत्यबुद्ध्यादिरावर्तादि पयोनिधिः।
तथा करोति खे खात्मा सर्वेशः सर्ववेदनाः।।२।।

And as the ocean describes the whirlpools, insensibly upon its surface; so does the spirit of god, exhibit this rotatory worlds unconcernedly, on the surface of its own vacuum, and as they are seen by all.

तासां स्वसंविदामेव ततः स कुरुते स्वयम्।
मनोबुद्धिरहंकार इत्याद्या विविधाभिधाः।।३।।

The Lord gives also to the sensible part of his creation, their internal faculties of the mind, understanding and egoism, as also many other powers under different appellation.

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अबुद्धिपूर्वमारम्भो दृश्यरूपः स्वतश्चितेः।
संकल्प्यमानो बुद्ध्यादिस्तरङ्गादिर्यथाम्बुधेः।।४।।

The phenomenal world is to the production of the insensible Intellect, whose volitive faculties are as loose as the rolling eddies of rivers and seas.

चिन्मात्रात्संप्रवर्तन्ते मनोबुद्ध्यादयस्तथा।
आवर्तकणकल्लोलवीचयो वारिधेर्यथा।।५।।

The mind and understanding and all mental faculties, proceed from the Divine Intellect; in the same manner as the whirlpools and eddies, and waves and surges rise on the surface of the sea.

भित्तिमात्रं यथा चित्रजगदालोकमात्रकम्।
चिति चिद्व्योममात्रात्म तथैवाभासमात्रकम्।।६।।

As a picture is nothing except its canvas, so the world which is no more than a painting, is drawn on the substratum of the intellect; and this is a vacuous substance, with the lustre of the world in it.

अबुद्धिपूर्वमारम्भो नियत्या संनिवेशवान्।
यथा संपद्यते वृत्ते तथा सर्गात्मकश्चिति।।७।।

What I have said before of the insensibility of the tree and sea, in the production of the branches and whirlpools by them; the same instance applies to Intellect also, which shows the creation rising in its vacuity, not by an act of its intention or will, but by ordinance of fate, which governs all things (and rules over Jove himself). This is the doctrine of fatalism.

तरौ गुलुच्छकादीनां यथान्यः कुरुतेऽभिधाः।
तथा चिद्वृक्षपुष्पादिपृथ्व्यादिविहिताभिधम्।।८।।

And as a tree exhibits its various forms, receiving the several names of a plant, a shrub, a creeper etc.; so does the intellect displays its many features, like its flowers etc., and called by the different appellation of earth, air, water etc.

अनन्यत्पुष्पपत्रादि यथा नाम महातरोः।
तथैवानन्यदेवेदं चिद्व्योम्नः परमात्मनः।।९।।

And as the branches and leaves of a tree, are not different from the tree itself; so the productions of the great Intellect, are no other than its very substance: (or are essentially the same with itself).

तरावावयवेष्वन्यः करोति विविधाभिधाः।
चिद्व्योमात्मनि सर्वेषु भूत्वान्य इव खात्मसु।।१०।।

And as there are many things, made of the substance of a trees, bearing different names to themselves; so the productions of the Intellect, and the offspring of a living being, pass under several forms and appellation (of boy, girl, infant, adult and the like).

चित्तरोः पल्लवाः सर्गाश्चित्त्वादेव न सन्त्यलम्।
कार्यकारणवद्भाति स एव स्वप्नवत्स्वयम्।।११।।

The offshoots of the Intellect are all these creatures, which grow in and rise from the mind (of their own spontaneity); they appear to be the works of the mind as their cause, but are no better than the dreams (arising of themselves in the mind).

वक्षि चेत्कथमेतस्माद्व्यर्थं तदनुभूयते।
सर्गाद्यमुत्र स्वप्नादिष्वेषु कोऽपह्नवं भजेत्।।१२।।

Should you say, why these conceptions of creation rise in vain in the mind, (if the creation is nothing in substance); I answer that they rise in the manner of dreams in the state of sleeping, which you cannot deny to enjoy. (The thoughts of creation like those of imagination and the conception in our dreaming, are not unattended by a certain degree of delight, during the time of our enjoyment of them. Gloss).

तरावाकारवत्येषा कल्पना रचिता यथा।
चितेराकाशमात्रायास्तथैषा कल्पना कृता।।१३।।

As the tree displays various forms in the productions, and the imagination presents different shapes to our mental sights; so the intellect is employed in realizing many such creations in empty air.

यथा गन्धादयः पुष्पे गगने शून्यतादयः।
यथा स्पन्दादयो वायौ तथा बुद्ध्यादयः परे।।१४।।

As the odours of flowers fly about invisible in the open air, and as pulsation abides inherent in the wind; so the intellectual powers, are intrinsic in the very nature of the soul.

यथा गन्धादयः पुष्पे गगने शून्यतादयः।
यथा स्पन्दादयो वायौ तथेमाः सृष्टयश्चिति।।१५।।

These creations likewise are ingrained in the Divine spirit, as fragrance is inborn in flowers

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and vacuity is ingenite in the air; and as vacillation and velocity are innate in the winds.

यथा खानिलपुष्पाणां शून्यतास्पन्दगन्धदृक।
शून्यरूपानुभूता च तथा सर्गस्थितिश्चिति।।१६।।

As the air, wind, and the flower, are receptacle of inanity, oscillation and odours respectively; so the Intellect is container of creation, although it is literally but an empty vacuity.

न पृथक् शून्यता व्योम्नो न पृथग्द्रवताम्भसः।
न पृथक् कुसुमाद्गन्धो नानिलात्स्पन्दनं पृथक्।।१७।।

Vacuity is no other than vacuum itself, as fluidity is not separate from liquids; fragrance is as inseparable from flowers, as pulsation is never to be the disjoined from the wind.

अग्नेर्न पृथगुष्णत्वं पृथक् शैत्यं च नो हिमात्।
चिद्व्योमैकात्मनः स्वच्छान्न जगत्पृथगीश्वरात्।।१८।।

Heat is not disparate from fire, nor is coldness apart from snow; know thus the world to be no way different nor disengaged from the transparence of the vacuous Intellect.

सर्गादावेव यद्व्योम्नि स्वप्नाद्धृदि च दृश्यते।
अकारणं तच्चिद्व्योम्नः कथमन्यद्भवेत्किल।।१९।।

In the beginning, the Divine Intellect sees the creation appear in itself, as a dream rising in the mind; thus the world having no extraneous cause, and being subjective to the Intellect (as derived from within itself); is no way a heterogeneous mass or different from the Divine mind.

स्वप्न एवात्र दृष्टान्तो नित्यदृष्टो विचार्यताम्।
चिन्मात्रव्यतिरेकेण सारं किं तत्र कथ्यताम्।।२०।।

The instance of the dream is the best illustration of creation, and you can judge it well by the nature of the dream you dream every night; say what is there substantial in it, beside its being essential to the universal soul.

तदिदं बुद्धिसंस्कारदृश्यमित्यादिका स्मृतिः।
न संभवति यत्तत्त्वं कथयेदं कथं भवेत्।।२१।।

The dream is not the effect of any impression in the mind, nor the result of remembrances stored in the memory; because it shows us many sights, unseen and unthought of before; say therefore how these come to pass.

यत्तत्र दृष्टं तदिह स्मृतिकाले भवेद्यदि।
नानुभूयेत तत्तत्र कैवैकस्य द्विधा स्थितिः।।२२।।

It what is seen in a dream, comes to present itself at the time of our remembrance of the dream?

तस्मादावर्तवृत्त्येदं काकतालीयवज्जगत्।
चिति यद्भाति तत्रैषा पश्चात्स्वप्नादिकल्पना।।२३।।

Therefore these revolving worlds; are as the rotatory whirlpools (in the wide ocean of the infinite mind); they are the fortuitous appearances of chance, and whatever occurs in the mind, passes afterwards for its dreams.

अबुद्धिपूर्वं संपन्ने सर्गे वीच्यादयो यथा।
संनिवेशः स्थितिः पश्चात्स्वयं संपद्यते तथा।।२४।।

The creations being insensibly produced from the Divine Mind, like the waves and whirlpools in the ocean; receives its stability and continuity afterwards, in the manner of the continuation of the whirling waters and ever rolling billows.

जातमेव न तज्जातं जातं यत्कारणं विना।
यतोऽजातं तदेवाद्यं तत्समं संस्थितं तथा।।२५।।

Whatever is born without its cause, is equal to the unborn; because the unborn are forever similar to those, which have no cause for their birth?

अबुद्धिपूर्वं संजाता रत्नादीनां यथार्चिषः।
सत्तैव संनिवेशेन तथैवासां जगद्दृशाम्।।२६।।

As the precious gem growing insensibly of themselves, have their lustre inherent in them; and as this brilliance is no substance or anything real at all, so the appearance of the world has no substantiality of itself.

यथाकथंचिदेवेदमादौ संपद्यते जगत्।
पश्चाद्गृह्णाति नियतिमावर्तोऽब्धाविवात्मनि।।२७।।

Some how or other, the world has its rise, like the wave or eddy in a river; and then it continues to go on as the continuous course of the stream.

चिद्व्योम्नि स्वप्नजालानि चिज्जगन्त्यपकारणम्।
प्रवर्तन्ते निवर्तन्ते शून्यशून्यात्मकान्यपि।।२८।।

There are numberless worlds of intellectual forms, gliding in the vast vacuity of the Intellect; and passing as aerial dreams without any cause whatsoever.

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यावत्सर्वमथान्योन्यं याति कारणतां चिरम्।
तेषां शून्यात्मका एव पदार्था ईश्वरादयः।।२९।।

All these again become caused and productive of others, and they all of vacuous forms including even the great Brahma and the gods and angles, (all of whom are aerial beings, and others of the same kind).

जायते शून्यमेवेदं शून्यमेव च वर्धते।
ननु शून्यतयात्यन्तं शून्यमेव विनश्यति।।३०।।

All that is born in and produced from void, are null and void also; they grow in the void or air, and return also into vacuity.

शून्यं कचत्यशून्याभं दृष्टान्तं स्वप्नमत्र यः।
अपह्नुतेऽनुभूतं स पशुभर्तृकुकं कुधीः।।३१।।

It is the vacuum that appears as the *plenum*, as in the instance of an empty dream seeming as something; the man that denies his own percipience of it, is no butter than a boor or brute.

असदेवेदमाभाति भ्रान्तिमात्रं सुकृत्रिमम्।
चिच्चमत्कारमात्रात्म ज्ञे सन्मात्रमकृत्रिमम्।।३२।।

The unreal appearing as real, is the fabrication of error and ignorance; but the spiritualist who knows the truth, views the worlds as the wondrous display of the Divine Mind and falsification.

अयं चिरस्थसंकल्पः सर्गप्रलयविभ्रमः।
ज्ञानं स्वभावकचनमज्ञानं भ्रान्तिजृम्भणम्।।३३।।

It is the long-standing and deep rooted prejudice, that produces the erroneous conception of the creation and destruction of the world; it is wisdom to know it in its true light, and foolishness to take the wrong view of it.

झटित्युदेति ब्रह्मात्म दृश्यं दृष्टमकारणम्।
खे सुषुप्तादिव स्वप्नः पश्चान्नियतिमृच्छति।।३४।।

The light of the Divine spirit, being once seen in this causeless void of the visible world, it continues forever before our sight; as the dream that we see in our vacant minds in sleep, remains ever afterwards in our remembrance.

काकतालीयवच्चित्त्वाच्चिति दृश्यं प्रकाशते।
स्वयमेव स्वभावस्थमावर्तादि यथाम्बुधौ।।३५।।

It happens that the intellect comes to present, the adventitious appearance of the world to our minds; in the same manner, as the sea shows it whirls and waves to our sight, of its own nature.

ईदृशो नाम चिद्धातुरयमाकाशमात्रकः।
यदित्थं नाम कचति जगद्रूपेण चिद्वपुः।।३६।।

Such is the nature of the Intellect also, that it shows itself in this manner (as the sea); and exhibits the revolving worlds, in its own ethereal essence only (of its own accord).

तेन चिद्रूपिणा पश्चाद्दृश्येनात्मनि कल्पिताः।
संज्ञाः स्मृत्यादिपृथ्व्यादिबुद्ध्यादिकलनात्मिकाः।।३७

Then the aerial Intellect, by a retrospective view in itself, invented certain words afterwards, significant of the mental and intellectual powers as well as of material elements and their properties.

श्रीराम उवाच

एवं स्थिते हे भगवन्बुद्धिसंस्कारतः स्मृतिः।
इति किं प्राप्यते ब्रूहि संबुद्धा यदि न स्मृतिः।।३८।।

Rāma said: If it is so sir, that all these powers are the spontaneous growth of chance, how can the mental power of memory be produced on a sudden, when it is well known to be the product of remembrance or former impressions in the mind. Please explain me this.

श्रीवसिष्ठ उवाच

शृणु राम भिनद्म्येनं प्रश्नं सिंह इवेभकम्।
अभेदं स्थापयाम्येकमालोकमिव भास्करः।।३९।।

Vasiṣṭha replied: Hear me Rāma, and I will destroy your doubt, as the lion kills an elephant; and will establish the one invariable unity as the broad day light of the sun.

विद्यते जगदात्मेदं दृश्यं चिन्मात्रकोटरे।
अनुत्कीर्णा यथा वृक्षे वनस्था शालभञ्जिका।।४०।।

There is an only universal soul, that is invisible amidst the vacuum of his Intellect; as the uncarved doll remains unseen, in the wood of every forest tree. (All things are contained in the Divine soul, as the future images in blocks of wood and stone. Aristotle, Addison).

उद्धरेद्वृक्षतस्तक्षा कदाचिच्छालभञ्जिकाम्।
अद्वितीयाच्चितिस्तम्भादुत्कीर्णाङ्कः करोति ताम्।।४१।।

We see the carpenter that carves out the puppet, from the wood of the tree (and the

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mason who hues out the statue from the block of stone); but we know not the soul, which chisels out the figure of the world from the great bulk of Instinct.

स्तम्भे जडेन सा व्यक्तिमनुत्कीर्णेह गच्छति।
चिति त्वन्तर्गता चित्त्वादेवात्मन्येव भात्यलम्।।४२।।

The statue does not appear in the rugged block, unless and until it hewn out by the skill of carver, so the hidden world does not make its appearance in the Intellect, till it is brought to view by the ingenuity of the Mind; (the universal architect).

भासमाना त्वनुत्कीर्णदेहैवापि च खात्मिका।
स्वरूपादच्युता चैव चिन्मात्रादात्मनि स्थिता।।४३।।

The uncarved body of the world (*Corpus-mundi*), does yet appear its aeriform state; which is original and genuine form in the Divine Intellect; (until is moulded in this its fictitious shape by creative mind).

सर्गादौ सर्गकलनाः करोति कलनावती।
सा चित्स्वभावतः स्वप्ने खात्मन्यद्योदितमामिव।।४४।।

In the beginning of creation, the inventive Intellect forms of its natural originally, the concept of the future world; appearing as an airy dream in the sight of the soul; (and then the imaginative mind frames it according to its conceit in various forms).

आकाश एव हृदये परमाकाशरूपिणी।
संकल्पयति चिच्छालभञ्जिकाः स्वात्मनात्मनि।।४५।।

The vacuous Intellect conceives in its empty bosom, the airy ideal of the world; as if it were a toy or doll gliding of itself in itself.

इयं ब्रह्मकला सेह चिन्मात्रकलना त्वियम्।
इयं चितिरियं जीवस्त्वहंकारस्त्वसाविति।।४६।।

It conceives itself as the essential part of the great Brahma, and the seed of the mundane system; and then imagines itself as the source of life and the living soul, and the receptacle of egoism.

इयं बुद्धिरियं चित्तमयं काल इदं नभः।
अयं सोऽहं क्रिया चेयमिदं तन्मात्रपञ्चकम्।।४७।।

It imagines itself as the understanding and the mind also; and to be the reservoir of space and time. It deems itself as the root of the knowledge of I, you, he, and others, and as the quintessence of the quintuple elements.

इन्द्रियाणामिदं वृन्दं पुर्यष्टकमिदं स्मृतम्।
इहातिवाहिको देहस्तथायं चाधिभौतिकः।।४८।।

It sees in itself the congeries of the inward and outward senses, as also of the eight faculties of the mind; and both the spiritual as well as the elemental bodies contained in itself.

ब्रह्माहं शंकरश्चाहमुपेन्द्रोऽहमहं रविः।
इदं बाह्यमिदं चान्तरयं सर्ग इदं जगत्।।४९।।

It thinks itself as the great trinity, consisting of the three persons of Brahma, Viṣṇu, and Śiva; and sees the sun, moon and stars all in itself. It considers itself as the whole creation and the interior and exterior part of everything.

इत्यादिकलनाजालं चिद्व्योमैवातिनिर्मलम्।
तस्मात्क्वैते पदार्थौघाः क्व स्मृतिः क्व द्वयैकते।।५०।।

All these being the imaginary creations of the Intellect, there is nothing whatever beside itself; but it is quite transparent in its essence, there is no concrete matter in it; and neither remembrance of gross materials is ever attached to it, nor any duality whatsoever subsisting in the unity of its nature.

अकारणकमेवेति जगताभोगिखण्डकः।
सर्गादौ स्वप्नवद्भाति खे खात्मैव विकारिवत्।।५१।।

The world is a causeless, uncaused and increate thing; and a nothing at all in reality; its creation is a dream, and its appearance, is as that of a delusive shadow in empty air.

व्योम्न्येव कचति व्योम चिन्मये चिन्मयं हि यत्।
बुद्धं तदेव तेनैव जगद्बोधात्क्व तज्जगत्।।५२।।

It appears as a phantom in vacuum, and as an intelligence in the Intellect; it is intelligible as it is, and that is in the sense of a nihilist.

क्व स्मृतिः क्व च वा स्वप्नः
क्व कालाः कलनाश्च काः।
चिदाभानमिदं भाति
शान्तं शून्यमिवाम्बरे।।५३।।

What is the remembrance of a thing, any more than the dream of something, which is nothing in reality; and what is time of which we have no conception, except it be an imagination or devise of the mind in empty air.

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यदन्तश्चिद्घनस्यास्ति तद्बहिर्भूततां गतम्।
वस्तुतस्तु न तद्बाह्यं नान्तः सन्मात्रकादृते।।५४।।

What is contained in the inside of the compact intellect, the very same appears on the outside of it; but in reality there is no substantiality in the exterior object of sight, as there is naught in the interior object of thought; all which are but the glittering of the Intellect.

निरस्तावयवाच्छान्तादनाख्याद्यत्प्रवर्तते।
अकारणं भवेद्भुतं तदन्धाः कथमन्यथा।।५५।।

Whatever issues out of the bodiless and nameless something, which is forever quiescent and calm in its nature; are deemed as causeless and uncaused production, appearing before the blinded sight.

तस्माद्यादृक्परं ब्रह्म तादृग्दृश्यमिदं परम्।
यदेव चित्रभः स्वप्ने तदेव स्वप्नपत्तनम्।।५६।।

Know therefore that this world, is to be viewed in the same intellectual light; as you see the supreme Brahma himself; and know it to be the very aerial castle of your dream, as it is represented in the vacuous space of your mind in your sleeping state.

न किंचित्किंचनापीदं दृश्यमस्ति मनागपि।
क्व रजः पूर्णजलधौ क्व दृश्यं परमाम्बरे।।५७।।

There is no such thing, as the visible or phenomenal world at any time; where can you find any dust on the watery surface of the sea; and how can you see anything visible, in the invisible spirit of Brahma.

तच्चेदं भाति वा किंचित्तच्चिन्मात्रमचेत्यकम्।
अकचत्त्वेव संशान्तमात्मनीत्थमवस्थितम्।।५८।।

If the world should appear as anything at all to your sight, you must view it as the manifestation of god himself, in his unthinkable and incomprehensible nature. (Nature is the body of god).

पूर्णद्वि ब्रह्मणः पूर्णमप्यनुद्धृतमुद्धृतम्।
इवेदं भाति भारूपमाभानं परमात्मकम्।।५९।।

The world is full of the glory of god, from the fullness of Divine glory; nor is the one derived from the other; but a full representation of Divine splendour on the face of nature.

इत्थं मयि प्रकथयत्यनुभूयमान-
मप्युच्चकैर्बत जनस्य विमूढतान्तः।
स्वप्ने जगद्वपुषि जाग्रदिति प्रतीतिं
नाद्यापि न्यत्त्यजति नाम विदन्नपि द्राक्।।६०।।

Though I have been repeatedly giving these lectures, yet the deluded minds of men are far from receiving them; they believe the world of their dream as if it were in waking, and knowing even its unreality they will never get rid of their rooted prejudice.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये नि० उ० शालभञ्जिकोपदेशो नामाष्टषष्ट्यधिकशततमः सर्गः।।१६८।।

CHAPTER 169

DESCRIPTION OF THE CALM AND TRANQUIL MIND

Argument. Character of the unexcited and self-liberated man and his happiness in Life.

वसिष्ठ उवाच

न सुखाय सुखं यस्य दुःखं दुःखाय यस्य नो।
अन्तर्मुखमतेर्नित्यं स मुक्त इति कथ्यते।।१।।

Vasiṣṭha continued: He who is delighted with his delights, nor dejected in his distress; who looks only within himself for his peace and solace, is verily called the liberated man in his life time.

यस्य न स्फुरति प्रज्ञा चिद्व्योमन्यचलस्थितेः।
प्रसृतेष्विव भोगेषु स मुक्त इति कथ्यते।।२।।

He is called the self-liberated man, whose mind is moved from its steadiness in solid rock of intellectuality, towards the worldly enjoyments that are spread before him, (and which are ever attractive of unrestrained minds).

चिन्मात्रात्मनि विश्रान्तं यस्य चित्तमचञ्चलम्।
तत्रैव रतिमायातं स जीवन्मुक्त उच्यते।।३।।

That is called the liberated soul, which reclines in its intellectuality, and has its mind ever fixed in it; which delights in intellectual culture, and has repose therein.

परमात्मनि विश्रान्तं यस्य व्यावृत्त्य नो मनः।
रमतेऽस्मिन्पुनर्दृश्ये स जीवन्मुक्त उच्यते।।४।।

He is verily styled the liberated soul, who

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reposes in the supreme soul; whose mind does not slide from divine contemplation, nor takes any delight in visible objects all around.

श्रीराम उवाच

न सुखाय सुखं यस्य दुःखं दुःखाय यस्य नो।
जडमेव मुने मन्ये मानवं तमचेतनम्।।५।।

Rāma said: Sir, I ween the man that feels no pain in pain, nor derives any pleasure from what is pleasurable, and is entire insensible of both, to be a mere block, and devoid both his senses and sensibility.

वसिष्ठ उवाच

चिद्व्योमैकान्तनिष्ठत्वात्प्रयत्नेन विना सुखम्।
न वेत्ति शुद्धबोधात्मा यः स विश्रान्त उच्यते।।६।।

Vasiṣṭha replied: We call him the self reposed, who rests in his vacuous intellect only; and whose soul derives a spontaneous delight from the purity of his understanding, such as it finds in nothing and no where besides.

सर्व एव परिक्षीणाः संदेहा यस्य वस्तुतः।
सर्वार्थेषु विवेकेन स विश्रान्तः परे पदे।।७।।

He is said to have his rest in the supreme soul, whose mind is cleansed of its doubts in all things; and who has obtained by means of his discrimination, the true and certain knowledge of everything. (So says the *śruti*. No doubts disturb the mind of one, whose soul confides and has found its rest in God).

यस्य कस्मिंश्चिदप्यर्थे कवचिद्रसिकतास्ति नो।
व्यवहारवतोऽप्यन्तः स विश्रान्त उदाहृतः।।८।।

He is said to rest and have his repose in god, who takes no delight in any earthly thing whatever; and though he is outwardly employed in discharging the duties of his life, yet his soul is fixed in his god.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः।
यथाप्राप्तं विहरतः स विश्रान्त इति स्मृतः।।९।।

He is known to have his quiescence, whose activity are all without any aim or expectation; and he goes on and lives content, with whatever he get and offers itself to his lot.

अविश्रामे निरालम्बे दीर्घे संसारवर्त्मनि।
चित्त्वादात्मनि विश्रान्तिः प्राप्ता येन जयत्यसौ।।१०।।

He alone is happy and successful, in this world of woe and misery; who in his long restless, helpless and tedious journey in it, has found his repose in the supreme spirit, by means of his intellectual improvements.

धावित्वा ये चिरं कालं प्राप्तविश्रान्तयः स्थिताः।
ते सुप्ता इव लक्ष्यन्ते व्यवहारपरा अपि।।११।।

They who after running their long race, in the active course of worldly life; have come at last to set themselves at ease and quiet, at the latter end of their lives, are as men that appear to fall fast asleep, and enjoy their repose after the vexations dreams of their busy days.

ते हि चेत्यचिदाभासनभस्याभान्ति भामयाः।
भास्करा उदिता नित्यं नेह तिष्ठन्ति ते क्वचित्।।१२।।

They shine and pass as brightly, in the open sphere of their intellects, as the glorious sun rises in the sky, and runs his daily course without stopping any where.

सदेहा व्यवहारस्था अपि सुप्ता इवोत्तमाः।
प्रक्षीणा इव लक्ष्यन्ते जडाभा न तु ते जडाः।।१३।।

Good people seem to be sleepy in their minds, though they are seen to be wakeful and employed in business with their bodies; they remain as inactive as any inert body, though they are never dormant in their souls, (which are ever awake to their eternal concerns).

सुप्ता इवेह शय्यासु ये स्वप्ननगरे स्थिताः।
सुप्ता इति त उच्यन्ते न तु ते जडतां गताः।।१४।।

They who lie asleep on their beds, and are drowned in their reveries and dreams; are said and believed to be sleeping; though they are not insensible of the workings of their minds.

दीर्घाध्वपरिविश्रान्तो विश्रान्तो न ददाति यः।
वाक्यं स सुखमौनस्थः प्रोच्यते न जडाकृतिः।।१५।।

When the tired traveller, halts after his long and wearisome journey, and ceases to utter a word owing to his hard breathing, such dumbness does not bespeak his dead silence or torpidity.

या निशा सर्वभूतानामविद्यास्तमयात्मिका।
परो बोधः परा शान्तिस्तत्रासौ सममास्थितः।।१६।।

The man of transcendent knowledge, and perfect peace and tranquility of his mind and

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soul; remains as blind to the splendours of day as the purblind owl, and as quiet as any body in the darkness of night, when the whole creation sleeps in the gloom of ignorance and unconsciousness.

यस्मिञ्जाग्रति भूतानि दृश्येस्मिन्दुःखदायिनि।
तत्रासौ सततं सुप्तस्तत्र पश्यत्यसौ सुखी।।१७।।

That man is happy, who sleeps over the varied scenes of this visible world, and does not sights of woe, which it presents to view at the time of waking. (The gloss quotes a corresponding passage from the *Bhagavadgītā*).

यः कर्मौघमनादृत्य स्वात्मन्येवावतिष्ठते।
स आत्माराम इत्युक्तो न जडोऽसौ रघूद्वह।।१८।।

He who pays no regard to ceremonial rites, and remains sincere to the welfare of his soul; such a man is said to be self satisfied, from his communion with himself, and is never, O Rāma, deemed as dead himself.

दुःखादतिगतः सोऽस्मात्प्राप्तः पारं भवाम्बुधेः।
तिष्ठत्यनुभवन्भव्यो विश्रान्तिसुखमात्मनि।।१९।।

He who has passed over the miseries of this world, and got to the other side of it (next world); remains supremely blest in himself, by his sense of heavenly bliss in his inward soul.

दीर्घाध्वनि परिश्रान्तो विषयैश्चतुरैश्चिरम्।
भोगभावातुरः क्रूरैः प्रोत्थितः पथि डामरैः।।२०।।

He who is fatigued with his long and tiresome journey in the world, and is ever deluded by four senses and sensible objects; gets weary of and cloyed with his enjoyments of life, and meets with the spectres of despair at the end.

जरातुषाराशनिभिर्भूयोभूयो जडीकृतः।
जन्मजङ्गलसारङ्गो व्यर्थव्यग्रविहारवान्।।२१।।

Being overtaken by hoary old age, he is battered and shattered by the hoar-frost of diseases; and then like the old and worn-out antelope, he wishes in vain to traverse his native forests and slains.

परमात्मपरिक्रान्तो दुःखकण्टकसंकटे।
सुदुष्प्रापसुखच्छाये पान्थः संसारवर्त्मनि।।२२।।

Forsaken by the supreme soul, the sole and faithful guide in our journey through life; we are exposed to the intricate maze of thrones and thickets, till the weary traveller is at a loss of the shady grove whereto take his rest.

दुष्कृतैः कृतपाथेयो लुठन्क्षीणाः पदेपदे।
अर्थानर्थमयैर्मार्गैः संकटैर्विवशीकृतः।।२३।।

Here we are robbed of our passport and passage money, by the high way-men of our sins and sensualities; till we are overcome by our weakness, and exposed to numberless dangers and difficulties on the way.

संसारजलधेः पारं प्राप्य भूतविवर्जितम्।
अशय्योऽतिप्रमाबुद्धः स शेते सुखामात्मवान्।।२४।।

He that is posses of his soul by means of his spiritual knowledge, gets over the ocean of the world to the spiritual regions; where he rests calmly in the bedstead of his spirit, and without the bedding of his body.

अपसर्पं निरस्तेहमस्वप्नमसुषुप्तकम्।
प्रबुद्धमबहिर्निद्रं हा शेते सुखामात्मवान्।।२५।।

The man who moves about, without any aim or attempt of himself and without his dream and sound sleep; whose mind is ever wakeful and whose eyes are never closed in sleep, such a man sleeps softly in the lap of his soul.

जात्यश्ववदिहाजातिरश्नन्गच्छन्श्वसन्वदन्।
लोकमध्ये महारण्ये हा शेते सुखमात्मवान्।।२६।।

As a horse of real breed, sleeps in his standing as well as running; so the self posses person sleeps in himself, even though he employed in the acts of life among mankind.

अपूर्वैव घना निद्रा कापि सा तत्त्वदर्शिनाम्।
या न शाम्यति कल्पाभ्रववैर्नाङ्ग विकर्तनैः।।२७।।

How very sound and profound, is the trance or reverie of the philosophic mind, that is not disturbed, even at the crackling of thunders or cracking of volcanoes.

अपूर्वैव घना निद्रा कापि सा तत्त्वदर्शिनाम्।
प्रबुद्धानामापि हि या निमीलयति दृग्दृशौ।।२८।।

How exquisite is the ecstasy of the right discerner of truth, who sees all within himself, which the external observer with his open eyes, finds as lying afar without himself.

अनिमीलितनेत्रस्य यस्य विश्वं प्रलीयते।
स क्षीवः परमार्थेन हा शेते सुखमात्मवान्।।२९।।

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The man who with his open eyes, ace: the world disappear from his sight; is giddy with his ecstatic views, and not with ebriety liquor. (He sleeps calmly in the trance of ecstasy).

विनिगीर्य जगत्सर्वं परमां पूर्णतां गतः।
आतृप्तेरमृतं पीत्वा हा शेते सुखमात्मवान्।।३०।।

Ah! how happily he sleeps in his revere, whose soul is satiate and at rest, after it has swallowed the visible world in itself, and drank the ambrosial draught of self satisfaction.

निरानन्दमहानन्दी सुखमद्वैतमक्षयम्।
निरालोकमहालोको हा शेते सुखमात्मवान्।।३१।।

How happily does the self posses man sleep in his soleity, who is ever joyous without any joy or anything to enjoy; who is joyful in enjoying the everlasting felicity of unity, and who sees effulgent light of his inward spirit, without any mortal thing on the outside.

लोभान्धकारोपरमो लोकलम्पटतां गतः।
अघनत्वघनाभोगो हा शेते सुखमात्मवान्।।३२।।

Happy is the self posses soul, which is blind to the objects of common desire, and rejoices in the blaze of transcendent light in itself; which delights in subtile and spiritual joys, as much as others luxuriates in their solid food and gross enjoyments.

अनन्तदुःखमाशान्तमशान्तं जनतास्थितौ।
अबहिर्मुखमाभोगि हा शेते सुखमात्मवान्।।३३।।

Happily sleeps the spiritual man, with the inward peace of his mind; who shuts his eyes against the outer world, which abounds only in sights of woe, and restlessness of the giddy mob.

अणीयसामणीयांसं स्थविष्ठं च स्थवीयसाम्।
कृत्वात्मानं नभःशय्यं हा शेते सुखमात्मवान्।।३४।।

The self-posses rest in perfect peace of their minds, who bemean themselves as the meanest of the mean in their outer demeanour; but deem themselves as the greatest of the great in the greatness of their souls; they have their repose in the lap of the vast void of their selves.

परमाणौ परमाणौ जगत्कोटिशतान्यपि।
अणौ स्थूले दधद्देहे हा शेते सुखमात्मवान्।।३५।।

The spiritualist sleeps happily in the universal soul, with its body resting in its vast vacuity; which contains an infinity of worlds in every atom of it.

कुर्वन्संहारसर्गौघानकुर्वंश्च कथंचन।
परमालोकशय्यायां हा शेते सुखमात्मवान्।।३६।।

The spiritualist rests perfectly blest in Supreme Spirit, which is full of ineffable light, and in which he sees the repeated creation and dissolution of the world, without being destroyed himself.

संसारनिचयस्वप्नं परिज्ञाय सुषुप्तताम्।
नयन्प्रकटदिग्दीर्घां हा शेते सुखमात्मवान्।।३७।।

Blest is the godly man, that seeing the world as a dream in his sleep, rests in the Spirits of his god, where he sees everything as clear as day light, and as bright as open sky.

सर्वेषां जगदर्थानां सत्तासामान्यतां गतः।
आकाशादधिको व्यापी हा शेते सुखमात्मवान्।।३८।।

How blest is the psychist with his musings, who contemplates on the essences of all substances, and engrosses the entity of whole nature in himself; and whose comprehensive mind grasps the cosmos in itself, as the vacuity of the sky, comprehends the whole universe within its ample womb.

अच्छाच्छमम्बरं कृत्वा जगदप्यम्बरीकृतम्।
शान्तशब्दपरश्वासं हा शेते सुखमात्मवान्।।३९।।

How happily does the self-commung sage, sleep in his abstract contemplation of the clear and bright heavens in himself; and who views the whole universe in the light of the clear firmament, resounding with the sound of his own breathing or snoring.

इदमस्मज्जगत्पश्यन्स्वयमाकाशकोणके।
विशदाकाशकोशात्मा हा शेते सुखमात्मवान्।।४०।।

How happily does the self-communist, rest in the depth of his inmost thoughts; who finds himself as null and void, as the infinite vacuum itself, and views the universe hovering as a dream, in a corner of that vacuity.

यथा प्रवाहसंप्राप्तव्यवहारमनोरमे।
तृण्यास्तरणविश्रान्तो हा शेते सुखमात्मवान्।।४१।।

How cheerfully does the self-musing sage, lie down in his humble bedstead, which he finds as

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a matting made of straws, swept before him by the tide of time, and the current contented circumstances.

परमेण स्वयत्नेन परिज्ञानात्स्वरूपिणा।
स्वप्नसंदर्शनेनैव जीवन्खमिव खेन खे।।४२।।

The sage, who by his diligent self-consultation, has come to know the true nature of himself (*i.e.* of his soul); lives in his lifetime as in the state of dreaming, and deems as an aerial figure of his dream subsisting in empty air.

ज्ञानेनाकाशकल्पेन धर्मान्गगनसंनिभान्।
ज्ञेन यत्नेन संबुद्धः परमाम्बरतां गतः।।४३।।

The sage who by his diligent self-cogitation, has come to the knowledge of his own vacuousness; comes to the same knowledge of all nature at large, till at last he comes to reduce and assimilate himself to vacuity.

प्रबुद्धः सुप्तः सुप्तोऽपि प्रबुद्धा रमतेऽनिशम्।
सुषुप्तोभूत्ततो जाग्रत्स्वप्नार्थसुहृदा सह।।४४।।

The waking man falls to sleep, and the sleeping person rises to wake again, and in this manner they pass their time in endless turns; but the sound sleeper alone is ever wakeful to his true friend of spirituality: (because sound sleep is one's absorption in the quiet of Divine Spirit).

जन्मान्तरैकसहवाससमाशयेन
चित्तानुवृत्तिमधुरेण चिरंतनेन।
मित्रेण सार्धमखिलानी दिनानि नीत्वा
विश्रान्तिमेष्यति पदे परमे चिरं सः।।४५।।

He who having passed his days in this life, in company with his best friend of self-liberation (*jīvanmukti*) in his lifetime; comes to enjoy the sweet companionship of that friend (*amutra-mukti*), in his future life for a long period of time, he is verily entitled to his perpetual rest and everlasting bliss, in the list of the Divinity itself forever.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० अवि० श० विश्रान्तचित्तवर्णनं नामैकोनसप्तत्यधिकशततमः सर्गः।।१६९।।

CHAPTER 170

ON THE CONDUCT OF THE SAPIENT MAN

Argument. our acts are our best friends and relatives; their virtues and the enjoyments of their fellowship.

श्रीराम उवाच

ब्रह्मन्कोऽस्य सुहृद्ब्रूहि येनासौ रमते सह।
रमणं किंस्वभावं स्यादुत रत्यात्म वास्य तत्।।१।।

Rāma said: Tell me sir, who is that friend with whom he lives, and what is the nature of this enjoyment, whether it is subjective or objective, that is whether derived from within oneself, or from external objects.

श्रीवसिष्ठ उवाच

स्वप्रवाहेहितं नाम स्वप्रायेहितनाम च।
स्वकर्म नाम चास्यास्ते मित्रमेकमकृत्रिमम्।।२।।

Vasiṣṭha replied: Our own conduct alone is our only true friend, whether it is in genie in our nature, or derived by our extrinsic training and education from others. (The two worlds *suaprabaha* and *svaprāya* in the text, are explained in the gloss as *sahaja*-innate and *abhyasta* or learnt).

पितृवद्विहिताश्वासं दारा इव नियन्त्रणम्।
संकटेषु दुरन्तेषु नित्यमव्यभिचारि च।।३।।

Our inborn good conduct is as infallibly and friendly to us, as the natural beneficence of our parents; and our extraneous good behaviour, is as overruling upon us, as the control and restraints by a faithful wife in the intricate maze of life.

अशङ्कितोपचरणं सुसंपादितनिर्वृति।
कोपेष्वकोपनतया वितीर्णावर्जनामृतम्।।४।।

A fearless course of life, an a well earned livelihood, and a well regulated mode of living; together with a dispassionate temper and coolness of mind, are replete with unrestricted and ambrosial sweets.

दुर्गदुर्गमदुर्वारदोषोद्धरणतत्परम्।
सर्वविश्वासरत्नानां कोश आशैशवोषितम्।।५।।

An unblemished life acquired from early youth, is able to save a person from all dangers

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and difficulties in the world, and render him confidential for every trust, and a repository of all wealth and treasures.

सहपांसुकृताक्रीडमाबाल्यादेव संगतम्।
विनिवारितदुश्चेष्टं पितृवद्रक्षणोन्मुखम्।।६।।

It is able to preserve men from all evils, as a father prevents his boys from daubing their bodies with dust and dirt; and hinder them from all acts of wickedness.

वह्नेरिवौष्ण्यं सौगन्ध्यं कुसुमस्येव सर्वदा।
अविनाभावि विमलं रवेरिव च वासरम्।।७।।

Such a life gives a man the fervour of fire, and the sweet of flowers; it adds a clearness to his mind and countenance, as the sunlight brightens the face of the day.

लालनैकरतं नित्यं पालनैकपरायणम्।
सर्वसंकटसंघट्टरक्षणैकसमुद्यतम्।।८।।

It supports a man as the father feeds and fondles his child, and protects him from every accident, as the father is ever ready to shield his children from all harm.

हेम्नोऽग्निरिव देहस्य सर्वावस्थस्य शुद्धिदम्।
इदं हेयमुपादेयमिति दर्शनतत्परम्।।९।।

As fire purifies the body of gold from alloy, and separates the gross that is to be rejected; so does it show the good qualities, from whatever is to be shunned and avoided.

आह्लादकमनिन्द्याभिः कथाभिरिव नागरम्।
सच्चेष्टामणिमाणिक्यभाण्डसंभारमन्दिरम्।।१०।।

It gladdens the hearts of men with polite speech, which is policed from rusticity; and is a repository of all laudable pursuits, as a treasury is full of moneybag and precious gems.

सूर्यस्तम इवाजस्रमप्रदर्शयदप्रियम्।
अनुरक्ता महेलेव प्रियमेवाप्रदर्शयत्।।११।।

As the sun never shows darkness to view, so the good man never exposes his dark side to sight; as the loving wife shows only her affection to her beloved, so does he show his tenderness only to people.

जनं प्रियवदं कुर्वत्प्रियमेव समाचरत्।
पेशलं मधुरं स्निग्धमक्षुब्धमुदिताशयम्।।१२।।

He speaks and behaves kindly with all men, and does them good only; and his words are always sweet and cooling, and without interested or selfish view.

लोकोपचारकं पूज्यं स्मितपूर्वाभिभाषणम्।
कामोपशान्तं सद्रूपं परमार्थैककारणम्।।१३।।

He is the well-wisher of men, and is therefore revered by them all; he speaks smilingly to all without any craving of his own, and bears the form of goodness only to all beings.

रणेऽज्ञानसमुद्भूते पूर्वं प्रहरणोद्यतम्।
अपूर्वनर्मनिर्माणलीलाललनलालकम्।।१४।।

Should he happen to meet an enemy in a contest, who is ready to strike the first flow on him; he tries to evade it by eluding his opponent by some artifice or slight of art or skill.

पालकं शीलसाराणां दाराणां च कुलस्य च।
आधिव्याधिपरीतस्य चेतसोऽमृतमौषधम्।।१५।।

He is the patron of gentle and polite men, and protector of women and his family; and is as the nectarious physic to the souls, of all those that ailing under sickness and sickheartedness.

विशेषविद्यावैदग्ध्यवादवन्द्यविनोदनम्।
समानकुलशीलत्वाद्द्विधाभाव इव स्थितम्।।१६।।

He is particularly a patron of learning, and patronizer of the learned; he is a servitor of venerable men, and a favourer of the eloquent and argumentative. He is a compeer and *alter ego* to his equals in births and breeding.

अनुरक्तान्नृपान्साधून्वदान्यान्कारयत्सदा।
यज्ञदानतपस्तीर्थन्यायार्थप्रेरणोन्मुखम्।।१७।।

He conciliates the favour of princes, noblemen, and the liberal towards him; and in conducting all sacrifices, acts of charities, austerities of devotion and pilgrimages, by contribution of his honest means.

पुत्रदारद्विजातिस्त्रीभृत्यबन्धुजनैः सह।
शुभभोजनपानार्हमुत्तमश्लाघ्यसंगति।।१८।।

He partakes of his good food and drink, in company with his friends and Brāhmaṇas; and joining with his wife and children, and all the dependents and inmates of his family (*i.e.* he never eats alone), and he never keeps company save with the good and great.

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भोगादिबद्धतृष्णत्वं दुःखदं विनिवारयत्।
सुस्निग्धसंकथोदारं समाश्वासोत्तमास्पदम्।।१९।।

He abstains from all enjoyments, deeming them as straws and causes of disease; and indulging himself in conversing upon good subjects, with his view to the edification and beautification of mankind.

ईदृशेनात्ममित्रेणस सकलत्रेण संयुतः।
स्वकर्मनाम्ना रमते स्वभावेनैव नेरितः।।२०।।

In this manner he passes his time, in company with his friends and family; he is content with his own state, and glad at what fortune has provided for him: (*i.e.* his own lot and profession).

श्रीराम उवाच

कलत्रमस्य मित्रस्य तदीयस्य मुनीश्वर।
किं तत्किंरूपमेव स्यात्समामेनैव मे वद।।२१।।

Rāma rejoined: Tell me Sir, in short, who are his wives and children and his friends also; what are their different forms, and what are the qualities and virtues they are respectively possessed of.

श्रीवसिष्ठ उवाच

स्नानदानतपोध्याननामानोऽस्य महामते।
सन्ति पुत्रा महात्मानः स्वनुरक्ताखिलप्रजाः।।२२।।

Vasiṣṭha replied:— Sacred ablutions and charities, religious austerities and meditation are his so many sons; that are all of great souls, and entirely devoted to him.

चन्द्रलेखेव लोकस्य दृष्टयैवाह्लाददायिनी।
अविनाभाविनी भार्या मुदितास्यानुरागिणी।।२३।।

His wife is named *Candra-lekha*, who is like a digit of the moon in her appearance, and whose very sight delights the eyes; she is his constant companion, always loving to him and constant in herself.

करुणाकारणाकीर्णधना हृदयहारिणी।
आनन्दजननी चास्य वयस्याऽव्यभिचारिणी।।२४।।

She is the ravisher of his heart, and dispeller of the gloom of his mind, by reason of her loving kindness to him; she is the delight and delighter of his soul, and is ever a faithful helpmate unto him.

समतास्य मता नित्यमास्ते हृदयवल्लभा।
प्रतीहारी पुरः प्रह्वा संमुखं सुखदायिनी।।२५।।

He has another consort by name of *samatā* (*i.e.* of the same mind) with herself; who is dear to his heart, and keeps at the door to his house, and pleases him by her very appearance.

धैर्ये धर्मे च धीः साधो नित्यमाधीयते च या।
सास्य धीरस्य धुर्यस्य पुरो धन्यस्य धावति।।२६।।

She fixes her mind always, at the mansions of virtue and patience; and runs before and guides the steps of her emburdened lord, to the abode of the blessed and felicitous.

अस्य सन्ना समं स्कन्धे सर्वदैव महौजसः।
विषयारिजये राज्ञो मैत्री मन्त्रप्रदायिनी।।२७।।

That strong man has another wife named *Maitrī* or friendship, whom he bears along with *samatā* on his either shoulder; and who advises him how to quell the enemies of his king's states (in royal service).

कार्याणामार्यमर्यादाचर्याचातुर्यशालिनी।
सर्वेषामस्य मान्यस्य सत्यता स्वार्थदायिनी।।२८।।

She is his clever counsellor in all honourable acts, and gave proof of the veracity of her advices; by augmenting his wealth and rendering him honourable before all?

इत्येवंपरिवारेण मित्रेण सह मन्त्रिणा।
स्वकर्मणा व्यवहरन्न हृष्यति न कुप्यति।।२९।।

Being thus employed in the discharge of his duties, in the circle of his friends, family and advisers, the sapient man always pleased in himself, and never frets nor grumbles at any person or anything whatever.

स यथास्थितमेवास्ते विनिर्वाणमना मुनिः।
चित्रार्पित इवाजस्रं लोके व्यवहरन्नपि।।३०।।

The wise man ever remains as he is, silent and sedate in his mind; he remains always as unmoved as a picture in painting; though he may be moving about in the ordinary affairs of life.

वस्तुशून्येषु वादेषु मूकः शैलमयो यथा।
निष्प्रयोजनशब्देषु परं बाधिर्यमागतः।।३१।।

He remains as dumb as a stone in fruitless discussions; and feigns himself as a deaf-man in useless conversation.

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लोकाचारविरुद्धेषु शवं सकलकर्मसु।
आर्याचारविचारेषु वासुकिर्वा बृहस्पतिः।।३२।।

He continues as a dead body, in acts which are against the social usage; but in conversation regarding polity and good manners, he is as eloquent as the wise Bṛhaspati, and as fluent as the snake Vāsuki (with its hundred tongues).

प्रवृत्तवाक्पुण्यकथो जिह्मानां प्रतिभानवान्।
निमेषेणैव निर्णेता वक्ताशु बहुवस्तुनः।।३३।।

When engaged in some righteous discourse, he exposes the fallacy of sophistical reasoners; and clears all doubts in a moment, by the versatility of his conversation on various subjects all at once.

समदृष्टिरुदारात्मा वदान्यः संविभागवान्।
पेशलस्निग्धमधुरः सुन्दरः पुण्यकीर्तनः।।३४।।

He is tolerant and magnanimous, bounteous and charitable; he is pliant and gentle, sweet in his speech and handsome in his look, and famed for his pious acts.

स्वभाव एषैव भवेत्प्रबुद्ध-
धियां प्रयत्नेन तु नेदृशास्ते।
भवन्ति नेन्द्वर्कहुताशनाद्याः
क्वचित्परप्रेरणया प्रकाशाः।।३५।।

Such is the character of enlightened men of their own nature, and no practice nor education can ever make any one as such; as the sun and moon and fire are bright by themselves, and there is none and nothing else, that can ever make them shine.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये नि० उ० अवि० वि० तत्त्वज्ञव्यवहारवर्णनं नाम सप्तत्यधिकशततमः सर्गः।।१७०।।

CHAPTER 171

MEDITATION OF PURE VACUUM

Argument. On the nihility of the Phenomenal, and substantiality of the Noumenal vacuum.

वसिष्ठ उवाच

संविदाकाशकचनमिदं भाति जगत्तया।
वस्तुतो न जगन्नाभा न शून्यं न च संविदः।।१।।

Vasiṣṭha resumed and said: It is the manifestation of our vacuous consciousness, that exhibits the phenomenal world unto us; where as there is in reality there is no such thing as this world, or its appearance, or a vacuum in nature or a thing as consciousness in ourselves.

यदिदं भाति चिद्व्योम जगदाख्यं न तत्ततः।
आकाशादिव शून्यत्वमन्यदन्यदपि स्थितम्।।२।।

Whatever is apparent before us, is the manifestation of the Intellect, and vainly styled the world; just as the open air called the sky, is no other than the air itself. (So the vacuum known as the world, is not otherwise than the very vacuum).

देशाद्देशान्तरप्राप्तौ मध्ये यत्संविदो वपुः.
तद्दृश्यमिति भातीदं दृश्यमन्यन्न विद्यते।।३।।

As a man going from one place to another, sees a gap and blank between; and yet thinks of the place he has seen and left behind, so is the world a mere gap and thought of the mind.

महाप्रलयसंपत्तावादिसर्गः पुनः किल।
परस्मात्कारणाभावे कुतो दृश्यस्य संभवः।।४।।

Before creation there was nothing, how then could this something appear from that nothing; the latter having no material cause, is no material or visible thing. (Ex nihilo nihil fit) So the *śruti— sat eva āsīt, na kincit idam agra āsīt*).

तदाणुमात्रमपि हि दृश्यबीजं न विद्यते।
किल यस्मादिदं चक्रं पुनर्मूर्तं प्रवर्तते।।५।।

Then there was not an atom-the origin of the world in existence; how then and from where, could this revolving world, have its rise and form?

उत्पन्नमेव नैवातो मूर्तं दृश्यमिदं जगत्।
वन्ध्यापुत्र इवात्यन्तमतोऽस्त्येव न दृश्यधीः।।६।।

Therefore this formal and visible world, could not have sprung from it, as no child could ever be born of a barren woman. Hence there is nothing as the visible world, and the conception thereof must be entirely false: (as that of a ghost or goblin).

यच्चेदं किंचिदाभाति दृश्यमित्यभितः स्थितम्।
तच्चिन्मात्रं खमेवाच्छं परमेव पदं विदुः।।७।।

Whatever then appears as visibly present before us, is only the blank vacuity of the

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Intellect; and this is the transcendental state, in which the supreme unity appears unto us: (according to the doctrine of *śrutis*).

यथा सुषुप्तात्स्वप्नत्वं गच्छद्यात्यनवस्थितिम्।
चिन्मात्रमजहत्स्वच्छं निजं रूपमनामयम्।।८।।

As it is in depth of our sound sleep, there appears a fleeting dream before us; so it is with the supreme Intellect, which never forsakes the serene and unalterable tranquility of its divine nature.

सर्गस्यादौ तथैवेमात्मैव स्वात्मनात्मनि।
व्योममात्मैव चिदाभासं दृश्यमित्यवभासते।।९।।

But exists of itself in itself, and in its calm and quiet state, ever before the appearance of creation; and manifests intellectual vacuity, in the form of the visible world, as it appears unto us.

यथा पुरतया भाति मनः संकल्पमन्थरम्।
तथा दृश्यमिवाभाति सर्गादौ चिन्नभः परम्।।१०।।

As the idle thoughts of the mind, presents themselves as airy castles in our sleep; so does the vacuum of the supreme Intellect, exhibit the appearance of the creation in its own empty space.

यथात्मन्यनिलः स्पन्दश्चकावर्तवदीहते।
सर्गादौ चिन्नभः स्थित्वा दृश्यमित्येव तिष्ठति।।११।।

As the empty air evolves itself, in the manner of whirlwinds in itself; so does the intellectual vacuum exhibit the phenomenal world, subsisting in its very self (in the noumenon).

अतो ज्ञातमनाभातमेव दृश्यं जगत्त्रयम्।
ब्रह्मैवेदं परं भाति स्वात्मनीत्थमवस्थितम्।।१२।।

Hence the three worlds that appear so visibly to our view, are quite unintelligible and unexposed to our sight in their very nature; it is the Supreme Deity itself, that appears in this manner of its subsistence in its own vacuous substance.

नास्त्येव मूर्तं पृथ्व्यादि किंचनापि कदाचन।
अस्तु मूर्तममूर्तं वा ब्रह्मैवेदं विराजते।।१३।।

There is nothing as the formal earth, or anything whatever at any time; or be it anything either formal or formless, (*i.e.* whether as plastic nature or subtile air or spirit, or whatsoever you may choose to call it; it is the Great Deity alone, that manifests itself in this manner).

प्रबोधकाले स्वप्नाद्रिर्यथा व्योमैव निर्वपुः।
तथेदं शान्तचिन्मात्रं खं प्रबोधे जगत्त्रयम्।।१४।।

As the formless mountain appearing in dream, disappears in air upon waking; and as the visible world in waking becomes invisible in sleep, so does the triple world appear and disappear by turns, in the transparent and tranquil intellect only.

प्रबुद्धानां परं ब्रह्म निर्विभागमिदं जगत्।
धीमन्तोऽपि न तद्विद्मो यदिदं त्वप्रबोधनम्।।१५।।

To the watchful and enlightened mind, the world appears as identic with God; but however intelligent we may be, can never know that we can all along sleeping in our waking.

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः।
स्वस्वभावो हि भूतानां तत्पदं परमात्मकम्।।१६।।

As the mind is unoccupied with any object, in the interim of one's journey from one place to another; so the minds of all livings beings, are naturally unoccupied with any preconceived idea; and this blankness is the true state of the intellect. (This passage contradicts the doctrine of innate ideas in the mind).

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः।
एतत्तत्परमाकाशमत्र सर्वं प्रतिष्ठितम्।।१७।।

That unemployed state of mind, which one has in the interval of his journey from place to place, is what bears the name of transcendent void, wherein all existence is contained. (This passage is opposed to the preceding one. To say the intellect to be a perfect void and blank, and again the container of all, is quite contradictory).

यादृगेतत्पदं तादृगिदं सदसदात्मकम्।
येनार्थपञ्चकादन्यत्किंचनापि न विद्यते।।१८।।

Now this void of the mind, and the vacuity of the world, are similar to one another as regards the similarity of their contents; as neither of them contains any thing besides the principles of the five elements, either in their ideal or gross forms of elemental bodies, called as the real and unreal ones. (*Sadasadātmaka*).

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रूपालोकमनस्कारा एतदेव पदं विदुः।
ऐते ते द्रवतावर्ताः पदस्यास्य महाम्भसः।।१९।।

The ideal or unreal ones, are the inward conceptions of the mind, and are called as *manaskaras*; while the real or gross forms of them, are styled the *rupalokas* or visible objects, and both of these are but different modes of divine essence. All of them are like the eddies and waves, rising on the surface of the infinite ocean of the Deity.

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः।
एतस्याव्यतिरेकेण जगत्ता नास्ति काचन।।२०।।

Hence there is no such thing as the objectivity of the world, except that it be of the nature of that vacancy of the mind, as a traveller has in the interim of his journey from one place to another.

रागद्वेषादयो भावा भावाभावदृशस्तथा।
एतद्रूपममुञ्चन्त एतस्यावयवाः स्थिताः।।२१।।

As the rising and setting of the passions and affections in the mind, are mere modes of it; so the being and not being of anything, and the presence and absence of the world, are mere modalities of the Divine Mind.

त्यक्त्वा पूर्वापरे कोट्यौ मध्ये यत्संविदो वपुः।
स स्वभावः परो ज्ञेयो जगत्पयसि संज्ञितः।।२२।।

The chasm that there is between one thought and another, is truly characteristic of the voidness of the Divine Mind, (which reposes forever, in its everlasting and tranquil intellectual felicity *saccidānanda*); the visible world is but a wave in the ocean of Eternity, or as the mirage in a sandy desert.

देशाद्देशान्तरप्राप्तौ विद्धि मध्यमसंविदः।
जगदित्यपरं नाम स्वरूपादच्युतात्मनः।।२३।।

The Divine spirit never changes from its state of calm repose, and vacant mindedness, as that of a traveller in the interval of his journey from one place to another. Such is the state of this world which is ever calm and quiet.

आदिसर्गात्प्रभृत्येव दृश्यमुत्पन्नमेव नो।
यन्नाम तदिहास्तीति मायाशम्बरडम्बरः।।२४।।

From the beginning or since the time of the first creation of the world, nothing was made, that seems to be made; it is only a magic show that appears so palpably to sight.

कष्टं नास्त्येव यद्दृश्यं तदप्यस्तीति संस्थितम्।
यदप्यस्ति परं ब्रह्म कष्टं नास्तीति तत्स्थितम्।।२५।।

Alas! all this is nothing, that is so bright to sight; and yet it is something right, when viewed in the light of Brahma himself; and then it affords us fresh delight.

अब्रह्मण्यं क्व गच्छामि विपरीतमतो जगत्।
असद्दृश्यं सदित्युक्तं ब्रह्मैवं नावगम्यते।।२६।।

Ah! where shall I go, and what can I get from this ungodly world, which is ever prone to unrighteousness; it is an unsubstantial sight, and passes for substantial, and yet nobody understands that it is Brahma the very god, that exhibits himself in this mode and manner.

न चोत्पन्नं न चाभाति दृश्यं किंचन कुत्रचित्।
यदिदं भाति तद्ब्रह्म व्योमैव कचति स्वयम्।।२७।।

It is no production nor reflexion, neither the archetype nor its ectype; what then are these phenomenal, and how and from where? All these that appear to view, are of the vacuity of Brahma, who exhibits himself in this manner (in all shapes).

यथा मणिः प्रकचति स्वभासाऽव्यतिरिक्तया।
आत्मनोऽनन्यया सृष्ट्या चिद्व्योम कचितं तथा।।२८

As a gem shines itself of its own lustre, and not derived from without; so does the vacuous Intellect shine of its own splendour, shown forth in the creation, which is self-same with itself.

तस्मिन्नेव पदे शान्ते तपत्येष दिवाकरः।
तस्यैवावयवश्चैव न नामान्योऽस्ति भास्करः।।२९।।

It is in that calm and quiet vacuity, that this sun shines with all his glory; or rather a spot or that vacuum shines in the shape of the sun, which is but a *modicum* or molecule of it and nothing beside.

स्थितोऽपि तत्र न तपत्यर्को न च निशाकरः।
प्रकाशयति देवोऽसावर्कं नार्कस्तमीश्वरम्।।३०।।

Though situated therein, yet neither does the sun nor the moon shine of itself; it is that god that illumes those luminaries, neither of whom can illumine that transcendent Being the supreme Lord unto us.

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तस्य भासा विभातीदं तदहो दृश्यमण्डलम्।
सर्वचन्द्रार्कवह्नीनां पदार्थानां स दीपकः।।३१।।

It is his lustre, that enlightens this visible (the mundane) sphere; and it is he alone that is the enlightener of the sun, moon, and stars and fire as also of all other shining bodies, that shine with their borrowed light from him.

स साकारो निराकार इति शब्दार्थकल्पना।
खपुष्पवदसद्रूपा न संभवति तद्विदाम्।।३२।।

Whether He is formless or fictile, bodiless or embodied, is the verbal disquisition of the ignorant only at all times; where as it is well known to the learned, that any suppositions form of Him, is as unreal as the potentiality of an sky flower growing in empty air. (Here are *ākāśalatās*— sky plants or orchids in air, but no *ākāśa-puṣpa* or sky- flower, which must grow on the plant and not in the air).

साङ्गभूतो यथैकोऽणुर्भाति जीवार्कतेजसि।
न भान्ति भान्ति वा तत्र तथा सूर्यादयोऽणवः।।३३।।

As a ray of sun-beams, and a particle of sand or sun-stone, shine brightly in sunshine; but the sun and moon also do not shine even as conspicuously as those particles, before the great glory of their Maker. (The sun is a grain of sand, and the moon a molecule, before the glory of the Great God).

चिन्मात्राकाशरत्नस्य सृष्टयोऽर्कादिसंयुताः।
या भासस्ताः कथं तस्माद्व्यतिरिक्ताः स्युरुच्यताम्।।३४

The shining sun, moon, and stars being but offshoots, of the flaming gem of the vacuous Intellect of the Deity; say how can they by otherwise than flashes of the same gem, from which they are emitted. (The flash is not separate from the gem).

चिन्मात्रेणापि रहितं शून्यत्वेनापि वर्जितम्।
पदं सर्वात्मरिक्तं तत्सर्वार्थैश्च समन्वितम्।।३५।।

The divine state or hypostasis being divested of intellectuality, and being devoid of its voidness also, becomes deprived of its essentiality, as also destitute of all quality; being thus drained of all its properties and attributes, it becomes full of the *plenun* and totally of all existences.

पृथ्व्यादीन्यपि सन्त्येव तत्र सन्ति न कानिचित्।
जीवन्तोऽपि न विद्यन्ते जीवास्तत्र च केचन।।३६।।

The earth and all elemental bodies reside in it, in a manner as they are absent therein, and all living beings living by it, do not abide in the same. (All these opposites meet in its nature).

अत्यजन्तो द्वयस्थौल्यं तत्रैते परमाणवः।
स्वरूपमत्यजद्द्वैतमैक्यं वात्र न किंचन्।।३७।।

All things combine therein in unity, and in their atomic forms, without forsaking their grossness without; while the Divine never forsakes its uniformity, without any mixture of duality in its pure entity of unity.

किंचिदत्र न किंचिद्वै न किंचिच्च न किंचन।
किंचिन्न किंचिदित्येषा कलनात्रातिदूरगा।।३८।।

Anything here is nothing, nor is anything a nothing altogether; therefore it is too difficult to say, what thing it is and what not. (The nature of God is inscrutable).

एका निरन्तरानन्ता नित्यमत्याततात्मना।
चिन्मात्रव्योमसत्तैव जगन्नाम्नात्मनि स्थिता।।३९।।

There is one thing which is infinite, and without any intersection, and is ever extended in everywhere; and this is the essence of the vacuous intellect, containing the germ and gist of the universe in itself.

एकं चेत्यं त्यक्तवत्या अप्राप्तायाश्चितोऽपरम्।
यद्रूपं जगतो रूपमस्य नानात्मनोऽपि तत्।।४०।।

As the mind is vacant and still, in the interim of its passing from one thought to another; such is the nature and form of the world (*i.e.* of a quiet void), although it appears so variegated to view.

नानेवेदमनानैव चिद्व्योमैवेदमाततम्।
भूतपञ्चकरूपेण स्वप्ने चितिरिव स्थितम्।।४१।।

Though it appears to be multifarious, yet it is the uniform intellect only, which extends invariably over all vacuity; and sees as in its dream, the forms of the five elemental bodies hovering about it.

सुषुप्ताद्विशतः स्वप्नं सुषुप्तस्थैव चिद्यथा।
यथा स्थितैव स्वप्नत्वमेत्येवं सर्गतामिमाम्।।४२।।

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As the intellect passes from its rest of sleep, to the sights in its dream; so it passes from the state of *pralaya* or the void of universal desolation to the commotion of creation. (The sleeping and waking of the soul causing the extinction and resuscitation of the world. Menu I).

यादृक्सुषुप्तं स्वप्नस्तु तादृगेव तथैव च।
जाग्रत्तुर्यं तथैवेदमतो व्योमसमं जगत्।।४३।।

As sleep and dream recur to every soul, so the extinction and renovation of the world, occur to all alike; so also is waking akin to the *turīya*, or enlightened state of the soul; hence the world is no other than a phenomenon in the intellectual vacuum. (The words waking and enlightenment are synonymous terms).

जाग्रत्स्वप्नः सुषुप्तं च तुर्यमेवाखिलं स्थितम्।
तत्त्वविद्गोत्रमूढस्तु यद्वै वेत्ति न वेद्मि तत्।।४४।।

Thus the whole universe is no more, than a stage of waking, sleeping and dreaming and *turīya* scenes; such is the understanding of the learned on this subject; and we know nothing in what light, it is viewed by the ignorant.

जडानामजडानां यः सर्वार्थानामनारतम्।
दुर्लक्ष्यपरिणामोऽन्तर्मनोबुद्ध्यादिवर्जितः।।४५।।

The Lord is inscrutable amidst the living brute and all inert creation; nor can we come to any conclusion, in respect to the nature of that Being, who is beyond the knowledge, of our mind and understanding.

सुशुद्धायाश्चितो रूपं पदार्थास्तन्मयाश्च ते।
ते वसन्ति न सद्रूपास्तदेव हि तथा स्थितम्।।४६।।

This much is knowable of Him, that he is of the pure Intellect, and that all things are full of Him; yet they are not of the form of that Reality, which manifests itself in the form of the universe.

परिणामादिशब्दार्थदृशामत इहानघ।
उपदेशार्थमुक्तीनां गन्धोऽप्येवं न विद्यते।।४७।।

The words permeation and diffusion, of the Divine spirit in creation; are used by the learned only, for explanation of the Omnipresence of the Deity; else there is no scent, *i.e.* nothing of the import of the world pervasion (of Divine essence) in all nature. (Nature is the mere body; but god its soul is a bodiless Being).

आदिसर्गात्प्रभृत्येव महासत्तात्मनात्मनि।
चिन्मात्रपरमाकाशं स्थितमेकं महात्मनः।।४८।।

It is since the first creation of the world, that this great essence of the vacuous Intellect, is situated of itself, in the souls of great souled (or high minded men).

प्रपूर्णैकात्मनि प्रख्या सा सर्वव्यापिनी चितिः।
स्थिता तयात्मन्येवान्तर्जगदित्यभिधाः कृताः।।४९।।

The all pervading Intellect is ever situated, in the minds of the sages, whose souls are full with the presence of the One supreme spirit; and it is that Intellect, which conceived in itself the idea, which passes under the name of the world.

परिज्ञाते यथा स्वप्ने स्वाङ्गीकारात्सुखं सुखम्।
अनङ्गीकारतो दुःखं सदुःखं भवति क्षणात्।।५०।।

The knowledge of the felicity of the world, like that of a dream upon waking, is attained with delight, but the want of this knowledge, as of some bad dream at the time of sleeping, makes us uneasy all the while.

गच्छतस्तिष्ठतश्चैव जाग्रतः स्वपतस्तथा।
नित्यमेकं समाधानं स्थितं शान्तस्य तद्विदः।।५१।।

The silent that knows the truth, is always in the self-same state of tranquility, whether he be walking or sitting any where, or remain in the states of waking and sleeping.

भेदेऽप्यभेदनिष्ठस्य दुःखेऽपि हि सुखस्थितेः।
सतोऽप्येवासतो ज्ञस्य किमन्यदवशिष्यते।।५२।।

The wise man that remains indifferent to everything, and sits content even in his distress; and cares not whether he lives or dies, has nothing whatever either to gain or lose.

न संत्यजति नादत्ते किंचिद्व्यवहरन्नपि।
हृदयेन बहिःकार्येऽकार्य एवावतिष्ठते।।५३।।

The wise man, who is outwardly employed in worldly affairs, without taking any thing to heart, and neither parts with nor craves anything; remains inactive in his active life.

यथा हिमस्य शीतत्वं वह्नेरौष्ण्यं तथेदृशः।
स्वभावोऽस्य भवेन्नित्यं न त्वाहार्यो गुणोऽस्य सः।।५४

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Utter indifference is characteristic of the wise man, just as heat and cold, are natural to fire and snow, and this habit of the mind, is not acquired by practice or education.

यस्य त्वेष स्वभावः स्यान्न नाम न स तत्त्ववित्।
एतदेवाज्ञताचिह्नं यदिच्छा प्रकृतेतरा।।५५।।

He who is not by his nature, of this disposition of his mind, is ever ignorant of truth; and ignorance of this truth, is the sign of a character, that inclined to base desires.

आश्वस्तान्तःकरणः क्षीणविकल्पः स्वरूपसारमयः।
परमशमामृततृप्तस्तिष्ठति विद्वान्निरावरणः।।५६।।

The truly wise man, remains perfect and pithy in his own good nature; he is quite satiate with the sweet ambrosial draught, of his transcendent tranquility; he is sedate in his mind, and without his varying desires of this thing or that.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० निर्वा० उ० द्वैतैक्यनिरामययोगोपदेशो नामैकसप्तत्यधिकशततमः सर्गः।।१७१।।

CHAPTER 172

ESTABLISHMENT OF THE IDENTITY OF THE DEITY AND THE WORLD

Argument. The world a Pantheon or full with the fullness of God; and our erroneous conception of its materiality.

वसिष्ठ उवाच

एवं पृथ्व्यादिरहितः खमेवाद्यः प्रजापतिः।
मनोमात्रमहं मन्ये संकल्पविटपी यथा।।१।।

Vasiṣṭha continued: The world is devoid of any material element, as the earth and others; and I ween the first creator to be the Mind only, which is the fruitful tree of desires.

मन इत्यभिधानेन पश्चादास्था प्रकल्पिता।
वार्यावर्तविवर्तेन प्रोत्थायावर्तता यथा।।२।।

The word mind derived from the act of minding, came to be used afterward as a name for the thinking power, as it was from the whirling of waters, that is got the name of a whirlpool.

सत्तामात्रात्मनस्तस्य कुतो बुद्ध्यादयः किल।
अविद्यमाने पृथ्व्यादौ खस्यानन्तस्य किं रजः।।३।।

It is by its connection with the Intellect, that it has its understanding and the other faculties; or else it would be blank as the void of the air, which could have no dust were it not for the earth underlying it.

न तस्य देहचित्तादि नेन्द्रियाणि न वासनाः।
सदप्येतत्सदा तस्य न किंचिदपि विद्यते।।४।।

The mind is neither the body nor heart, nor the senses nor desires nor even has it any of these; and though these are commonly attributed to it, yet in its true sense, it is devoid of all properties.

प्राक्तनस्य प्रजेशस्य मुक्तत्वात्कथमेव च।
भूयः संभवति प्राज्ञ न स्मृतिर्न च संभवः।।५।।

How can reminiscence be the cause of reproduction of the world? The former creator or Brahma, being liberated or extinct with the extinction of that world, could not have retained his reminiscence of it; nor could the new creator of the new world. possibly have any remembrance of what he knew not all. (There have been many by gone Brahmas before).

न भवत्येव मुक्तानां स्मृतिर्देहोदयः पुनः।
न देशकालावर्तत्वमावर्तानां सतामिव।।६।।

The holy and liberated souls, have neither their bodies nor reminiscences any more; nor the passing currents of other rivers, return or whirl back, like the whirlpools of some. (So the *śruti*:— The liberated souls, return no more to mortality).

यदिवापि भवेत्किंचित्स्मृत्या देहादि तस्य तत्।
तदपृथ्व्यादिभिः शान्तं संकल्पनगरं तनु।।७।।

Or if he have any body at all, owing to the reminiscence of his unearthly and immaterial body, quite still and rarefied as in imaginary forms. (Such are the spiritual bodies of gods and angles).

यथा संकल्पशैलस्य दृश्यमानमपि स्फुटम्।
पृथ्व्यादिरहितं रूपं तद्विराड्वपुषस्तथा।।८।।

As our imagination presents to us, a visionary mountain to the minds eye; such is the air-drawn body of the all engrossing Virāṭ; presented unto us without any earthly form. (Virāṭ is Pantheon).

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स्मृतिश्च संभवत्येव न कदाचन काचन।
एषा लौकिकबुद्ध्या या सा सद्बुद्ध्या न विद्यते।।९।।

There is therefore no such thing as reminiscence, at any time whatsoever; it is merely built or popular belief, and not upon the reason of wise men. (Because the creator had no remembrance of a prior creation in his first formation of the world).

श्रीराम उवाच

कथं न संभवत्येषां स्मृतिः स्मृतिमतां वर।
स्मृतेश्चासंभवे कस्माद्गुणो गुणगणाकर।।१०।।

Rājā rejoined: How do you say sir, that remember everything that there was no previous remembrance in the first creator; who must have remembered the creation of a first *kalpa* or learnt it, O inspired sage, by his inspiration also. (So says the *śruti*:— Brahma performed austerities and was inspired by the Lord. see. Manu I).

श्रीवसिष्ठ उवाच

दृश्ये हि संभवत्येषा कार्यकारणतात्मनि।
तद्भावाभावसंपन्ना न तु संभवति स्मृतिः।।११।।

Vasiṣṭha replied:— The pre-existence of reminiscence is possible in the outward or visible world, which admits of cause and effect; but can it be where there is no such world, but a mere vacuum only.

आब्रह्मस्तम्बपर्यन्तं दृश्यं किंचिन्न विद्यते।
यत्र तत्र कथं कीदृक् कुतः स्यात्संभवः स्मृतेः।।१२।।

There is nothing visible here, from the highest heaven to the lowest pit; it so a nullity only, then what is its reminiscence and to what use is it.

भूत्वा भावे हि दृश्यस्य स्मरणं स्मृतिरुच्यते।
दृश्यमेव न यत्रास्ति तत्रैताः कलनाः कुतः।।१३।।

The remembrance of the prior world in its absence, is called its reminiscence; but when there never was nor is any visible world at all, how can you thing of its reminiscence; even in fancy.

अत्यन्ताभाव एवास्य दृश्यस्य किल सर्वदा।
सर्वं ब्रह्मेति सत्यार्थास्तत्स्मृतेः कलनाः कुतः।।१४।।

The entire absence of the phenomenal at all times, makes it identic with the invisible Brahma himself; and this being the truth of it, say how can you fancy the reminiscence of anything.

स्मृतिर्न संभवत्येव तस्मादाद्या प्रजापतेः।
आकारवत्त्वमेवास्य शुद्धज्ञानात्मनः कुतः।।१५।।

Therefore the prime creator, could have no remembrance of a prior existence; nor could be have any bodily form, being of a spiritual form of pure intelligence only.

स्मर्तव्यं भाववशतः स्मृतिर्नास्त्येव लौकिकी।
स्मृत्यर्थस्त्वन्यदीयोऽस्ति सत्यात्मा त्वमिमं शृणु।।१६

We should remember the past from our present state, that we are mortal beings undergoing repeated transmigrations, and not bring other persons and things to our remembrance, as others think it to mean. (We should remember ourselves only).

भूतस्यान्तः पदार्थस्य स्मरणं स्मृतिरुच्यते।
पदार्थस्तु न चैवास्ति न भूतो न भविष्यति।।१७।।

Reminiscence means the retention of past things, in our remembrance or inward memory; but what can we remember, when there nothing was nor is, nor shall ever be anything.

एवं हि खल्विदं ब्रह्म परमेवाचलं यतः।
अनादिमध्यपर्यन्तं कुतः स्मृत्यादयस्ततः।।१८।।

All this stupendous fabric, is the supreme Brahma itself; who remains as immovable as a mountain, and without its beginning, middle or end. What then is the reminiscence or presence of it.

सर्वात्मत्वात्पदार्थात्म चिद्व्योमकचनं तु यत्।
व्यवहारेऽप्यलं शान्तं स्मृत्या तच्छब्दितं मया।।१९।।

The Lord being the universal soul, is the soul or essence of all things; and shines like then lustre of the vacuous Intellect; outwardly he is quite calm, as I may say he is reposing in our remembrance.

तदेतत्स्मरणं नाम स्वभावकचनं हि तत्।
तेनाभ्यस्तोऽथ बाह्यार्थः सादृश्यादवभासते।।२०।।

So the remembrance of the Lord, is as he is seen in the light of nature; hence the habitual meditation of the lord, corresponds with the contemplation of external nature. (Because apart from nature we have no idea of god, unless we

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think as the Lord of nature. (This is called the natural religion, or the worship of god in nature, the ancient Vedic religion).

यद्यत्संवेद्यते किंचित्तत्स्वभावं स्वभावयत्।
तेनावभासते योऽर्थस्तस्य स्मृत्यभिधा कृता।।२१।।

Whatever is known to us is nature, and the same is the object of our meditation. Hence the appearance of any thing (in the mind), is called to be its remembrance.

अविद्यमानं भातीव यथा दृश्यं तथा स्थितिः।
भातैवाविद्यमानैवं मृगतृष्णा यथोद्यता।।२२।।

And as anything which is absent or in-existent, appears visible (by error) before our sight, like the false appearance of water in the mirage: such is the case with our misleading memory also; (which is hence called a treacherous memory).

सर्वात्मनि स्थिताः सत्ये याः कचन्ति सुसंविदः।
ता एवाभ्यासरूढार्थाः सादृश्यात्स्मृतयः स्मृताः।।२३।।

Again any prejudice which is rooted in the minds of men, and appears as right by long habit of thinking it as such; this also passes for memory also. (though it is a wrong impression in the mind).

काकतालीयवद्भान्ति सर्वात्मनि सुसंविदः।
स्वाङ्गभूताः स्वतः स्वस्थास्ता एव स्मृतयः कृताः।।२४

Any sudden accident or passing event, that strikes the mind for a moment; pass also under the name of memory; though it may or may not happen any more.

यद्यत्कचति सद्रूपं स्वाङ्गं सर्वात्मनः स्वतः।
तदभ्यस्तार्थसादृश्यात्स्मृतिरित्युच्यते बुधैः।।२५।।

Any idea that rises of itself in the mind, becomes so impressed in it, by its being fostered for any length of time; that any other thing bearing resemblance thereto, passes for an object of our memory.

हेतौ लब्धेऽप्यलब्धे वा पवनस्पन्दवद्विदः।
ता एवाभ्यासरूढार्थाः सादृश्यात्स्मृतयः कृताः।।२६।।

Any thing whether obtained or not by any means, passes also for an object of memory; as the ventilation of wind by means of a fan. (It means a negative idea is ever accompanied with its affirmative one in thought and memory).

काकतालीयवद्भान्ति यास्ताः स्मृत्यभिधाः कृताः।
यथा तवैतेऽवयवाः कचन्ति न कचन्ति च।।२७।।

Again whatever occurs in the mind, by parts of the whole subject, is also called its memory (how imperfect so ever it may be); just as any part of the body is called the body also.

स्थिता एवात्मनि तथा सर्वाः सर्वात्मिका विदः।
मिथ्याज्ञानमया यद्वदर्था घटपटादयः।।२८।।

There are also many chimeras also, rising of themselves before the mind, like magic shows appearing before our sight; and if the remembrance of these be called memory, then say what truth or reliance is there in it.

तद्वत्स्मृतिपदार्थस्य किं भ्रमस्य विचार्यते।
दृश्यस्यासंभवाज्ज्ञस्य स्मृतिर्नास्त्येव तत्त्वतः।।२९।।

Consider then how very imperfect and erroneous, is this faculty of memory is to men; and as there is no visible creation at all, its memory therefore is altogether meaningless.

स तथैकघनत्वाच्च चिद्व्योमत्वाज्जगत्स्थितेः।
यथास्थितमिदं दृश्यमस्त्येवाज्ञस्य संप्रति।।३०।।

Hence then the world being but a display, of the density or volume of the Divine Intellect; it is reflected at present as a visible object in the minds of the ignorant, who have given them the name of memory, which in reality is nothing at all.

न मोक्षोपायकथनं न च जानामि तत्स्थितिम्।
संदेहादिव जिज्ञासुस्तावन्मोक्षकथोच्यते।।३१।।

I cannot tell you about the means of liberation, nor do I know wherein it consists; yet however to clear the doubt of the inquirer, I will relate something about it at present.

यावद्दृश्यं स्मृतिश्चैव संस्मृतिश्चास्य शाम्यति।
अविद्यायास्तु मौर्ख्यस्य विमोहस्यात्यसंभवात्।।३२।।

Until there is an end of the sight of the visible, and an oblivion of the remembrance of past events; and a cessation of *avidyā*, ignorance and delusion, it is hard to be attained. (*i.e.* A slave to this world and errors, is never emancipate in this life *jīvan mukta*).

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अज्ञस्थो निश्चयोऽस्माकं न कदाचन गोचरः।
यच्च यद्विषये नास्ति तन्नैवानुभवत्यसौ।।३३।।

The ignorant have a belief, in whatever is quite unknown to us; since they can never conceive whatever is imperceptible to their senses; (*i.e.* whose minds never rise beyond sensible objects).

रजन्यनुभवो भानोर्भवत्यङ्ग कथं वद्।
भातं वस्तुस्वरूपात्म चिन्मात्रे किंचिदेव यत।।३४।।

The enlightened are unacquainted with the gross errors, which lurk in the darkness of ignorant minds; as the ever luminous sun, knows nothing of what pass in the gloom of night.

तदभ्यस्तार्थसादृश्यात्तत्संस्कार इति स्मृतम्।
आत्मस्वभावभूतानामपि चिद्व्योमरूपिणाम्।।३५।।

Whatever likeness of any thing, ever appears to be impressed in the mirror of the mind; the same being habitual to thought, as any thing studied or stored in the mind, receives the name of reminiscence from its impression in the memory.

सर्वेषां परिकल्प्यानामाभासेऽप्यनवस्थितेः।
एवं न संभवत्येव जगत्किंचित्कदाचन।।३६।।

But these glaring impression in the imagination, being rubbed out of the mind like the colours of a painting, there remains no more any tinge of the mistaken world therein, as in the clear minds of the learned.

दृष्टं मृगतृषेवाम्बु न तु तत्परमार्थतः।
यदा त्वयं तदा स्वप्ने सर्गादौ चावभासते।।३७।।

The mirage shows the appearance of water in it, which is a mere delusion and never true; so is the dream that shows this creation to view, which is no more in reality than a false vision.

चिद्व्योमैव परं सर्गपर्यायं स्वात्मनि स्थितम्।
चिद्व्योमैवेत्थमाभातं न च्युतं सत्स्वरूपतः।।३८।।

It is the vacuous Intellect, which contains the creation in it; and shows its representation in ourselves; thus the world appears in the void of the Intellect only, and not any thing as fallen or detached from it. (It is a picture in the plate of the mind).

आत्मनात्मनि रूपं वा सद्रूपमिव संस्थितम्।
सर्गादावेव कचिते मिथ्या कचदपि स्थितम्।।३९।।

The supreme soul shows this form in itself, and makes its unreality appear as a reality unto us; and though this form was manifested at the beginning, yet it is no more than the display of an unreality. (*i.e.* Being seen in God it is real, but without him it is unreal and nothing).

अतः कुतः क्वचिन्नाम हेयादेयादिभासनम्।
नेदमाकारवत्किंचिन्नापि स्मृत्यात्मकं क्वचित्।।४०।।

Then say, whence and where is this world, with all its pleasant as well as unpleasant things; it is never anything of a plastic form, nor an appearance proceeding from reminiscence.

कारणाभावतो भाति स्वरूपं परमात्मनः।
आकारवत्त्वे यद्दुःखं भवेत्स्मृत्यां तदेव च।।४१।।

The world having no cause, (either material or instrumental), in the beginning, appears as the very form of the supreme, it is to our woe only, that we view its visible form, or search in our memory (for a pristine pattern of it).

द्वयमेतदसत्तस्माद्बन्धो नाम न विद्यते।
चिद्व्योम्नि भूतव्योमाभे शून्य एव यथास्थितम्।।४२

Both of these views are wrong, and tend to our bondage in the world; but the view of its voidness in the vacuity of the Intellect, is the only means to our release and liberation from it.

स्थितं स्वरूपमजहद्भुवनार्काचलादिकम्।
यथा स्थितोग्रदिक्कालं जगत्स्वं रूपमत्यजत्।।४३।।

The view of the apparent world in its vacuous form, and as situated in the vacuity of the Intellect, and its identity with *svarūpa* or self same spirit of god, and as undetached in their essence from the divine essence, (is the only means of our liberation herein).

स्वमेवात्यजतो रूपं चिद्व्योम्न उदरे स्थितम्।
स्वानुभूत्येकमात्रात्म प्रमातृस्वाप्नपत्तनम्।।४४।।

The view of the self-same spirit, situate or dwelling in the recess of the Intellect, and identic with its own notion of itself, and bearing resemblance to the nature of the dream, which proceed from its essence, is the only means of our emancipation from our temporal bondage.

The view of the situation of the visible bodies, as those of the sun, moon, and mountains etc., in the empty space of the Divine Intellect; like those of the invisible ones, as space, time, and other ideal objects

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therein, is the only means of our release from the bondage of this world.

अपृथ्व्यादि कुतस्तत्र किल पृथ्व्यादयो वद।
तद्भाति केवलं शान्तं चिदाकाशं तथात्मनि।।४५।।

How can any earthly or other elemental body, have its place in the spirit of god, which is not of the form of the earth or any other element; it shines of itself and in itself, in and as the quiet void of the Intellect itself.

सर्वादौ स्वप्नकाले च पृथ्व्यादेः संभवः कुतः।
उद्भूयेव जगद्रूपाद्ब्रह्मसत्तात्मनात्मनि।।४६।।

How and from where could the earth and other elements, proceed in the beginning as in the state of our dreaming; unless they were inherent in and coeval with the divine essence, as the many objects of our dream rise from our own nature.

करोति पृथ्व्याद्यभिधाः पश्चात्सत्यार्थदा इव।
न स्मृत्यात्म न साकारं पृथ्व्यादीनामसंभवात्।
न भ्रान्तिर्न विवर्तादि जगद्ब्रह्मात्म केवलम्।।४७।।

These effusion of the spirit, as named afterwards as the earth etc., and deemed as material objects; but say, who could the spiritual emanations or mnemonic effluence, assume such corporal and tangible forms. The world is neither the production of our error, nor is it a representation of our delusion or as a magic show; nor is it the permeation of the spirit as pervading all nature, but it is the very essence of the self-same deity itself.

ब्रह्मेदमाकचति चारुजगत्स्वरूपं
तच्चैकमेव कचनाकचनात्मनिष्ठम्।
दृश्याभमप्यमलमेव नभः प्रशान्तं
नित्योदितं प्रलयसर्गमयोदयात्म।।४८।।

It is the Divinity Brahma itself; that shines in the form of this wondrous world; it is the self-same unity, which appears to manifest, and yet so very obscure as mysterious unto us. What is visible is only pure light, and that of the serene clearness of open air, which glows and grows dim by turns, by the vicissitudes of the light and shade of creation and destruction. (These as they change are but the varied god. Thomson's Seasons).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये नि० उ०
ब्रह्मत्वप्रतिपादनं नाम द्विसप्तत्यधिकशततमः
सर्गः।।१७२।।

CHAPTER 173

BRAHMA GĪTĀ OR A LECTURE ON SPIRITUALITY

Argument. The attribution of all physical force to the Divine spirit, like the ascribing of all our bodily actions to the Mind.

श्रीराम उवाच

सर्वानुभवरूपस्य तथा सर्वात्मनोऽप्ययम्।
अनन्तस्यात्मतत्त्वस्य देहेऽपि किमहंग्रहः।।१।।

Rāma rejoined: If the nature of the Divine spirit is, as the notion which is Universally entertained of it; that is common soul of all, and infinite in its pervasion, why then is it supposed to be the soul of the living body only, and called the Ego or a personal being?

चितः पाषाणकाष्ठत्वं स्वप्नादिषु कथं भवेत्।
इदं पाषाणकाष्ठादि कथं नास्त्यस्ति वा कथम्।।२।।

How does the Intellect become inert, as a block of wood or stone in the state of our sleep, and why is it said to exist or become extinct in the state of its numbness, (when it is said to be universal in its nature).

श्रीवसिष्ठ उवाच

शरीरिणो यथा हस्ते हस्ततायां यथाग्रहः।
सर्वात्मनस्तथा देहे देहतायां तथाग्रहः।।३।।

Vasiṣṭhja replied: It is by common usage and mode of speech, that the universal soul is said to reside as the ego or personal being in the body; as it is by common use of language only, to take the hands of the body as hands, and not to understand the feet as such. (So the embodied soul only is called the ego).

पादपस्य यथा पत्रे पत्रतायां यथाग्रहः।
सर्वात्मनस्तथा वृक्षे वृक्षतायां तथाग्रहः।।४।।

As the leaf of a tree is considered only as a leaf or part of the tree, so the universal soul

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residing in the tree (as vegetable life), passes under the designation of a tree only.

आकशस्य यथा शून्ये शून्यतायां यथाग्रहः।
सर्वात्मनस्तथा द्रव्ये द्रव्यतायां तथाग्रहः।।५।।

And as vacuity in the sky, is styled the sky also; so the universal soul dwelling in matter, is designated as that matter likewise. (And so the common vacuum in dwelling a pot, passes under the name of the pot also).

स्वप्नोचितः स्वप्नपुरे रूपतायां यथाग्रहः।
सर्वात्मनस्तथा स्वप्नजाग्रदादौ तथाग्रहः।।६।।

And as an aerial castle in a dream, appears as a tangible castle to the dreamer for the time; so the universal soul living in our sleep, dream, and waking, is thought to be sleeping, dreaming or being awake at that time.

यथागेन्द्रे दृषद्वृक्षवार्यादौ स तथाग्रहः।
तथा सर्वात्मनोऽगेन्द्रपुरतायां तथाग्रहः।।७।।

As stony trees or cliffs are seen to rise on mountains, and waves on the surface of waters; so the huge mountain also rises as a stony tree, from the bosom of the all pervading spirit.

शरीरस्य यथा केशनखादिषु यथाग्रहः।
सर्वात्मनस्तथा काष्ठदृषदादौ तथाग्रहः।।८।।

As the living body gives growth, to dull and dead nails and hairs, so the living soul of the universe, grows the insensible stones and trees upon it. (So the spirit produces the matter, and the insensible rises from sensible).

चित एव यथा स्वप्ने भवेत्काष्ठोपलादिता।
चिदाकाशस्य सर्गादौ तथैवावयवादिता।।९।।

As the conscious soul becomes unconscious, as a stone or block of wood in its sleep, so the universal soul becomes inert, before creation and after its dissolution. Again as the sleeping soul, sees the train of dreams rising out of it, so the tranquil spirit of god, beholds the lustre of creation issuing out of it.

चेतनाचेतनात्मैकं पुरुषस्य यथा वपुः।
नखकेशजलाकाशधर्ममाकारभासुरम्।।१०।।

And a the sensible and insensible soul of man, produces both sensible offspring and insensible excrements from its body; so the universal soul, produces both living beings and inert bodies from itself.

चेतनाचेतनात्मैकं तथा सर्वात्मनो वपुः।
जङ्गमं स्थावरमयं किंतु नित्यमनाकृति।।११।।

The sensible as well as the insensible, are both embodied in the person of the universal soul; which is possessed of both the movable and immovable in itself, although it is formless in its substance.

यथास्थितं शाम्यतीदं सम्यग्ज्ञानवतो जगत्।
स्वप्ने स्वप्नपरिज्ञातुर्यथा दृष्टार्थसंभ्रमः।।१२।।

All these contraries in nature, disappear before the sight of the truly learned; as the false sights in dream, disappear from view of the awakened man, who knows the falsity of dreams.

चिन्मात्राकाशमेवेदं न द्रष्टास्ति न दृश्यता।
इति मौनमलं स्वप्नद्रष्टुर्यत्सा प्रबुद्धता।।१३।।

All this is the vacuity of the Intellect, where there is no sight view nor its viewer; as a dreamer being awakened from his dreaming, neither sees his dream nor his dreaming sights any more.

कल्पकोटिसहस्राणि सर्गा आयान्ति यान्ति च।
त एवान्ये च चिद्व्योम्नि जलावर्ता इवार्णवे।।१४।।

Millions and millions of creations, are appearing in and disappearing from the vacuum of the Intellect, in the manner of recurring waves, and the revolving whirlpools in the sea.

करोत्यब्धौ यथोर्म्यादौ नाना कचकचं वपुः।
चित्करोति तथा संज्ञाः सर्गाद्याश्चेतने निजे।।१५।।

As the waters of the ocean, show various shining forms in the rising waves; so the Intellect raises many creations, bearing different names in its own intellectuality.

यथास्थितमिदं विश्वं ब्रह्मैवानामयं सदा।
तत्त्वज्ञं प्रत्यतत्त्वज्ञजनतानिश्चयादृते।।१६।।

The world as it is, appears as the very Brahma to the truly learned, while to the ignorant mass of men, it appears as many and changing, for want of the precise knowledge of it.

नाहं तरङ्गः सलिलमहमित्येव युक्तितः।
बुद्धं येन तरङ्गेण कुतस्तस्य तरङ्गता।।१७।।

The wave that knows its nature, of calm and cool water only, thinks no more of its being a fluctuating wave; (so the man that knows

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himself as Brahma, thinks no longer of his frail and mortal state).

ब्रह्मणोऽस्य तरङ्गत्वमिवाभानं यतस्ततः।
तरङ्गत्वातरङ्गत्वे ब्राह्म्यौ शक्ती स्थितिं गते।।१८।।

The conception of the undulation of the divine spirit, from the fluctuating appearance of creation, is a mistaken of the calmness of the Divine nature; the fluctuation belongs to the powers residing in the Divinity.

चिद्व्योम्नोऽत्यजतो रूपं स्वप्नवद्व्यस्तवेदनम्।
तदिदं हि मनो राम ब्रह्मेत्युक्तः पितामहः।।१९।।

The vacuous Intellect never forsakes its tranquility; and the variety of knowledge that rises in it, like the varying train of dreams, is attributable to the mind, which they call Brahma or the great progenitor of all.

एवमाद्यः प्रजानाथो निराकारो निरामयः।
चिन्मात्ररूपसंकल्पपुरवत्कारणोज्झितः।।२०।।

Thus the prime lord of creatures, was the formless and undecaying mind; it was of intellectual form like an imaginary being, and supposed as a the cause of all.

येनाङ्गदत्वं नास्तीति बुद्धं हेमाङ्गदेन वै।
अङ्गदत्वं कुतस्तस्य तस्य शुद्धैव हेमता।।२१।।

Who say "you are nothing," that saying is like the word gold, which has no form of itself, but whose purity is gold.

अजे संकल्पमात्रात्म चिन्मात्रव्योमदेहिनि।
अहं त्वं जगदित्यादि यद्विभातं तदेव तत्।।२२।।

The increate Brahma, being of an intellectual and vacuous form, and an imaginary body endued with volition, appeared as the prime Ego or a personal being, and containing the world in his person.

चिच्चमत्कृतयो भान्ति याश्चिद्व्योमनि शून्यताः।
एतास्ताः सर्गसंहारस्थितिसंरम्भसंविदः।।२३।।

It is the empty void of the Intellect, which displays these wonders; that are known to constitute the continued bustle, of the alternate creation, sustentation, and destruction of the world.

अच्छं चिन्मात्रनभसः कचनं स्वयमेव तत्।
स्वप्नाभं चित्ततामात्रं स एव प्रपितामहः।।२४।।

The clear and increate light, to which the intellect evolves itself of its own accord; and which bears resemblance to the evolution of airy dreams from the mind; is termed the first father of all.

(Light was the first work of God, or co-eternal with the Eternal spirit. Hail holy light Heaven's first born, or the Eternal co-eternal beam. Milton).

यथा तरङ्गस्तेनैव रूपेणान्येन वाऽनिशम्।
स्फुरत्येवमनाद्यन्तः सर्गप्रलयविभ्रमः।।२५।।

As a wave assumes one form or other, and rolls on interminably over the vast expanse of the sea; so runs the heavenly mind, in the forms of the revolving creations and their dissolutions.

चिद्व्योम्नः कचनं कान्तं यद्विराडिति शब्दितम्।
भवेत्संकल्पपुरवत्तस्य कुर्यान्मनोऽपि वै।।२६।।

The light of the intellectual vacuum, which passes under the name of Virāṭ; is of the same mind as Brahma, and stretches out the creation, like a castle or city of imagination.

सर्गः स्वप्नः स्वप्न एव जाग्रद्देहः स एव च।
घनं सुषुप्तं तैमिर्याद्यथा संवेदनं भवेत्।।२७।।

Virāṭ is the combined form of the triple states of waking, dreaming and sleep; the two first are analogous to the creation and supportance of the universe, and the last is similar to the utter darkness of dissolution.

तस्य कल्पान्तरजनी शिरोरुहतयोदिता।
प्रकाशतमसी कालिक्रियाख्याः स्वाङ्गसंधयः।।२८।।

From the chaotic state of his dissolution, there sprang light and darkness (in the forms of days and nights), like dark and white hairs growing on his head; and the rotation of time resembling the joints of his body.

तस्याग्निरास्यं द्यौर्मूर्धा खं नाभिश्चरणौ क्षितिः।
चन्द्रार्कौ दृग् दिशौ श्रोत्रे कल्पनेति विजृम्भिता।।२९।।

His mouth represented the fire, his head the upper sky, and the air below his navel; his foot-stool was the earth, his eyes were the sun and moon, and the east and west were his two ears. In this manner did the Lord Virāṭ manifest himself, in the imagination of his mind: (Virāṭ represents the concrete universe).

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एवं सम्यग्दृश्यमानो व्योमात्मा विततताकृतिः।
अस्मत्संकल्पशैलाभो विराड् स्वप्नाकृतिस्थितः।।३०

Thus did the expanded vacuous form of Virāṭ, represent the whole visible world in his ideal person; which was a figure of his own imagination, as any of the unsubstantial forms of our dream or fancy.

यच्च चेतच्चिदाकाशे स्वयं कचकचायते।
तदेतज्जगदित्येवं तेनात्मैवानुभूयते।।३१।।

Whatever is thought of in the vacuity of the Intellect, the same comes to be vividly exhibited therein; such is verily the form of this world, which we conceive in ourself.

विराडात्मैवमाकाशं भाति चिन्मयमाततम्।
स्वभावस्वप्नगरं नगनागमयात्मकम्।।३२।।

Virāṭ is verily an aeriform being in himself, and appears to be as wide extended as the vast extent of the universe; and is in his own nature, like a city or mountain, that we seen in our dreams.

अनुभवितैवानुभवं सत्यं स्वात्मानमप्यसन्तमिव।
अनुभवतीयत्त्वेन स्वप्नतः स्वप्नदेशमिव।।३३।।

Whatever one thinks himself to be, he conceives in him to have become the same, without his actually being as such, so an actor is seen to play his part in dream, from the conceit of his acting on the stage.

वेदान्तार्हतसांख्यसौगतगुरुत्र्यक्षादिसूक्ता दृशो
ब्रह्मैव स्फुरितं तथात्मकलयास्तादात्मनित्यं यतः।
तेषां चात्मविदोऽनुरूपमखिलं स्वर्गं फलं तद्भव-
त्यस्य ब्रह्मण ईदृगेव महिमा सर्वात्म यत्तद्वपुः।।३४।।

*Whatever be the tenets of the *Vedānta*, Buddhism, *sāṁkhya* and *saugata* systems of the philosophy; and whatsoever may be the doctrine of *Tryakṣa*, *Paṣupati* and other propounders of *Āgama śāstras*; they all agree in acknowledging Brahma, as the giver of the boons that they respectively desire; and all of them obtain the particular object of bliss from the same. Such is the glory of the great god, whose soul fills all bodies, and whose bounty supports them all. (lit. whose body comprehends the whole).

(*The founder of *Vedānta* was Vyāsa, of Buddhism- Buddha, of *sāṁkhya*-Kapila, of *saugata*-Patañjali. Tryakṣa, Paśupati and Bhairava were professors of *Āgama tantras*.)

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ०
ब्रह्मगीतासु परमार्थोपदेशो नाम त्रिसप्तत्यधिकशततमः
सर्गः।।१७३।।

CHAPTER 174

THE SAME OR A LECTURE ON NIRVĀṆA

Argument. Subsistence of Brahma after evanescence of the world, likened to the continuance of Intellection after disappearance of dreams upon waking.

श्रीवसिष्ठ उवाच

सर्गादौ स्वप्नसंवित्त्या चिदेवाभाति केवला।
जगदित्यवभासेव ब्रह्मैवातो जगत्त्रयम्।।१।।

Vasiṣṭha continued: That Intellect alone glistened in the beginning, with its thought of creation, appearing as the vision of a dream before it. This was the representation of the three worlds, and a reflexion of the light of Brahma Himself. (The Divine spirit was the archetype, of which the world was an ectype or rechauffe).

सर्गास्तरङ्गा ब्रह्माब्धेस्तेषु संवेदनं द्रवः।
सर्गान्तरं सुखाद्यात्म द्वैतैक्यादीतरत्कुतः।।२।।

These creation were as the endless billows in the ocean of the Divine Mind, and rising from the fluidity of his omniscience; hence there is no difference between the creation and its absence, nor is there any woe in the one or bliss in the other.

यथा स्वप्नसुषुप्तात्म निद्रारूपकमेव खम्।
दृश्यादृश्यांशमेकात्मरूपं चिन्नभसस्तथा।।३।।

As the dream and sound sleep of the soul, do both of them appertain to its sleeping state; when the mind remains as vacant as empty air; so the visible and invisible creation (*i.e.* its presence and absence) are both of them alike in the vacuity of the Intellect; (where they both resemble but an empty dream).

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जाग्रति स्वप्ननगरं यादृक्तादृगिदं जगत्।
परिज्ञातं भवेदत्र कथमास्था विवेकिनः।।४।।

This world appearing like a city seen in our dream, in our waking state; is not worthy of reliance of the wise, who are well acquainted with its nature of a visionary appearance.

सर्गादौ सर्गसंवित्तेर्यथाभूतार्थवेदनात्।
जाग्रति स्वाप्ननगरं यादृशं तादृशं जगत्।।५।।

As we find the falsity of the visionary city in the dream, upon our waking, so we come to find our mistake of the reality of the world at last.

जाग्रति स्वप्ननगरवासना विविधा यथा।
सत्या अपि न सत्यास्ता जाग्रत्यो वासनास्तथा।।६।।

As upon waking, we come to find the falsity of all our efforts and desires; in the visionary city of our dream; so do we find at last, all our aims and attempts in our waking state in this world, to be equally false and fleeting.

अन्यथोपप्रपद्येह कल्प्यते यदि कारणम्।
तत्किं नेदीयसी नात्र भ्रान्तता कल्प्यते तथा।।७।।

If any one assigns any other cause, then why that one does not admit, what he said, is mere fancy.

स्वानुभूयत एवेयं भ्रान्तिः स्वप्नजगत्स्विव।
कारणं त्वनुमासाध्यं क्वानुमाऽनुभवाधिका।।८।।

When guessing knowledge is no better than a dream of the world, so ocular authority is more strong than in ocular one.

दृष्टमप्यस्ति यन्नेशे न चात्मनि विचारितम्।
अन्यथानुपपत्त्यान्तर्भ्रान्त्यात्म स्वप्नशैलवत्।।९।।

It is better to judge the soul and other attribute by near example, than by the far off; otherwise it is like a fall from the top of a hill in a dream.

निर्विकल्पं परं जाड्यं सविकल्पं तु संसृतिः।
ध्यानं तेन समाधानं न संभवति किंचन।।१०।।

Perfect insensibility is entire inertness, and a changeless state of body and mind; while the nature of the world, and the state of things herein, are incessantly restless and changeful; therefore it is incapable to conduct *samādhi* or intense meditation in either of these two states.

सचेत्यं संसृतिर्ध्यानमचेत्यं तूपलस्थिति।
मोक्षो नोपलवद्भानं न विकल्पात्मकं ततः।।११।।

Meditation in worldly life, must be too sensitive and variable; while its intensity or trance stupefies a man to a stone; but true liberation consists neither in the changeableness of mind, nor in its stone like insensibility.

न च नामोपलाभेन निर्विकल्पसमाधिना।
अन्यदासाद्यते किंचिल्लभ्यते किं स्वनिद्रया।।१२।।

I think nothing is obtainable from the stone like apathetic trance, as there is nothing to be from the drowsy stupor anybody. (Hence both fickleness as well as mental torpor are repugnant to mediation and self-liberation).

तस्मात्सम्यकपरिज्ञानाद्भ्रान्तिमात्रं विवेकिनः।
सर्गात्यन्तासंभवतो यो जीवन्मुक्ततोदयः।।१३।।

It is therefore by means of consummate knowledge only, that reasoning men can dispel their ignorance; and there is no chance of his being born again, who has secured his liberation in his life time.

निर्विकल्पं समाधानं तदनन्तमिहोच्यते।
यथास्थितमविक्षुब्धमासनं सर्वभासनम्।।१४।।

Inflexible abstraction is said to have no bounds, and it consists in sitting steadfast in profound meditation, without distraction or diversion, such a posture is said to be all illuminating, or eternal sunshine to the Yogi.

तदनन्तसुषुप्ताख्यं तत्तुरीयमिति स्मृतम्।
तन्निर्वाणमिति प्रोक्तं तन्मोक्ष इति शब्दितम्।।१५।।

It is called the endless hypnotism or absorption of the soul, and is the fourth or last state of contemplativeness. It is also styled as *nirvāṇa* self-extinction, or losing one's self in his reveries; and this is what they designate *mokṣa* or liberation from all bonds and cares of the world. (This is the abstract Platonism of the ancients).

सम्यग्बोधैकघनता यासौ ध्यानमिति स्मृतम्।
दृश्यात्यन्तासंभवात्म बोधमाहुः परं पदम्।।१६।।

It is the density or depth of pansophy, and the intensity of excogitation; and there being an entire absence of the retrospect of the phenomenal in it, it is known as the state of perfect transcendentalism or glory.

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तच्च नोपलवज्जाड्यं न सुषुप्तोपमं भवेत्।
न निर्विकल्पं न च वा सविकल्पं न वाऽप्यसत्।।१७।।

It is not the stone like inertness of some philosophers (Gautama and Kaṇāda), nor the hypnotism or sound sleep of others (*Hiraṇya garbhas*); it is neither the unoptativeness or want of option of the Pātañjala's nor is the in-existence or utter annilation of the Buddhist.

दृश्यात्यन्तासंभवात्म तदेवाद्यं हि वेदनम्।
तत्सर्वं तन्न किंचिच्च तद्वदेवाङ्ग वेत्ति तत्।।१८।।

It is the knowledge of Brahma as the prime source of all, and nihility of the visible creation; it is knowing god as all and yet nothing that exists; and therefore it is to know Him as He is in his all pervading spirit.

सम्यक्प्रबोधान्निर्वाणं परं तत्समुदाहृतम्।
यथास्थितमिदं विश्वं तत्रालं प्रलयं गतम्।।१९।।

It is the consummate knowledge of all (as nothing), that gives us our positive rest of *nirvāṇa* (in out nothingness); and in knowing that the world as it is, equal to its in- existence.

न तत्र नानाऽनाना न न च किंचिन्न किंचन।
समस्तसदसद्भावसीमान्तः स उदाहृतः।।२०।।

That all these variety is no variety at all, nor all these any entity in reality; all apparent realities are mere unrealities, and it is the end of all our conceptions and inductions, that is the only reality: (*i.e.* god the first and last of all-the alpha and Omega).

अत्यन्तासंभवं दृश्यं यद्वै निर्वाणमासितम्।
शुद्धबोधोदयं शान्तं तद्विद्धि परमं पदम्।।२१।।

The entire nihility of the visible world, is the state of its *nirvāṇa* or extinction; and the settled knowledge of this in any one, constitutes his supreme felicity.

स च संप्राप्यते शुद्धो बोधो ध्यानमनुत्तमम्।
शास्त्रात्पदपदार्थज्ञबोधिनोत्पन्नबुद्धिना।।२२।।

This state is attainable by one's pure understanding, and his habit of constant reconsideration; joined with a knowledge of the *śāstras*, and scrutiny into the right sense of significant words and their significates.

मोक्षोपायाभिधं शास्त्रमिदं वाचयतानिशम्।
बुद्ध्युपायेन शुद्धेन पुंसा नान्येन केनचित्।।२३।।

This work is the best guide to liberation, by means of its constant study; or else it is attainable by no other means, save by enlightenment of the understanding.

न तीर्थेन न दानेन न स्नानेन न विद्यया।
न ध्यानेन न योगेन न तपोभिर्न चाध्वरैः।।२४।।

Neither pilgrimage nor charity, nor sacred ablutions or learning; nor meditation or Yoga contemplation, nor religious austerities nor sacrifice of any kind: (is liberation ever attainable by mankind, except by means of divine knowledge).

भ्रान्तिमात्रं किलेदं सदसत्सदिव लक्ष्यते।
व्योमैव जगदाकारं स्वप्नोऽनिद्रे चिदम्बरे।।२५।।

The word is only a delusion, causing the unreal appear as real; it is the empty vacuum only which presents the appearance of the world, which is as a dream in the vacancy of the Intellect.

न शाम्यति तपस्तीर्थैर्भ्रान्तिर्नाम कदाचन।
तपस्तीर्थादिना स्वर्गाः प्राप्यन्ते नतु मुक्तता।।२६।।

No religious austerity nor pilgrimage, is ever able to remove our error of the world, they can at the best procure for us the reward of heaven, but never secure unto us our liberation or final beatitude.

भ्रान्तिःशाम्यतिशास्त्रार्थात्सम्यग्बुद्ध्यावलोकितात्।
आत्मज्ञानमयान्मोक्षोपायादेवेह नान्यतः।।२७।।

Our error is extirpated only, by the light of the *śāstras* and of our good understanding; but above all, it is spiritual knowledge alone, which is the best means to our liberation and final salvation.

आलोककारिणात्यर्थं शास्त्रार्थेनैव शाम्यति।
अमलेनाखिला भ्रान्तिः प्रकाशेनैव तामसी।।२८।।

But it is the vivid light of the scriptures, which is sure to destroy our error of the world; as the sunshine serves to dispel the gloom of night.

सर्गसंहारसंस्थानां भासो भान्ति चिदम्बरे।
स्पन्दनानीव मरुति द्रवत्वानीव वारिणि।।२९।।

The light, clearness and shade, of creation, preservation and destruction respectively, appear

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by turns in the clear vacuous mirror of the Intellect; as the ventilation of breeze in air and fluctuation of waves in water.

द्रव्यस्य हृद्येव चमत्कृतिर्निजा
नभस्वतः स्पन्द इवानिशं यथा।
यथा स्थिता सृष्टिरियं तथास्तिता
लयं नभस्यन्तरनन्यरूपिणी।।३०।।

As the rudiment of the future form, is contained in the heart or embryo of every thing; and as the air contains in its incessant motion (*sadaghat*) within itself; such is the existence of the world, inherent in the Divine Intellect, and so has it its evolution and dissolution therein, like the rise and fall of wind in empty air.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० ब्रह्मगीतासु निर्वाणोपदेशो नाम चतुःसप्तत्यधिकशततमः सर्गः।।१७४।।

CHAPTER 175

PARAMĀRTHA GĪTĀ OR LECTURE ON TRANSCENDENTALISM OR THE SOLEITY

Argument. The appearance of the world in our Ignorance, and its Disappearance before the light of true knowledge.

श्रीवसिष्ठ उवाच

स्वप्नाभमाद्यं चिद्व्योम कारणं देहसंविदाम्।
दृश्यान्यता संभवतश्चिद्व्योम्नस्तत्कुतो वपुः।।१।।

Vasiṣṭha continued: The vacuity of the Intellect which presented the shadow of a dream at first, could not possibly assume the form of a causal and sensible body (as that of Brahma), in order to be visible and form the visible world. For how is it possible for the intellectual vacuum, to have a bodily form at all.

सर्गादौ स्वप्नसंवित्तिरूपं सर्वं विनानघ।
न सर्गो न परो लोको दृश्यमानोऽपि सिद्ध्यति।।२।।

In the beginning of creation, O Rāma, there was nothing except a shadow dream in the Intellect. And neither was there this creation nor the next world in visible existence.

असदेवानुभूरित्थमेवेदं भासते जगत्।
स्वप्नाङ्गनासङ्ग इव शान्तं चिद्व्योम केवलम्।।३।।

The world appeared only in the form, of an unsubstantial notion of it; and the vacuous intellect remained as quiet with its ideal world, as the mind rests quietly with the night-mare in its dream.

एवं नामास्ति चिद्धातुरनादिनिधनोऽमलः।
शून्यात्मैवाच्छरूपोऽपि जगदित्यवभाति यः।।४।।

Such is the essence of the Intellect, which is translucent and without its beginning and end; and though it is a clear void in itself, yet it bears the ideal model of the world in its mirror.

मलस्त्वेषोऽपरिज्ञातः परिज्ञातः परं भवेत्।
कुतः किल परे व्योमन्यनादिनिधने मलः।।५।।

So long as this is unknown, the world appears as a gross substance; but being known as contained in the Divine spirit, it becomes a spiritual substance also; because how is it possible for any gross matter, to attach itself to the transcendent vacuum, of which there is no beginning and end.

यदेतद्वेदनं शुद्धं तदेव स्वप्नपत्तनम्।
जगत्तदेव सर्गादौ पृथ्व्यादेः संभवः कुतः।।६।।

This pure and abstract knowledge of the world, is as that of a city in dreaming; and such being the state of the world ere its creation, how can any earthly or other matter, be ever joined with the same?

चिद्व्योमात्मावभासस्य नभसः सर्गरूपिणी।
कृता पृथ्व्यादिकलना मनोबुद्ध्यादिता तथा।।७।।

The light of the Divine soul, shining amidst the vacuity of the Intellect, is termed cosmos or the universe; consisting as it is supposed, of matter, mind and faculties.

वार्यावर्त इवाभाति पवनस्पन्दवच्च यत्।
अबुद्धिपूर्वं चिद्व्योम्नि जगद्भानमभित्तिमत्।।८।।

It is want of understanding only, which makes us suppose a thing, which is turning round like a whirlpool, and having the force of the wind in it as the stable earth, although it has no basis or stability of it.

पश्चात्तस्यैव तेनैव स्वयमैश्वर्यशंसिना।
कृतं बुद्ध्यादिपृथ्व्यादिकल्पनं सदसन्मयम्।।९।।

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Afterwards the same Divine spirit (*jīva*), wishing to display its own glory, (though in its personality of Brahma), of the ideal forms of the earth and other things (in its imagination).

स्वयमेव कचत्यच्छाच्छा येयं स्वा महाचितिः।
सर्गाभिधानमस्यैव नभ एवेह नेतरत्।।१०।।

Then the great minds of (Brahma), shone with a purer light of itself; and this is called his creation which is of an aerial form and no other. (Light being the first work of creation).

न च किंचन नामाङ्ग कचत्यच्छैव सा स्मृता।
चिन्मात्रैकैककलनं ततमेवात्मनात्मनि।।११।।

That pure light, was nothing substantial of itself; but the brightness of the Intellect only, shining with the effulgence of the Divine spirit. (This was the psychic light of the soul in itself).

चिदाकाशश्चिदाकाशे तदिदं स्वमलं वपुः।
चित्तं दृश्यमिवाभाति यथा स्वप्ने तथा स्थितम्।।१२।।

This light is the body of the spirit, which shone as intellectual light in the void of the Intellect; and it presented the appearance of the world in it, in the manner of dreams floating before the empty mind.

अन्यथानुपपत्त्यार्थकारणाभावतः स्वतः।
सर्गादावेव स्वात्मैव दृश्यं चिद्व्योम पश्यति।।१३।।

There being no other inference to be derived, nor any other cause to be possibly assigned, (to the production of the world), or of its being produced of itself; it is certain that the divine spirit, sees itself in the form of creation, within the vacuum of its Intellect in the beginning. (As anything cannot come by itself or from nothing; the world must therefore be either a nothing or a form of something that is ever existent of itself).

स्वप्नवत्तच्च निर्धर्म मनागपि न भिद्यते।
तस्माच्चिद्व्योम चिद्व्योम शून्यत्वं गगनादिवत्।।१४

This body of the world (corpus-mundi), having no property of a tangible body, is never fragile in its nature; but it is as void as the emptiness of the Intellect, and as inane as the empty air.

यदेव तत्परं ब्रह्म सर्वरूपविवर्जितम्।
तदेवैकं तथारूपमेवं सर्वतया स्थितम्।।१५।।

Its form is that of the Supreme Being, which is without any form whatever; and identic with the Divine form, it comprehends all bodies in itself, and extends undivided as all in all in its own self.

स्वप्नेऽनुभूयते चैतत्स्वप्नो भासते।
नानाबोधमनानैव ब्रह्मैवामलमेव तत्।।१६।।

This will be better understood in the instance of a dream, which rises of itself and shows itself in various forms; but as all these varieties are nothing but empty visions, so the divers scenes and sights of the world, are no more than shows of the Divine spirit.

ब्रह्मैवात्मनि चिद्भावाज्जीवत्वमिव कल्पयत्।
रूपमत्यजदेवाच्छं मनस्तामिव गच्छति।।१७।।

The Divine soul of Brahma, assumed to itself the state of the living spirit; and without forsaking its transparent form, became of the form of mind (in the person of the great Brahma— the creative Power).

इदं सर्वं तनोतीव तच्च खात्मकमेव खम्।
भवतीव जगद्रूपं विकारीवाविकार्यपि।।१८।।

This power extends the universe in its aerial form in air; which appears to be changed from its unchangeable state of transparency, to that of a gross nature: (*i.e.* the visible and material word).

मन एव स्वयं ब्रह्मा स सर्गस्य हृदि स्थितः।
करोत्यविरतं सर्वमजस्रं संहरत्यपि।।१९।।

The Mind is Brahma himself, who gives an external and visible form to the world, that was seated invisible in his heart; and is continually employed in the process of repeated creation and destruction of all.

पृथ्व्यादिरहितो यस्मिन्मनोहृद्यङ्गवर्जिते।
अन्यद्वा त्रिजगद्भाति यथा स्वप्ने निराकृति।।२०।।

The immaterial mind of Brahma, evolved the world from its protoplasm, which was originally seated in his heart; and thence it appeared in a different form as a counterpart of the original, or as the formless representation of something in a dream.

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देहरूपजगद्रूपैरहमेकमनाकृति।
मनस्तिष्ठाम्यनन्तात्म बोधाबोधं पराभवम्।।२१।।

The God Brahma though in himself dwelling with his formless mind, in his embodied form of the triple world, and of being diffused in endless forms of sensible and insensible beings therein.

नेह पृथ्व्यादि नो देहो न चैवान्यास्ति दृश्यता।
जगत्तया केवलं खं मनः कचकचायते।।२२।।

But there was neither the earth, nor any material form, nor even anything of a visible appearance therein; it was only his mind which exhibited itself, in the form of the formless and vacuous world. (The Divine hypostasis of the personified mind of Brahma, was only a mental and aerial form, and not a material one).

विचार्यदृष्ट्यैतदपि न किंचिदपि विद्यते।
केवलं भाति चिन्मात्रमात्मनात्मनि निर्घनम्।।२३।।

Then the lord Brahma thought that, this mental form of his, was nothing in substance, as it did not appear to sight; it was the Intellect only, which shone in this manner within itself, and had no solidity or substantiality in it. (The Intellect is the omniscience of god, and the Mind is the intelligence of Brahma).

यतो वाचो निवर्तन्ते तूष्णींभावोऽवशिष्यते।
व्यवहार्यपि खात्मैव तद्वत्तिष्ठति मूकवत्।।२४।।

This mental conception or abstract contemplation of the world, is inexpressible by words, and makes the meditator remain in mute astonishment; and causes him to continue as dumb in this ordinary conduct in life. (This is the state of platonic supineness or *insouciance*).

अनन्तापारपर्यन्ता चिन्मात्रपरमेष्टका।
तूष्णींभूत्वा भवत्येष प्रबुद्धः पुरुषोत्तमः।।२५।।

The Intellect being infinite and unlimited, the mind is lost in infinity in its reflection; hence Brahma having long remained in his silence, became awakened to his knowledge at last. (Brahma the Demiurgic Mind having recovered itself from its wonder and bewilderment, becomes detached at last from the divine mind).

अबुद्धिपूर्वं द्रवतो यथावर्तादयोऽम्भसि।
क्रियन्ते ब्रह्मणा तद्वच्चित्तबुद्ध्यादयो जडाः।।२६।।

After the insensible mind of Brahma, had come to its sense, it revolved in itself with its thoughts; as the liquid waters of the sea, turns in whirlpools by agitation.

अबुद्धिपूर्वं वातेन क्रियते स्पन्दनं यथा।
अनन्यदेवं बुद्ध्यादि क्रियते परमात्मना।।२७।।

So the insensible air is put to ventilation by its internal motion, and so all living souls which are identic with the calm and quiet supreme soul, slide away like the gliding waters, from their main source.

अनन्यदात्मनो वायोर्यथा स्पन्दनमव्ययम्।
अनन्यदात्मनस्तद्वच्चिन्मात्रं परमात्मनः।।२८।।

And as the winds and waves, which are identical with the calm air and still water, blow and flow in all directions of themselves, so the minds of living beings which are same with supreme Intellect, run in several ways in their own accord.

चिद्व्योम ब्रह्मचिन्मात्रमात्मा चिति महानिति।
परमात्मेति पर्याया ज्ञेया ज्ञानवतां वर।।२९।।

Hence the vacuous intellect of all living beings, is the same with the Divine Intellect; and this, O most intelligent Rāma, is otherwise known as the supreme soul also.

ब्रह्मोन्मेषनिमेषात्म स्पन्दास्पन्दात्म वातवत्।
निमेषो यादृगेवास्य समुन्मेषस्तथा जगत्।।३०।।

The Divine soul appears unto us, to have its twinklings like the vacillation of air; its closing causes the close or end of the world, as its flashing exposes the creation to view.

दृश्यमस्य समुन्मेषो दृश्याभावो निमेषणम्।
एकमेतन्निराकारं तद्द्वयोरप्युपक्षयात्।।३१।।

Its glancing causes the visibility of creation, and its winking makes it invisible or extinct to view, while the want of both these acts (opening and closing of its sight), is tantamount to the formless void of the world.

निमेषोन्मेषयोरेकरूपमेव परं मतम्।
अतोऽस्ति दृश्यं नास्तीति सदसच्च सदा चितिः।।३२

But the view of the opening and shutting of its sight, or the visibility and disappearance of the

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world in one unvaried light; makes the equality of existence and non-existence in the mind, and bespeaks the perfection of the soul.

निमेषो नान्य उन्मेषान्नोन्मेषोऽपि निमेषतः।
ब्रह्मणः सर्गवपुषो निमेषोन्मेषरूपिणः।।३३।।

Seeing and not seeing, and their results of creation and extinction, make no difference in the Divine Intellect which is always the same. (The Veda says *Īkṣati* or glancing of god, and not his will or word is the cause of the world).

तद्यथास्थितमेवेदं विद्धि शान्तमशेषतः।
अजातमजरं व्योम सौम्यं समसमं जगत्।।३४।।

Know therefore this world, to be as calm and quiet as the Divine soul; and that it is of the nature of the uncreated vacuum, which is ever the same and no decay.

चिदचित्यात्मकं व्योम रूपं कचकचायते।
चिन्नाम तदिदं भाति जगदित्येव तद्वपुः।।३५।।

The sensuous and conscious intellect, exhibits itself as the insensible and unconscious vacuum; the very intellect shows itself in the form of the world, which is in a manner its body and residence.

न नश्यति न चोत्पन्नं दृश्यं नाप्यनुभूयते।
स्वयं चमत्करोत्यन्तः केवलं केवलैव चित्।।३६।।

The Intellect is neither born or made, nor does it ever grow or decay; it is never visible nor perceptible, nor have we any notion of it; it displays its wonders in itself, without any extraneous substance in it.

महाचिद्व्योममणिभा दृश्यनाम्नी निजाकरात्।
अनन्यान्येव भातापि भानुभास इवोष्णता।।३७।।

All that is called the phenomenal, is the brightness of the blazing gem of the great Intellect, and proceeding from the quarry of its vacuum; as the sunshine which illumines the world, issues from the orb of that luminary.

सुषुप्तं स्वप्नवद्भाति भाति ब्रह्मैव सर्गवत्।
सर्वमेकं शिवं शान्तं नानेवापि स्थितं स्फुरत्।।३८।।

It is Brahma himself that shines forth as the creation, just as our sleep exhibits the visionary world in its dream; so is all this creation as quiet as sleep, and yet full with the bustle of the slumbering world.

यद्यत्संवेद्यते यादृक्सद्वाऽसद्वा यथा यदा।
तथानुभूयते तादृक्तत्सदस्त्वसदस्तु वा।।३९।।

Whatever is known in any manner in the mind, either as existent or in-existent of the world; the same is the reflexion of the Intellect, whether is be an entity or non-entity.

अन्यथानुपपत्त्या चेत्कारणं परिकल्प्यते।
तत्स्वप्नाभो जगद्भावादन्यथा नोपपद्यते।।४०।।

Should the impossibility of existence, lead us to the supposition of some causes as of the primary atoms and the like; then what cause can there be assigned to the appearance of sights in our dream, (and of fabrics without their foundation).

प्रमातीतात्पराद्विश्वमनन्यदुदितं यतः।
प्रमातीतमिदं चैव किंचिन्नाभ्युदितं ततः।।४१।।

If the origin of the world is not ascribed to Brahma, as the origination of dreams to the Intellect; then neither is there any truth in the existence of the one, or in the appearance of other, which is never true.

यस्य यद्रसिकं चित्तं तत्तथा तस्य गच्छति।
ब्रह्मैकरसिकं तेन मनस्तत्तां समश्नुते।।४२।।

The minds of men are inclined towards the particular objects of their fancy; hence those that belief and delight in god, take him as the origin of all things that appear unto them.

यच्चित्तो तद्गतप्राणो जनो भवति सर्वदा।
तत्तेन वस्त्विति ज्ञातं जानाति तदसौ स्फुटम्।।४३।।

Whatever is in the minds of men, and to whatever their hearts are constantly devoted; they know the same as the only objects of their lives, and the very gist of their souls.

ब्रह्मैकरसिकं यत्स्यान्मनस्तत्तद्भवेत्क्षणात्।
यस्य यद्रसिकं चेतो बुद्धं तेन तदेव सत्।।४४।।

He who delights in Brahma, becomes of the same mind in a moment; and so any one who is gratified in any thing, is incorporated with the same in his mind.

विश्रान्तं यस्य वै चित्तं जन्तोस्तत्परमार्थसत्।
व्यवहृत्यै करोत्यन्यत्सदाचारादतद्रसम्।।४५।।

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The man who has obtained his rest in god, has found the highest bliss in his mind; though he shows himself as other wise in his outward conduct and social dealings.

द्वित्वैकत्वादिकलना नेह काचन विद्यते।
सत्तामात्रं च दृगियमितश्चेदलमीक्ष्यते।।४६।।

There is no reason for the supposition of unity or duality herein, when the whole existence is as I have propounded, and it is in vain to look at anything else.

अदृश्यदृश्यसदसन्मूर्तामूर्तदृशामिह।
नैवास्ति न च नास्त्येव कर्ता भोक्ताऽथवा क्वचित्।।

There nothing as visible or invisible, or anything as formless or having a form herein; there is nothing as subject or object, nor aught of reality or unreality here, when the whole is the very Brahma himself.

इदमित्थमनाद्यन्तं जगत्पर्यायमात्मनि।
ब्रह्मैकघनमाशान्तं स्थितं स्थाणुरिवाध्वनि।।४८।।

This world is without a beginning and end, and is known to the world as soul; but in fact, one Brahma rules over all without any fixed rule, like a path without a name.

यदेव ब्रह्मबुद्ध्यादि तदेवैतन्निरञ्जनम्।
यदेव गगनं शान्तं शून्यं विद्धि तदेव तत्।।४९।।

That which is conceived as the same Brhamā, is considered as the bright Brahma or Demiurgas also; just as what is known as the calm and clear firmament, the very same is said the empty void likewise.

केशोण्ड्रकादयो व्योम्नि यथा सदसदात्मकाः।
द्वितामिवागता भान्ति परे बुद्ध्यादयस्तथा।।५०।।

As the nebula which seem to be dim the face of the sky, are something in appearance and nothing in substance; just do our mental faculties appear to flutter in and obscure the clear atmosphere of the Intellect, and seem to be as dualities or otherwise than the serene intellectual principle.

तथा बुद्ध्यादि देहादि वेदनादि परापरे।
अनेकान्यप्यनन्यानि शून्यत्वानि यथाम्बरे।।५१।।

But the mental, bodily and all other perceptive and active powers of living beings, are the common properties of the intellectual soul; just as the very many gaps and hollows in various bodies, are in common with the vacuity of the one universal vacuum only. (*i.e.* All these are the aerial powers of psychic principle).

सुषुप्ताद्विशतः स्वप्नमेकनिद्रात्मनो यथा।
सर्गस्थस्यापि न द्वित्वं नैकत्वं ब्रह्मणस्तथा।।५२।।

As the quiet soul passing from its sleeping to the dreaming state, retains its identity and invariableness; so the divine soul passing into creation after its quiescence, remains the very unchanged unity as ever.

एवमेव कचत्यच्छा छायेयं स्वा महाचितेः।
न च किंचन नामाङ्ग कचत्यच्छैवमास्थिता।।५३।।

Thus the supreme spirit reflects the shadow of its great Intellect, in the forms of creation and dream; hence neither is this creation nor the vision in dreaming, any thing in its substance than a mere shadow (of the picture in the Divine Mind).

चिद्व्योम्नि हि चिदाकाशमेव स्वममलं वपुः।
चेत्यं दृश्यमिवाभाति स्वप्नेष्विव यथास्थितम्।।५४।।

It is the bright picture of the Divine Mind, that exhibits its form in the vacuity of the Great Intellect; and so the ideal appearance as the visible creation, like the fairy land in dream; (and the airy castle of imagination. (The word *chāyā*-shadow means both the glory of god, as also the darkness of illusion. gloss).

अन्यथानुपपत्त्यार्थकारणाभावतः स्वतः।
चिद्व्योमात्मानमेवादौ दृश्यमित्येव पश्यति।।५५।।

From the impossibility of the appearance of the world, by any means as it is conjectured by different schools, and from its want of a prior cause; it must be that the intellect saw itself thus exhibited in its own vacuity.

सर्गादावेव खात्मैव दृश्यं भाति निराकृति।
संभ्रमः स्वप्नसंकल्पमिथ्याज्ञानेष्विवाभितः।।५६।।

In the beginning of creation, the formless void of the Intellect, showed itself in this visible and intangible form; and represented itself as a picture of its mind or dream or its imagination.

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स्वप्नवत्तच्च निर्धर्म मनागपि न भिद्यते।
विकार्यपि सधर्मापि चिद्व्योम्नो वस्तुनो मलात्।।५७

Like the dream it was a blank and without any attribute; it is changeable but not frangible, and although it was the substance of intellectual voidness, yet it was vitiated with the stain of our misapprehension of it, called *avidyā*. (The world is purely of an intellectual form, and it is our ignorance which imputes a gross form to it).

तत्स्वप्ननगराकारं सधर्माप्यसधर्मकम्।
शिवादनन्यमेवेत्थं स्थितमेव निरन्तरम्।।५८।।

Like the dream, it seems to possess some properties in its appearance; but is wholly devoid of any in its substance; it is never different from the spiritual nature of the Lord, though it appears otherwise to our misconception of it.

दृश्यं स्वप्नाद्रिवत्स्वच्छं मनागपि न भिद्यते।
तस्माच्चिद्व्योम शून्यत्वं गगनादिव।।५९।।

The phenomenal world likens a mountain seen in dream, and is inseparable from the soul wherein it resides; therefore the visible appearing in the vacuity of the Intellect, are more vacuous than the vacuum of the firmament.

यदेव तत्परं ब्रह्म सर्वरूपविवर्जितम्।
तदेवेदं तथाभूतमेव सर्गतया स्थितम्।।६०।।

That which is the supreme soul; and devoid of all form; the very some and of the same nature is all this, that we call the visible world.

स्वप्नेऽनुभूयते चैतत्स्वप्ने ह्यात्मैव भासते।
पुरादित्वेन न तु सत्पुरादिरचितं तदा।।६१।।

Whatever conception we have in our dream, the same are the display of our intellect; so the cities and castles that we see in the dreams, are no real existence; but appearances presented unto us by the intellect.

स्वप्ने च प्रत्यभिज्ञायाः संस्कारस्य स्मृतेस्तथा।
न सत्ता तदिदं दृष्टमित्यर्थस्यात्यसंभवात्।।६२।।

As the recognizance of our acquaintances in dream, and the remembrance of the impressions in our memory; are altogether unsubstantial (owing to the absence of their prototypes in us); so the sight of the visible and the perception of perceptible quite unreal also, (because none of those things are present in us).

तस्मादेतत्त्रयं त्यक्त्वा यद्भानं ब्रह्मसंविदः।
तस्य दृष्टार्थसादृश्यान्मूढैः स्मृत्यादितोहिता।।६३।।

Therefore leaving this unrealities of our recognitions, perceptions and remembrances, which are so much relied upon by the ignorant; we should take them in the light, of the direct manifestations of the Deity in those forms.

यथा यत्रैव लहरी वारिण्येति पुनः पुनः।
तत्रैवैति तथा तद्वदनन्या खे परे जगत्।।६४।।

As the waves of the sea, continue to roll incessantly on the surface of the waters; so innumerable worlds that are continually revolving, on the surface of the supreme soul, are of the same nature with itself.

विधयः प्रतिषेधाश्च सर्व एव सदैव च।
विभक्ताश्च विमिश्राश्च परे सन्ति न सन्ति च।।६५।।

All laws and their anomalies, as well as all varieties and complexities unite in harmony in the Divine nature. (There all discord is concord, and all partial evil is universal good).

तस्मात्सद्ब्रह्म सर्वात्म किमिवात्र न विद्यते।
सैव सत्तैव सर्वात्म चैतदप्येतदात्मकम्।।६६।।

Therefore that Brahma is all in all, and there is none and nothing besides; he alone is the soul of all, as all these live in Him.

भ्रान्तस्य भ्रमणं भूमेर्न भूभ्रान्तैव वा गणैः।
न शाम्यति ज्ञातुरपि तथाभ्यासं विनात्र दृक्।।६७।।

The roving mind thinks the world, to be roving about with all its contents; but the steady minded take it to be quite sedate and quiet; hence it is impossible for the learned also, to settle their minds without the habitual sedateness of their attention.

शास्त्रस्यास्य तु यन्नाम वादनं तद्विनापरः।
अभ्यासो दृश्यसंशान्त्यै न भूतो न भविष्यति।।६८।।

There is no other means, for suppressing the mind from the sight of the visible; without the constant habit of attending to the lectures (of the preceptor) on this sacred *śāstra*.

न जीवन्न मृतं चित्तं रोधमायाति संसृतेः।
अविनाभाविदेहत्वाद्बोधात्त्वेतन्न पश्यति।।६९।।

Though it is difficult to repress the mind, from its thoughts of this world, either in its states of

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living or death, (*i.e.* either in its waking or sleeping states); yet it is possible to do so by effacing its impressions at once, from the study of this spiritual *śāstra*.

सर्वदैवाविनाभावि चित्तं दृश्यशरीरयोः।
इह चामुत्र चैतस्य बोधान्ते शाम्यतः स्वयम्।।७०।।

The knowledge of the nihility of that visible body, and that of the mind also in want of the body; both in this world as well as in the next world, will always serve to preserve our peace and quietism; (and this is attainable by means of studying this *śāstra*).

चित्तदृश्यशरीराणि त्रीणि शाम्यन्ति बोधतः।
पवनस्पन्दसैन्यानि कारणाभावतो यथा।।७१।।

The mind, body and the visible, are all three of them suppressed under the sense of their nothingness; as the mind, its force and the moving clouds, do all disappear in absence of their cause (MI i.e. motion).

कारणं मौर्ख्यमेवास्य तच्चास्मादेव शास्त्रतः।
किंचित्संस्कृतबुद्धीनां वाचितादेव शाम्यति।।७२।।

The cause of restlessness is ignorance only, which is altogether dispelled by the study of this *śāstra*; and those whose minds are a little enlightened, have their composure from attending to the recital and preaching.

अबुद्धमुत्तरग्रन्थात्पूर्वं हि बुध्यते।
ग्रन्थं पदपदार्थज्ञः खेदवान्न निवर्तते।।७३।।

The unintelligent will be able to understand, the teachings of the former part from the latter; and he that understands the words and purports of these lectures, will never return disappointed (in his expectation of *nirvāṇa* or ultimate rest).

उपायमिदमिवातो विद्धि शास्त्रं भ्रमक्षये।
अनन्यसाधारणतां गतमित्यनुभूयते।।७४।।

Then know this *śāstra* as the best means, to the dispersion of the error; and to the production of an universal indifference or *insouciance* everywhere.

तस्मादस्मान्महाशास्त्राद्यथाशक्ति विचारयेत्।
भागौ द्वौ भागमेकं वा तेन दुःखक्षयो भवेत्।।७५।।

Therefore try your best, to weigh well the precepts of this *śāstra*; and whether you study one or both parts of this work, you will doubtless be free from your misery thereby.

आरुषेयमिदमिति प्रमादाच्चेन्न रोचते।
तदन्यदात्मविज्ञानशास्त्रं किंचिद्विधारयेत्।।७६।।

Should this *śāstra* prove unpatable, owing to its being the composition of a holy-sage; in that case the student may consult the sacred śrutis, for the perfection of his spiritual knowledge.

अनर्थेनाविचारेण वयः कुर्यान्न भस्मसात्।
बोधेन ज्ञानसारेण दृश्यं कर्तव्यमात्मसात्।।७७।।

Do not spend your time in false reasoning, nor offer your precious life to fames and ashes; but let your sapient understanding commit the visible to the invisible soul. (*i.e.* view them in their spiritual light, and bury the gross phenomenal in utter oblivion and appear in the noumenal soul only).

आयुषः क्षण एकोऽपि सर्वरत्नैर्न लभ्यते।
नीयते तद्वृथा येन प्रमादः सुमहानहो।।७८।।

No one can buy a jot or moment of his life time, at the cost of all the gems in the world; and yet how many are there, who foolishly misspent their time in their worldly dream.

अनुभूतमपि च नो सद्दृश्यमिदं द्रष्टृसहितमपि।
स्वप्ननिजमरणबान्धवरोदनमिव सदिव कचितमपि।।७९।

Though we have a clear conception of the world, yet it is a false sight together with that of its beholder-the living soul; it is as false as the dream of one's own death in his sleep, and his hearing the wailing of his friend at his demise.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ०
अवि० वि० परमार्थगीतास्वद्वैतयुक्तिर्नाम
पञ्चसप्तत्यधिकशततमः सर्गः।।१७५।।

CHAPTER 176

BRAHMA-GĪTĀ ACCOUNT OF BRAHMĀṆḌA OR MUNDANE SYSTEM

Argument. The world resembling a dream and an atom of the Divine mind, and Brahma's account of it.

श्रीराम उवाच

जगन्ति सन्त्यसंख्यानि भविष्यन्ति गतानि च।
तत्कथाभिः कथं ब्रह्मन्प्रबोधयसि मामिमम्।।१।।

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Rāma rejoined: There innumerable worlds in the universe, many of which have gone before, many are in-existence, and many as yet to be; how then is it sir, that you persuade me to the belief of their nullity.

वसिष्ठ उवाच

जगत्स्वप्नेषु शब्दार्थसंबन्धोऽवगतस्त्वया।
न नाम न च लोकेन व्यर्थं तत्कथनं ततः।।२।।

Vasiṣṭha replied: You will know, Rāma, the relation which the world bears to a dream, in that they both mean a passing scene; and this sense of it, can be denied by no one of this audience.

या कथावगतात्मभ्यां शब्दार्थाभ्यां निगद्यते।
बुध्यते सेतरा नान्तः सैवेह व्यवहारिणी।।३।।

The words which are spoken by the wise, who know their application and sense; are neither understood nor received in the hearts of common people, though they are in common use.

यदा विदितवेद्यः संस्त्रिकालामलदर्शनः।
भविष्यसि तदा तानि प्रत्यक्षेणैव भोत्स्यसे।।४।।

When you will come to know the knowledge One, then you will discern the three times clearly and behold them as present before you.

स्वप्ने चिन्मात्रमेवाद्यं स्वयं भाति जगत्तया।
यथा तथैव सर्गादौ नात्रान्यदुपपद्यते।।५।।

As it is the intellect alone, that displays itself in the form of the world in our dream; so does the Divine Intellect also, exhibit the worlds in itself, in the beginning of creation; and there is no other cause of their production.

अणावणावसंख्यानि तेन सन्ति जगन्ति खे।
तेषां तान्व्यवहारौघान्संख्यातुं क इव क्षमः।।६।।

Hence there are innumerable worlds, revolving like atoms in the infinite space of air; and there is no one who can count their number, and descry their modes and natures.

अत्रैव मे पुरा प्रोक्तं मत्पित्रा पद्मजन्मना।
पद्मरेणुमताख्यानं शृणु तत्कथयामि ते।।७।।

It was of old that my venerable sire-the lotus-born-Brahma, and all besmeared with the fragrant dust of that flower, has delivered a discourse on this subject, which I will now relate unto you.

पुरा पृष्टो मया ब्रह्मा जगज्जालमिदं कियत्।
क्व वा भातीति वद मे ब्रह्मोवाच ततः स माम्।।८।।

It was of old that my sire Brahma, to tell me about the number of worlds, and their respective situations in the heavens, whence they thus appear unto us. To this he said (as follows).

ब्रह्मोवाच

ब्रह्मैवेदं मुने सर्वं जगदित्यवभासते।
सतामनन्तं सत्त्वेन जगत्त्वेनासतामपि।।९।।

Brahmā said: O sage, all this is Brahma, that is manifested as the world; it is infinite entity of the Deity in the abstract essence; but viewed in the concrete, the world is a non-entity.

शुभं ममेदमाख्यानं शृणु श्रवणभूषणम्।
ब्रह्माण्डपिण्ड इत्युक्तं ब्रह्माण्डाख्यानमेव च।।१०।।

Attend to this narration of mine, which is the felicitous tot he soul, as it is pleasant to the ear; it is called narrative of mundane egg, or of the mundane body or mass.

अस्ति खे खादनन्यात्मा चिद्व्योमपरमाणुकः।
शून्यरूपमिवाकाशे शुद्धः स्पन्द इवानिले।।११।।

There is in the infinite vacuum, a vacuous substance known as the vacuity of the Intellect, in the form of a minute atom only. (Such as the grain of the mind is, in the hollow cerebrum of the head).

सोऽपश्यदात्मना स्वप्न इव जीवत्वमात्मनि।
शून्यरूपमिवाकाशं पवनः स्पन्दनं यथा।।१२।।

It saw as in a dream in itself, of its being as the living soul, resembling the oscillation of the wind in empty air. (The living principle or spirit, is a breath of air).

आकाशरूपमजहदेव जीवस्ततः स्वयम्।
अपश्यदहमित्येव रूपमाकाशरूपकम्।।१३।।

The Lord thus became the living being, with forsaking its vacuous form; and thought itself to become the ego, in the aeriform form.

अहंकारस्त्वहंबुद्धिरित्येवापश्यदात्मनि।
एकनिश्चयनिर्माणमयी मायानुरूपिणी।।१४।।

He had then his egoism, and egoistic sense in himself; and this was the knowledge of himself as an unit, which is an act of delusion only.

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बुद्धिर्मनोहमित्येवं स्वप्ने पश्यदसन्मयम्।
नमयन्त्यात्मनात्मानमविकल्पं विकल्पनैः।।१५।।

Then he thought himself, as changed to the conditions of the understanding, mind and ego, as in his dream; and was inclined of his own option, to impose mutability upon his immutable nature.

अपश्यत्तन्मनः स्वप्ने देहे पञ्चेन्द्रियं ततः।
अनाकारं घनाकारं स्वप्नाद्रित्वमिवाज्ञधीः।।१६।।

He then saw in his mind as if in dream, the five senses attached to his body; these are as formless as the appearance of a mountain in dream, which the ignorant are apt to take as a solid body. (The five formless faculties of sense, are thought to be composed of the five organs of sense by the gross corporealist).

ददर्श स मनोदेहो वपुस्त्रिभुवनात्मकम्।
खात्मा खात्मैव निर्भित्ति भित्तिभासुरमाततम्।।१७।।

Then he beheld in the atom of his intellect, that his mental body (or his mind), was comprised of the three worlds; in their aerial or abstract forms, apparent to view, but without their substance or solidity or any basis at all. (This is the mental form of *virāṭ*-cosmos.

अनेकभूतकलितं नानास्थावरजंगमम्।
कलनाकालकलितं कल्पितान्योन्यसंगमम्।।१८।।

This stupendous form was composed of all beings, whether of the moving or unmoving kinds:—

स्वप्ने प्रत्येकमेवात्र पश्यत्यादर्शबिम्बितम्।
इव त्रैलोक्यनगरं नवरङ्गमनोहरम्।।१९।।

He beheld all things comprised in himself, as they are seen in dream or reflected in a mirror; and the triple world appeared in his person, as the picture of a city newly printed on a plate.

अथ प्रत्येकमत्रापि नवरङ्गमनोहरम्।
त्रिजगद्वेत्ति हृदये स्वादर्श इव बिम्बितम्।।२०।।

He saw the three worlds in his heart, as they are seen in a looking glass; together with all things contained therein, in their vivid colours of many kinds. (*viz.* the view-viewer and the act of viewing:— the door, deed and the action of doing:— the enjoyer, enjoying and the enjoyment).

परमाणोः परमाणोरिति सन्ति तनूदरे।
अतनूनि जगन्त्युच्चैर्घनानीव च तान्यपि।।२१।।

He observed minuter atoms subsisting within the minute atoms; and stupendous worlds also on high, clustering together in groups and rings.

अविद्येयमनन्तेयमविद्यात्वेन चेतिता।
ब्रह्मत्वेन परिज्ञाता भवति ब्रह्म निर्मलम्।।२२।।

These being seen in ignorance of their natures; appear as gross material bodies; but viewed in the clear light of as their essence, they prove to be the display of the divine mind only.

एवं द्रष्टापि यः स्वप्नजालं दृष्टे न किंचन।
कोऽत्र द्रष्टा कुतो दृश्यं क्व द्वैतं क्व च कारणम्।।

Thus the viewer who views the world, in the light of Brahma, finds this view of it, as a vision in this dream; and comes to know that there is no real viewer to view of it, nor any cause thereof nor any duality whatsoever.

सर्वं निःशान्तमाभातं खात्म निर्भित्ति केवलम्।
ब्रह्मात्मनि स्थितं स्वच्छमाद्यन्तपरिवर्जितम्।।२४।।

All these that appear all around us, are quite quiescent in their nature, and in the Divine spirit alone in their main substractum; they are all situated in the universal soul from eternity to eternity.

ब्रह्माण्डलक्षनिचयाः परमात्मनीति
नित्यं स्थिता निपुणमन्यवदप्यनन्ये।
वारिण्यवारितविसारितरङ्गवेगा-
ल्लोलं स्थिताम्बुपरमाणुचया यथैते।।२५।।

Myriads of worlds that are situated in the Divine spirit, appear to be settled without the same; just as the waves of the sea, rise above its waters and scatter its salt spray in the air.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० ब्रह्मगीतासु ब्रह्माण्डोपाख्यानं नाम षट्सप्तत्यधिकशततमः सर्गः।।१७६।।

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CHAPTER 177

BRAHMA-GĪTĀ

DESCRIPTION OF DIVINE NATURE

Argument. The fallacy of assigning a cause to the causeless world; which is likened to a dream of the Divine Mind.

श्रीराम उवाच

अकारणकमेवेदं जगद्ब्रह्म परात्पदात्।
यदि प्रवर्तते नाम स्वप्नसंकल्पनादिवत्।।१।।

Rāma rejoined: If the world is without a cause, and proceeds of itself from the essence of Brahma, as our dreams, thoughts and imaginations, proceed of themselves from the nature of our minds.

तदकारणतःसिद्धेःसंवभेऽन्यदकारणम्।
कथं न जायते वस्तु क्वचित्किंचित्कदाचन्।।२।।

And if it be possible for anything to proceed from no cause, then tell me sir, why we can never have anything without its proper causes. (Such as the production of paddy without its cultivation).

वसिष्ठ उवाच

यद्यथा कल्पितं येन स संपश्यति तत्तथा।
कल्पनैवान्यथा न सयात्ताद्यककारणविच्युतेः।।३।।

Vasiṣṭha replied: Rāma, I am not speaking of common practice of men, for the production of anything by application of its proper causalities; but of the creation of the world, which is not in need of the atomic principle and material elements, as it is maintained by atomist. (Text). Whatever invention is adopted by any one, in order to produce a certain end; is never effected without the application of its proper means and appliances).

यथेदं कल्पितं दृश्यं मनसा येन तत्तथा।
वेत्त्यसौ यादृगन्येन कल्पितं वेत्त्यसौ तथा।।४।।

In whatever light this visible world is imagined by anybody, he views it in the same light; while another sees it in a different manner, according to his own imagination of it.

कल्पनाकल्पनात्मैकं तच्च ब्रह्म स्वभावतः।
कल्पनातमेदृशं जन्तुर्यथा केशनखादिमान्।।५।।

There are some who imagine it as the diffusion of the Divine soul, and think it as one with the nature of the Deity; while others think it as the living body of Virāṭ, with the insensible parts of it, resembling the hairs and nails growing upon his body.

अकारणपदार्थत्वं सकारणपदार्थता।
ब्रह्णि द्वयमप्यस्ति सर्वशक्त्यात्म तद्यतः।।६।।

The meanings of the words causality and not causality; do both of them belong to the deity; because the Lord being almighty, has the power to be either the one or other as he likes.

यतः स्याद्ब्रह्मणस्त्वन्यत्क्वचित्किंचित्कदाचन।
तत्कारणविकल्पेन संयोगस्तस्य युज्यते।।७।।

If there be anything whatever, which is supposed to be beside Brahma in its essence; it is then reasonable to suppose him as the cause of the same, which could not otherwise come to existence.

यत्र सर्वमनाद्यन्तं नानानानात्म भासते।
ब्रह्मैव शान्तमेकात्म तत्र किं कस्य कारणम्।।८।।

But when all things, that appear so different from one another; are all of them without their beginning or end (or co-eternal with the Eternal One. Then say, which of these can be the cause of the other. (Hence the world is not with the lord and has no cause of it).

नेह प्रवर्तते किंचिन्न च नाम निवर्तते।
स्थितमेकमनाद्यन्तं ब्रह्मैव ब्रह्म खात्मकम्।।९।।

Here nothing comes to exist or desist at any time; but are all eternally existent in the self-existent One; as one and the same with his vacuous self.

किं कस्य कारणं केन किमर्थं भवतु क्व वा।
किं कस्य कारणं केन किमर्थं मास्तु वा क्वचित्।।१०

What is the cause of anything, and to what purpose should any be caused at any time; the Lord expects nothing from his creatures; and therefore their creation is equal to their not being created at all.

नेह शून्यं न वा शून्यं न सन्नासन्न मध्यता।
विद्यते न महाशून्ये न नेति न न नेति च।।११।।

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Here there is no vacuum or plenum, nor any entity nor non- entity either, nor any thing between them; as there is nothing predicable of the infinite vacuity of Brahma; (as either this or that).

इदं न किंचित्किंचिद्वा यन्नामास्त्यथ नास्ति वा।
सर्वंब्रह्मैव तद्विद्धि यत्तथैवातथैव तत्।।१२।।

Whatever is, and what not may not be; but all is Brahma only, whether what is or is not. (*i.e.* what is past or gone or yet to be, (*i.e.* All what is present, past or to be in-future).

श्रीराम उवाच

अतज्ज्ञविषये ब्रह्मकार्ये कारणसंभवे।
किमकारणतात्म स्यात्कथं वेति वद प्रभो।।१३।।

Rāma rejoined: Tell me sir, how the Divine spirit, is not the cause of all, when it is believed to be the sole cause, by all who are ignorant of its quiescent nature (as you maintain).

वसिष्ठ उवाच

अतज्ज्ञो नाम नास्त्येव तावत्तज्ज्ञजनं प्रति।
असतो व्योमवृक्षस्य विचारः कीदृशस्ततः।।१४।।

Vasiṣṭha replied: There is no one ignorant of gold, since every one has an innate conviction of the Divinity as the consciousness of himself; and whose knows the vacuous entity of the Deity, knows also that this nature admits of no scrutiny or discussion.

एकबोधमयाः शान्तविज्ञानघनरूपिणः।
तज्ज्ञास्तेषामसद्रूपे कथमर्थे विचारणा।।१५।।

Those who have the knowledge of the unity of god, and his nature of quiescence and as full of intelligence; know also, his unknowable nature is beyond all scrutiny.

अतज्ज्ञत्वं च बोधेऽन्तरवभाति तदङ्गता।
गते स्वप्नसुषुप्तेऽन्तरिव निद्रात्म केवलम्।।१६।।

Ignorance of god, abides in the knowledge of god; (because one acknowledges the existence of God, when he says he is ignorant of his nature); and this is as our dreaming is included under the state of sleeping. (gloss. philosopher dream many false ungodly theories of causation, while they are sleeping in the quiescent spirit of God).

तथाप्यभ्युपगम्यापि मूर्खनिश्चय उच्यते।
मयेदमणु सर्वात्म यस्माब्रह्म निरामयम्।।१७।।

It is for the instruction of the ignorant, concerning the omnipresence of god, that I say, He is the soul of all or as all in all; while in reality his holy spirit is perfectly pure and undecaying.

सन्त्यकारणका एव सन्ति कारणजास्तथा।
भावाःसंविद्यथा यस्मात्कल्पयते लभ्यते तथा।।१८।।

All existence are thought either as caused or uncaused, according to the view that different understandings entertain respecting them. (But neither of these views, refutes the doctrine of the unity of the Deity. Gloss).

सर्वकारणसंशान्तौ सर्वानुभवशालिनाम्।
सर्गस्य कारणं नास्ति तेन सर्गस्त्वकारणः।।१९।।

Those that have the right conception of things, (as manifestation of the unity in different forms); have no cause to assign any cause to them whatever, (as the atomic principles or elements): therefore the creation is without any cause whatever.

हृदयंगमतात्यक्तमीश्वरादिप्रकल्प्यते।
यदत्र किंचिद्दुःस्वादु व्यर्थं वाग्जालमेव तत्।।२०।।

Therefore the assigning of a cause to this creation, either as matter *prakṛti* or spirit-*puruṣa*, by undermining one's self-consciousness of Divine pervasion; is mere verbiage of sophists for their own confusion only.

अन्यथानुपपत्त्यैव स्वप्नाभाकलनादृते।
स्थूलाकारात्मिकाकाचिन्नास्तिदृश्यस्य दृश्यता।।

In absence of any other cause of creation, (save that of our consciousness of it), it is naught beside an appearance in our dream; and there is nothing as the gross material form or its visible appearance whatsoever.

स्वप्नपृथ्व्याद्यनुभवे किमबुद्धस्य कारणम्।
चित्स्वभावाद्ते ब्रूहि स्वप्नार्थो नाम कीदृशः।।२२।।

Say what cause can the ignorant assign, to their sight of the land in their dream, than to the nature of the Intellect, which exhibits such phenomena to minds. Say if there can by any other meaning of dreams.

स्वप्नार्थो ह्यपरिज्ञातो महामोहभरप्रदः।
परिज्ञातो न मोहाय यथा सर्गास्तथैव च।।२३।।

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Those who are unacquainted with the nature of dreams, are deluded to believe them as realities; but those that are acquainted with their falsehood, are not misled them or this world as real ones.

शुष्कतर्कहठावेशाद्यद्वाप्यनुभवोज्झितम्।
कल्प्यतेकारणंकिंचित्सामौर्ख्याभिनिवेशिता।।२४

It is the impudence of fools to broach any hypothesis of causality, either by their supposition, arrogance or in the heat of their debate; (as it is the case with all the different schools of philosophy).

अग्नेरोष्ण्यमपां शैत्यं प्राकाश्यं सर्वतेजसाम्।
स्वभावो वाखिलार्थानां किमबुद्धस्य कारणम्।।२५।।

Is the heat of fire, the coldness of water, and the light of luminous bodies, and the natures of things their respective causes, as the ignorance suppose them to be? (or is it the attribute of Brahma that is so manifested in these their several causes. The entity of Divine unity, is the prime sole cause of causes).

किं ध्यातृशतलब्धस्य ध्येयस्यैकस्य कारणम्।
किं च गन्धर्वनगरे पुरे भित्तिषु कारणम्।।२६।।

There be hundreds of speculative theorists, that assign as many causes to creation without agreeing in any; let them but tell the cause of the aerial castle of their imagination.

धर्माद्यमुत्रामूर्तत्वान्मूर्ते देहे न कारणम्।
देहस्य कारणं किं स्यात्तत्र सर्गादिभोगिनः।।२७।।

The virtues and vices of men are formless things, and are attended with their fruitions on the spiritual body in the next world; how can they be causes of our corporeal bodies in this world. (As it is maintained by *Mīmāṁsā* philosophers).

भित्त्यभित्त्यादिरूपाणां ज्ञानस्य ज्ञानवादिनः।
किंकारणमनन्तानामुत्पन्नध्वंसिनां मुहुः।।२८।।

How can our finite and shapeless knowledge of things, be the cause of the incessant rise and fall, of endless, and minute bodies in the world, as it is maintained by *vijñāna vadī* or Gnostic school. (These assert the existence of things depend upon our knowledge of perception of them as such).

स्वभावस्य स्वभावोऽसौ किल कारणमित्यपि।
यदुच्यते स्वभावस्य सा पर्यायोक्तितकल्पना।।२९।।

It is nature says the naturalist, which is the cause of all events but as nothing result from the nature of anything, without its combination with another; it is too indeterminate in its sense.

तस्मादकारणा भ्रान्तिर्भावा भान्ति च कारणम्।
अज्ञे ज्ञे त्वखिलं कार्यं कारणाद्भवति स्थितम्।।३०।।

Therefore all things appear as causeless illusions to the ignorant, and their true cause to be a mystery of them; while they are known to the intelligent as the wondrous display of the Divine Intellect, that shows everything in itself.

यद्वत्स्वप्नपरिज्ञानात्स्वप्ने द्रव्यापहारिभिः।
न दुःखाकरणं तद्वज्जीवितं तत्त्वदर्शनात्।।३१।।

As one knowing the falsehood of dream, is never sorry at his loss of anything in dream; so those that have the knowledge of truth in them, never feel any sorrow even at the possession or separation of their lives.

सर्गादावेव नोत्पन्नं दृश्यं चिद्गनं त्विदम्।
स्वरूपं स्वप्नवद्भाति नान्यदत्रोपपद्यते।।३२।।

In the beginning there was no production of the visible world, nor is it anything more than the vacuum of the intellect; in its own and true form it appears as a dream, and is no other than that in its essence.

अन्या न काचित्कलना दृश्यते सोपपत्तिका।
अस्मान्न्यायादृते कस्माद्ब्रह्मवैषानुभूतिभूः।।३३।।

There is no other supposition, which is more opposite to it: than its resemblance to the dream; and our conception of the world, has the great Brahma only for its ground work.

उर्म्यावर्तद्रवत्वादि शुद्धे जलघने यथा।
तथेदं सर्गपर्यायं ब्रह्मणि ब्रह्म भासते।।३४।।

As fluidity, waves and whirlpools, are the inherent properties of pure water; such are the revolutions of worlds, but appearances on the surface of the Divine Mind, and have the Divine spirit of Brahma at their bottom.

स्पन्दावर्तविवर्तादि निर्मले पवने यथा।
तथायं ब्रह्मपवने सर्गस्पन्दोऽवभासते।।३५।।

As velocity and ventilation, are inborn in the nature of pure air; the creation and preservation

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of the world, are ingrained and intrinsical in the nature of God.

यथानन्तत्वसौषिर्यशून्यत्वादि महाम्बरे।
स सन्नासन्नबोधात्म तथा सर्गः परापरः।।३६।।

As infinity and vacuity are the inherent properties of the Great vacuum, so is the knowledge of all things existent and non-existent, and of creation and annihilation immanent in the Divine Mind.

एषु निद्रादिकेष्वेते सूपलब्धा अपि स्फुटम्।
भावा असन्मया एवमेतेऽनन्यात्मका यतः।।३७।।

All things in existence and lying dormant in the Divine Mind, are yet perceptible to us, because we participate of the very same mind.

सर्गप्रलयसंस्थानान्येवमात्मनि चिद्घने।
सौम्ये स्वप्नसुषुप्ताभा शुद्धे निद्राघने यथा।।३८।।

This creation and its destruction also, both abide side by side in the dense intellect of the Divine Soul; as the thickening dreams and sound sleep, both reside together in the calm sleeping state of our soul.

स्वप्नात्स्वप्नान्तराण्यास्ते निद्रायां मानवो यथा।
सर्गात्सर्गान्तरात्मास्ते स्वसत्तायामजस्तथा।।३९।।

As a man passes from one dream to another, in the same dormant state of his soul; so does the supreme soul see the succession of creations, taking place alternately in its own essence.

पृथ्व्यादिरहितोऽप्येष ब्रह्माकाशो निरामयः।
अतद्वांस्तद्वदाभाति यथा स्वप्नानुभूतिषु।।४०।।

The clear atmosphere of Divine Soul, which is devoid of earthy and another material substances; yet appears in their utter absence, to be possessed of them all, in the same manner as the human soul, sees many things in its dream, without having any of those things in itself.

स्थिता यथास्यां पश्यन्त्यां शब्दा घटपटादयः।
जाताजाताः स्थिताः सर्गास्तथानन्ये महाचिति।।४१।।

As the human mind sees at a thought the forms of a pot, or painting rising before it; so the all seeing mind of God, sees at a glance of its thought, worlds upon worlds appearing at once in its presence.

पश्यन्त्यामेव पश्यन्ती यथा भाति तथैव च।
यथा शब्दास्तथा सर्गाश्चितैव चिति चिन्मयाः।।४२।।

The all seeing soul, sees all things as they are in itself; and finds them to be of the same intellectional nature with its own intellect; and as all things are equivalent to the words expressive of them. (As there is a mutual correspondence between the significant words and their significates).

किं शास्त्रकं तत्र कथाविचारै-
निर्वासनं जीवितमेव मोक्षः।
सर्गे त्वसत्येवमकारणत्वा-
त्सत्येव नास्त्येव न नाम काचित्।।४३।।

Of what use then are śāstras, and of what good is the reasoning upon their verbiage, when our inappetency is the best way to felicity; and there being no creation without its cause, we have nothing to do with what appears but seemingly so.

एषा च सिद्धेह हि वासनेति
सा बोधसत्तैव निरन्तरैका।
नानात्वनानारहितैव भाति
स्वप्ने चिदेवेह पुरादिरूपा।।४४।।

It being proved, that the want of want is our best bliss below; the sensation of want or desire, must be the source of perpetual misery to man; and thought our desires are many, yet the feeling of it is one and the same, and betrays the prurient mind, as the various dreams by night, disclose the cupidinous nature of the soul.

इत्यार्षे श्रीवासिष्ठहारामायणे वा० देद मोद निद उद ब्रह्म-गीतासु सत्यवर्णनं नाम सप्तसप्तत्यधिकशततमः सर्गः।।१७७।।

CHAPTER 178

BRAHMA-GĪTĀ NARRATIVE OF AINDAVA

Argument. The formlessness of the world, for its formation from the formless mind.

श्रीराम उवाच

पदार्था द्विविधाः सन्ति मूर्तामूर्ता जगत्त्रये।
यत्र सप्रतिघाः केचित्केचिदप्रतिघा अपि।।१।।

Rāma rejoined: The world is known to consist of two sorts of beings, namely the

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corporeal or solid substances and the incorporeal or subtile essences.

तानिहाप्रतिघानासहुर्नान्योन्यं वेल्लयन्ति ये।
तांश्च सप्रतिघानाहुरन्योनयं वेल्लयन्ति ये।।२।।

They are styled the subtile ones, which do not strike against one another; and those again are said to be solid things, which push and dash against each other.

इह सप्रतिघानां तु दृष्टमनयोन्यवेल्लनम्।
न त्वप्रतिघरूपाणां केषांचिदपि किंचन।।३।।

Here we see always the dashing of one solid body against another; but know nothing of the movement of subtile bodes, or of their coming in contact with another.

तत्र संवेदनं नाम यदिदं चन्द्रमण्डले।
इतः पतत्यप्रतिघं तत्सर्वेणानुभूयते।।४।।

We know yet something, about the quick motion of our subtile senses to their respective objects, and without coming in contact with them, as we find in our perception of the distant orb of the moon (without touching it).

अर्धप्रबुद्धसंकल्पविकल्पाद्वैतकल्पितम्।
वदाम्यभ्युपगम्येदं न तु बोधदशास्थितम्।।५।।

I repudiate the theory of the half-enlightened, who maintain the material world to be the production of the will or imagination; nor can I believe that the immaterial intellect, can either produce or guide the material body.

कः प्राणमारुतः क्षोभं जनयत्याशयस्थितः।
प्रवेशनिर्गममयं कथं वा वद मे प्रभो।।६।।

It is the will I ween, that the material breath of life, moves the living body to and fro; but tell me sir, what is that power which propels, the living breath both in and out of the beings.

कथमप्रतिघं नाम वेदनं प्रतिघात्मकम्।
इमं देहं चालयति भारं भारहरो यथा।।७।।

Tell me sir, how the intangible intellect moves the tangible body; and carries it about, as a porter bears a load all about.

यदि सप्रतिघं वस्तु वेल्लत्यप्रतिघात्मकम्।
कथं संविन्निमात्रेण पुंसः शैलो न वल्गति।।८।।

Should the subtile intellect, be capable of moving the solid body at its will; then tell me sir, why cannot a man move a mountain also by his own will.

श्रीवसिष्ठ उवाच

विकासमथ संकोचमत्र नाली हृदि स्थिता।
यदा याति तदा प्राणश्छेदैरायाति याति च।।९।।

Vasiṣṭha replied: It is the opening and closing of the mouth of the aorta in the breast, that lets in and out the vital breath, through the passage of its hole and the lungs.

बाह्योपस्करभस्त्रायां यथाकाशास्पदात्मकः।
वायुर्यात्यपि चायाति तथात्र स्पन्दनं हृदि।।१०।।

As you see the bellows of ironsmiths about you, having a hollow inside them, so it is the hollow of the aorta, which lets in and out the vital air, by the breathing of the heart.

श्रीराम उवाच

बहिर्भस्त्रामयस्कारः संकोचनविकासनैः।
योजयत्यान्तरं नाडीं कश्चालयति चालकः।।११।।

Rāma rejoined: It is true that the ironsmith closes and expands the valves of the bellows; and but tell me sir, what power blows the wind pipe of the heart, and lets the air in and out of the inner lungs.

शतं कथं भवेदेकं कथमेकं शतं भवेत्।
कथं स चेतना एते काष्ठलोष्टोपलादयः।।१२।।

How the single breath of inhalation becomes a centuple (in order to pass into a hundred channels of the arteries), and how these hundreds combine again into one (in their exhalation), and why are some as sensible beings, and others as insensible as wood and stones.

कस्मान्न स्थावरं वस्तु प्रस्पन्द्यपि चमत्कृतम्।
वस्तु जङ्गममेवेह स्पन्दि मात्रेव किं वद।।१३।।

Tell me sir, why the immovable have no oscillation at all; and why the moving bodies alone are possessed of their pulsation and mutation; (and why the vegetable creation deprived of motion, when they are possessed of sensibility in common with the animal creation).

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वसिष्ठ उवाच

अन्तःसंवेदनं नाम चालयत्यान्त्रवेष्टनम्।
बहिर्भस्त्रामयस्कार इव लोकऽनुचेष्टनम्।।१४।।

Vasiṣṭha replied: There is an internal percipience (inner man), which moves the interior cords of the body; just as the ironsmith plies his bellows in the sight of men.

श्रीराम उवाच

वाय्वन्त्रादिशरीरस्थं सर्वं सप्रतिघं मुने।
कथमप्रतिघा संविच्चालयेदिति मे वद।।१५।।

Rāma rejoined: Say sir, how is it possible for the subtile and intactile soul, to move the vital and tangible entrails in the animal body.

संविदप्रतिघाकारा यदि सप्रतिघात्मकम्।
चालयेदचलिष्यत्तद्दूरमम्भो यदिच्छया।।१६।।

If it be possible for the imperceptible perceptive soul, to put in motion the intestinal and textual entrails of the body; then it may be equally possible for the thirsty soul, to draw the distant water to it. (In order to quench its thirst, instead of going to the watery pool).

सप्रतिघाप्रतिघयोर्मिथो यदि पदार्थयोः।
वेल्लनं स्यात्तदिच्छैव कर्तृकर्मेन्द्रियैः कव किम्।।१७।।

If it be possible for the tangible and intangible, to come together in mutual contact at their will; then what is the use of the active and passive organs of action, (if the will alone be effective of any purpose).

सप्रतिघाप्रतिघयोः श्लेषो नास्ति बहिर्यथा।
तथैवान्तरहं मन्ये शेषं कथय मे मुने।।१८।।

As the intangible powers of the soul or spirit, bear no connection whatever with the outward objects of the world; some things they can have no effect on the internal organs of the body (in putting them to action). So please explain it more fully to me.

अन्तः स्वयं योगिना वा यथैतदनुभूयते।
अमूर्तस्यैव मूर्तेन वेल्लनं तद्वदाशु मे।।१९।।

Tell me, how you yogis perceive the outward corporeal things in your inner incorporeal soul; and how your formless souls,, can have any command over or any contact with solid bodies.

श्रीवसिष्ठ उवाच

सर्वसंदेहवृक्षाणां मूलकाषमिदं वचः।
सर्वैकतानुभूत्यर्थं शृणु श्रवणभूषणम्।।२०।।

Vasiṣṭha replied: Hear me tell you for rooting out all your doubts, and these words will not only be pleasing to your ears, but give you a conception of the unity of all things.

नेह किंचिन्न नामास्ति वस्तु सप्रतिघं क्वचित्।
सर्वदा सर्वमेवेदं शान्तमप्रतिघं ततम्।।२१।।

There is nothing here, at any time, what you call as a solid substance or tangible body, but all is a wide and extended vacuum of the rare and subtile spirit.

शुद्धं संविन्मयं सर्वं शान्तमप्रतिघात्मकम्।
पदार्थजातं पृथ्व्यादि स्वप्नसंकल्पयोरिव।।२२।।

This spirit is of the nature of the pure Intelligence, quite calm and intangible; and all material things as the earth, are as visionary as our dreams, and the creatures of imagination.

आदावन्ते च नास्तीदं कारणाभावतोऽखिलम्।
भ्रान्त्यात्मा वर्तमानापि भाति चित्स्वप्नगा यथा।।२३।।

There was nothing in the beginning, nor shall there be anything at the end; for want of a cause for its creation or dissolution; the present existence in an illusion, as any fleeting shape and shadow appearing before the dreaming mind.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः।
महता कारणौघेन बोधमप्रतिघं विदुः।।२४।।

The earth and sky, the air and water, and the hills and rivers that appear to sight; are lost sight of by the abstracted yogi; who by means of his abstraction, sees them in their ideal and intangible forms.

अन्तःकरणभूतादि मृत्काष्ठदृषदादि वा।
सर्वं शून्यमशून्यं च चेतनं विद्धि नेतरत्।।२५।।

The outer elements and their inner perceptions, the earth, the wood and stones; are all but empty ideas of the intellect, which is the only real substratum of the ideas, and there is no reality besides.

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तत्रैवमैन्दवाख्यानं श्रृणु श्रवणभूषणम्।
मया च पूर्वमुक्तं तत्किंचान्यदभिवर्ण्यते।।२६।।

Attend now to the narrative of *Aindava*, in elucidation of this doctrine; this will not fail to gratify your ears, though I have once before related this to you. (In the former narration the world was identified with the mind, and here it is represented as identical with the Intellect itself).

तथापि वर्तमानोक्तप्रश्नबोधाय तच्छृणु।
यथेदं सर्वमद्द्रयादि चिदित्येव तु भोत्स्यते।।२७।।

Attend yet to the present narration, which I am going to relate in answer to your question; and whereby you will come to know these hills and others, to be identic with your intellect.

कस्मिंश्चित्प्राक्तनेनैव जगज्जालेऽभवद्द्विजः।
तपोवेदक्रियाधारो ब्रह्मन्निन्दुरिति स्मृतः।।२८।।

There lived once in days of yore, a certain Brāhmaṇa in some part of the world, who was known under the name of Indu, and was famed for his religious austerities and observance of Vedic ceremonies.

दश तस्याभवन्पुत्रा जगतो दिक्तटा इव।
महाशया महात्मानो महतामास्पदं सताम्।।२९।।

He had ten sons by whom he was surrounded like the world by its ten sides (of the compass); who were men of great souls, of magnanimous spirits, and were revered by all good and great men.

स तेषां कालवशतः पिताऽन्तर्धिमुपाययौ।
दशानां भगवान रुद्र एकादश इव क्षये।।३०।।

In course of time the old father met with his demise, and departed from his ten sons as the eleventh Rudra, at the time of the dissolution of the world.

तस्यानुगमनं चक्रे भार्या वैधव्यभीतिभिः।
अनुरक्ता दिनस्येव संध्या ताराविलोचना।।३१।।

His chaste wife followed his funeral (by concremation), for fear of the miseries of widowhood; just as the evening twilight follows like a faithful bride, the departing daylight with the evening star shining upon her forehead: (in token of the vermeil spot on women's forehead).

तयोस्ते तनया दुःखकलिता विपिनं गताः।
कृतौर्ध्वदेहिकास्त्यक्त्वा व्यवहारं समाधये।।३२।।

The sons then performed the funeral ceremonies, and in sorrow for their deceased sire, they left their home and domestic duties and retired to the woods for holy devotion.

धारणानां समस्तानां का स्यादुत्तमसिद्धिदा।
धारणा यन्मयाः सन्तः स्याम सर्वेश्वरा वयम्।।३३।।

They practised the best method for the intensity of their attention, and which is best calculated to secure the consummation of their devotion; and was the constant reflection of their identity with Brahma: (in the formula we are the lords of all, about us).

इति ते तत्र संचिन्त्य बद्धपद्मासना दश।
इदं संचिन्तयामासुर्निर्विघ्ने कन्दरोदरे।।३४।।

Thinking so in themselves, they sat in lotus like posture; and wishing to gain the knowledge of the unity of all things, they did what you shall be glad to learn from me.

पद्मजाधिष्ठिताशेषजगद्धारणया स्थिताः।
भवामः पद्मजोपेतं जगद्रूपमविघ्नतः।।३५।।

They thought they sustained in them the whole world, which is presided over by the lotus-born Brahma; and believed themselves to be transformed, to the form of the mundane God in an instant.

इति संचिन्त्य सब्रह्मजगद्धारणया चिरम्।
निमीलितदृशस्तस्थुस्ते चित्ररचिता इव।।३६।।

Believing themselves as Brahma, they sat long with the thought of supporting the world; and remained all along with their closed eyes, as if they were mere figures in painting.

अथैतद्धारणाबद्धचित्तास्ते तावदच्युताः।
आसन्मासान्दशाष्टौ च यावत्ते तत्र देहकाः।।३७।।

With this belief your remained fixed and steady at the same spot, and many a month and year glided over their heads and motionless bodies.

शुष्काः कंकालतां याताः क्रव्यादश्चर्विताङ्गकाः।
नाशमभ्याययुस्तत्र च्छायाभागा इवातपैः।।३८।।

They were reduced to dry skeletons, parts of which were beaten and devoured by rapacious

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beasts; and some of their were at once severed and disappeared from their main bodies, like parts of a shadow by the rising sun.

अहं ब्रह्मा जगच्चेदं सर्गोऽयं भुवनान्वितः।
इति संपश्यतां तेषां दीर्घकालोऽभ्यवर्तत।।३९।।

Yet they continued to reflect that they were the God Brahma and his creation also, and the world with all its parts, were contained in themselves (*i.e.* They considered themselves as Virāṭ the form of macrocosm).

तानि चित्तान्यदेहानि दशैकध्यानस्ततः।
संपन्नानि जगन्त्येव दश देहानि वै पृथक्।।४०।।

At last their ten bodiless minds, were thought to the converted to so many different worlds, in their abstract meditation of them. (*i.e.* Each of them viewed himself as a cosmos).

इति तेषां चिदिच्छा सा संपन्ना सकलं जगत्।
अत्यन्तस्वच्छरूपैव स्थिता चाकारवर्जिता।।४१।।

Thus it was by the will of their intellect, that each of them became a whole world in himself; and remained so in a clear or abstract view o it, without being accompanied by its grosser part.

संविन्मयत्वाज्जगतां तेषां भूम्यचलादि तत्।
सर्वं चिदात्मकं विद्धि नो चेदन्यत्किमुच्यताम्।।४२।।

It was in their own consciousness, that they saw the solid earth with all its hills etc. in themselves; because all things have reference to the intellect, and are viewed intellectually only, (or else they are nothing).

किल यत्त्रिजगज्जालं तेषां किमात्म तत्तथा।
संविदाकाशशून्यत्वमात्रमेवेतरन्न तत्।।४३।।

What is this triple world, but its knowledge in our consciousness, without which we have no perception of it, and with which we have a clear conception of everything. So all things are of the vacuous nature of our consciousness, and not otherwise.

विद्यते न यथा किंचित्तरङ्गः सलिलादृते।
संवित्तत्त्वादृते तद्वद्विद्यते चलनादिकम्।।४४।।

As the wave is no other than the water of the sea, so there is nothing movable or immovable whatever, without our conscious knowledge of it.

ऐन्दवानि यथैतानि चिन्मयानि जगनन्ति खे।
तथा चिन्मयमेतेषु काष्ठलोष्टोपलाद्यपि।।४५।।

As the *Aindavas* remained in their vacuous forms of intellectual worlds in the open air; so are these blocks of wood and stone also, pure intellectual beings or concept in the sphere of our minds.

यथैवैन्दवसंकल्पासते जगत्त्वमुपागतः।
तथैवाब्जजसंकल्पो जगत्त्वमयमागतः।।४६।।

As the volition's of the *Aindavas*, assumed the forms of the world, so did the will of lotus-born Brahma take the form of this universe. (So says the Veda. The divine will produced the world, just as the adage goes, the will is the mother of the act).

तस्मादिहेमे गिरयो वसुधा पादपा घनाः।
महाभूतानि सर्वं च चिन्मात्रमयमाततम्।।४७।।

Therefore this world together with all these hills and trees; as also these great elements and all other bodies, appertain to the intellect only, which is thus spread out to infinity.

चिद्वृक्षाश्चिन्मही चिद्यौश्चिदाकाशं चिदद्रयः।
नाचित्कवचित्संभवति तेष्वैन्दवजगत्स्विव।।४८।।

The earth is the intellect, and so are its trees and mountains, and heaven and sky also the intellect only; there is nothing beside the intellect, which includes all things in itself, like the intellectual worlds of the *Aindavas*.

चिन्मात्रखकुलालेन स्वदेहचलचक्रके।
स्वशरीरमृदा सर्गः कुतोयं क्रियतेऽनिशम्।।४९।।

The intellect like a potter, forms every thing upon its own wheel; and produced this pottery of the world, from the mud of its own body (out of its own intellectual substance).

संकल्पनिर्मिते सर्गे दृषदश्चैन्न चेतनाः।
तदत्र लोष्टशैलादि किमेतदिति कथ्यताम्।।५०।।

The sensible will being the cause of creation, and framer of the universe, could not have made any thing, which is either insensible or imperfect in its nature, and neither the mineral mountains nor the vegetable production, are devoid of their sensations.

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कलनस्मृतिसंस्कारा दधत्यर्थं च नोदरे।
प्राडभृष्टं कल्पनादीनामन्यैवार्थकलावताम्।।५१।।

Should the world be said to be the world of design, or of the reminiscence or former impression or of the Divine will; yet as these are but different powers of the Intellect, and are included under it; the world then proves to be the production of the intellect, under some one of its attributes as it is said before. (Hence there is no gross body as the product of intelligent Intellect).

तद्धाम संविदो धाम्नि मणिराशौ मणिर्यथा।
सर्वात्मनि तथा चित्ते कश्चिदर्थ उदेत्यलम्।।५२।।

Therefore there cannot be any gross substance in the Divine Intellect which blazes as a mine of bright gems, with the gemming light of consciousness in universal soul of god.

अकार्यकरणस्यार्थो न भिन्नो ब्रह्मणः क्वचित्।
स्वभाव इति तेनेदं सर्वं ब्रह्मेति निश्चयः।।५३।।

Anything however mean or useless, is ever apart from the Divine soul; and as it is the nature of solar light to shine on all objects; so does the light of intellect, takes everything in the light of the Great Brahma, which pervades alike on all.

यथाप्रवृत्तं चिद्वारि वहत्यावर्ततेऽवनौ।
स्वयत्नेनातितीव्रेण परात्मीयात्मना विना।।५४।।

As the water flows indiscriminately upon the ground, and as the sea leaves all its shores, with its boisterous waves; so does the intellect ever delight, to shed its lustre over all objects of its own accord, and without any regard to its near or distant relation.

पद्मलीला जगदिव प्रकचन्ति जगन्ति यत्।
चिन्मात्राद्ब्रह्मणः स्वस्मादन्यानि न मनागपि।।५५।।

As the great creator evolves the world, like the petals of his lotiform navel, in the first formative period of creation; so does the divine intellect, unfold all the parts of the mundane system from its own penetralia, which are therefore not distinct from itself.

अजातमनिरुद्धं च सन्मात्रं ब्रह्म खात्मकम्।
शान्तं सदसतोर्मध्यं चिद्भामात्रमिदं जगत्।।५६।।

The Lord is unborn and increate, and unconfined in his nature and purely vacuous in his essence; he is calm and quiescent, and is immanent in the interim of *ens* and *nil* (*i.d.* of existence and non-existence). This world therefore is no more than a reflexion of the intellectual or its ideal pattern in Divine Mind.

यत्संविन्मयमद्यादि संकल्पजगति स्थितम्।
तदसंविन्मयमिति वक्ताऽज्ञो ज्ञैर्विहस्यते।।५७।।

Therefore the ignorant man, who declares the insensibility of inanimate objects, are laughed at by the wise, who are sensible of their sensibility in their own kinds. Hence the rocks and trees which are situated in this ideal world, are not wholly devoid of their sensations and feelings.

जगन्त्यात्मेव संकल्पमयान्येतानि वेत्ति खे।
खात्मकानि तथेदं च ब्रह्म संकल्पजं जगत्।।५८।।

The learned know these ideal worlds in the air, to be full with the Divine soul; and so they know this creation of Brahma's will, to be but an airy utopia only, and without any substantiality in them.

यावद्यावदियं दृष्टिः शीघ्रं शीघ्रं विलोक्यते।
तावत्तावदिदं दुःखं शीघ्रं शीघ्रं विलीयते।।५९।।

No sooner is this material world, viewed in its aerial and intellectual light, than the distresses of this delusive world betake themselves to flight, and its miseries disappear from sight.

यावद्यावदियं दृष्टिः प्रेक्ष्यते नचिराच्चिता।
तावत्तावदिदं दुःखं भवेत्प्रतिघनं घनम्।।६०।।

As long as this intellectual view of the world, does not light to the sight of a man, so long do the miseries of the world, beset him thicker and thicker and closer on every side.

दीर्घदुष्कृतमूढानामिमां दृष्टिमपश्यताम्।
संसृतिर्वज्रसारेयं न कदाचित्प्रशाम्यति।।६१।।

Men besotted by their continued folly, and remaining blind to their intellectual view of the world, can never have its respite from the troubles of the world, nor find his rest from the hardness of the times.

नेहाकृतिर्न च भवाभवजन्मनाशाः
सत्ता न चैव न च नाम तथास्त्यसत्ता।
शान्तं परं कचति केवलमात्मनीत्थं
ब्रह्माथवा कचनमप्यलमत्र नास्ति।।६२।।

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There is no creation, nor the existence or in-existence of the world, or the birth or destruction of any one here; there is no entity and non-entity of anything, (beside the essence of the One). There is the Divine soul only, that glows serenely bright with its own light in this manner; or there is no light whatever except the manifestation of the divine spirit.

आद्यन्तवर्जितमलभ्यलताग्रमूल-
निर्माणमूलपरिवेशमशेषमच्छम्।
अन्तस्थनिर्गगनसर्गकपुत्रकौघं
नित्यं स्थितं ननु घनं गतजन्मनाशम्।।६३।।

The cosmos resembles a creeper, with the multitude of its budding worlds; it has no beginning nor end, nor is it possible to find its root or top at any time, or to discover the boundless extent of its circumference. Like a crystal pillar, it bears innumerable statues in its bosoms, which are thickly studded together without having their initium or end.

सन्मात्रमन्तरहिताखिलहस्तजातं
पर्यन्तहीनगणनाङ्गममुक्तरूपम्।
आत्माम्बरात्मकमहं त्विदमेव सर्वं
सुस्तम्भरूपमजमौनमलं विकल्पैः।।६४।।

There is but one endless being, stretching his innumerable arms to the infinity of space; I am that vacuous soul embracing every thing adinifinitum, and I find myself as that stupendous pillar, in my uncreated and all comprehensive soul, which is ever as quiescent and transparent and without any change in itself.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाद देद मोद निद उद ब्रह्मगीतास्वैन्दवोपाख्यानं नामाष्टसप्तत्यधिकशततमः सर्गः।।१७८।।

CHAPTER 179

THE DOCTRINE OF PANTHEISM OR THE ONE AS ALL

Argument. The intellectuality and incorporeality of the World, preclude the idea of its materiality.

वसिष्ठ उवाच

एवं चिन्मात्रमेवैकं शुद्धं सत्त्वं जगत्त्रयम्।
संभवन्तीह भूतानि नाज्ञबुद्धानि कानिचित्।।१।।

Vasiṣṭha continued: Now as the triple world is known, to be a purely intellectual entity; there is no possibility of the existence of any material substance herein, as it is believed by the ignorant majority of mankind.

तस्मात्कुतः शरीरादि वस्तु सप्रतिघं कुतः।
यदिदं दृश्यते किंचित्तदप्रतिघमाततम्।।२।।

How then can there be a tangible body, or any material substance at all; and all these that appear all around to our sight, is only an intactile extinction of pure vacuity.

स्थितं चिद्व्योम चिद्व्योम्नि शान्ते शान्तं समं स्थितम्।
स्थितमाकाशमाकाशे ज्ञप्तिर्ज्ञप्तौ विजृम्भते।।३।।

It is the emptiness of our intellectuality, and contained in the vacuity of the Divine Intellect; it is all an extension of calm and quiet intelligence, subsisting in the serene intelligence of the supreme One.

सर्वं संविन्मयं शान्तं सत्स्वप्नं इव जाग्रति।
स्थितमप्रतिघाकारं क्वासौ सप्रतिघा स्थितिः।।४।।

All this is but the quiescent consciousness, and as a dream that we are conscious of in our waking state; it is a pure spiritual extension, though appearing as a consolidated expanse of substantial forms.

क्व देहावयवाः क्वान्त्रवेष्टनी क्वास्थिपञ्जरम्।
व्योमेवाप्रतिघं विद्धि देहं सप्रतिघोपमम्।।५।।

What are these living bodies and their limbs and members, what are these entrails of theirs, and these bony frames of them? Are they not but mere shadows of ghosts and spirits, appearing as visible and tangible to us. (Or very likely they resemble the phantoms of our dreams, and the apparitions that we see in the dark. gloss).

संवित्करौ शिरः संवित्संविदिन्द्रियवृन्दकम्।
शान्तमप्रतिघं सर्वं न सप्रतिघमस्ति हि।।६।।

The hands, the head, and all the members of the body, are seats of consciousness or percipience; where it is seated imperceptible and intangible, in the form of the sensorium or sensuousness.

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ब्रह्मव्योम्नः स्वप्नरूपस्वभावत्वाज्जगत्स्थितेः।
इदं सर्वं संभवति सहेतुकमहेतुकम्।।७।।

The cosmos appears as a dream in the vacuum of the Divine Mind; and may be called does as caused and uncaused in its nature, owing to its repeated appearance and eternal inherence in the eternal Mind.

न कारणं विना कार्यं भवतीत्युपपद्यते।
यद्यथा येन निर्णीतं तत्तथा तेन लक्ष्यते।।८।।

It is true that nothing can come out from nothing, or without its cause; but what can be the cause of what is eternally destined or ordained in the eternal mind. (Predestination and Preordination being the uncaused cause of all events).

कारणेन विना कार्यं सद्वदित्युपपद्यते।
यथाभावितमेवार्थंसंविदाप्नोत्यसंशयम्।।९।।

It is possible for a thing to come to existence, without any assignable cause or causality of it; and such is the presence of every thing that we think of in our minds: (and so also is the appearance of this world in its intellectual light).

यथा संभवति स्वप्ने सर्वं सर्वत्र सर्वथा।
चिन्मयत्वात्तथा जाग्रत्यस्ति सर्वात्मरूपता।।१०।।

If it is possible for things, ever to appear in their various forms in our dreams, and even in the unconscious state of our sleep; why should it impossible for them to appear also in the day dream of our waking hours, the mind being equally watchful in both states of its being.

सर्वात्मनि ब्रह्मपदे नानानानात्मनि स्थिता।
अस्त्यकारणकार्याणां सत्ता कारणजापि च।।११।।

Things of various kinds, are present at all times, in the all comprehensive mind of the universal soul; these are uncaused entities of the Divine Mind, and are called to be caused also, when they are brought to appearance.

एकः सहस्रं भवति यथा ह्येते किलैन्दवाः।
प्रयाता भूतलक्षत्वं संकल्पजगतां गणैः।।१२।।

As each of the *Aindavas*, thought himself to have become a one of these imaginary worlds, teemed with millions of beings-the mere creatures of our fancy.

सहस्रमेकं भवति संविदां च तथा हि यत्।
सायुज्ये चक्रपाण्यादेः सगैरेकं भवेद्वपुः।।१३।।

So is every body conscious of his being many, either consecutively or simultaneously at the same time; as we think of our multiformity in the different part and members of our bodies. (Or as the king Vipaścit viewed himself, as dilated in the sun, moon and stars, so also one man thinks himself as many, in different states of his life).

एक एव भवत्यब्धिः स्रवन्तीनां शतैरपि।
एक एव भवेत्काल ऋतुसंवत्सरोत्करैः।।१४।।

As the one universal body of waters, diverges itself into a thousand beds and basins, and branches into innumerable channels and creeks, and as one undivided duration, is divided into all the divisions of time and seasons, (so does the one and uniform soul become multiform and many. (As the *śruti* says:— *aham-bahu-syāma*).

संविदाकाश एवायं देहः स्वप्न इवोदितः।
स्वप्नाद्रिवन्निराकारःस्वानुभूतिस्फुटोऽपि च।।१५।।

All compact bodies are but the airy phantoms of our dream, rising in the empty space of our consciousness; they are as formless and rariform, as the hollow mountain in a dream, and giving as a void notion of it.

संवित्तिरेवानुभवात्सैवाननुभवात्मिका।
द्रष्टृदृश्यदृशा भाति चिद्व्योमैकमतो जगत्।।१६।।

As our consciousness consists of the mere notions and ideas of things, the world must therefore be considered, as a mere ideal existence; and it appears in the sights of it and observes in the same light; as the fleeting notions of conversant only with the ideas and not with the substance of things).

वेदनावेदनात्मैकं निद्रास्वप्नसुषुप्तवत्।
वातस्पन्दाविवाभिन्नौ चिद्व्योमैकमतो जगत्।।१७।।

Our knowledge and nescience of things, resemble the dreaming and sleeping states of the soul; and the world is same as the intellect, like the identity of the air with its breeze.

द्रष्टा दृश्यं दर्शनं च चिद्भानं परमार्थखम्।
शून्यस्वप्न इवाभाति चिद्व्योमैकमतो जगत्।।१८।।

The noumenon and the phenomena, are both the one and same state of the Intellect; being the subjectivity of its vacuous self, and the objectivity of its own intellections and reveries;

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Therefore this world appears as a protracted dream, in the hollow cavity of the sleeping mind.

जगत्त्वमसदेवेशे भ्रान्त्या प्रथमसर्गतः।
स्वप्ने भयमिवाशेषं परिज्ञातं प्रशाम्यति।।१९।।

The world is a non-entity, and the error of its entity, is caused by our ignorance of the nature of God from the very beginning of creation. In our dream of the world, we see many terrific aspects of ghosts and the like; but our knowledge of its non-entity, and of the vanity of worldliness, dispel all our fears and cares about it.

एकस्याः संविदः स्वप्ने यथा भानमनेकधा।
नानापदार्थरूपेण सर्गादौ गगने तथा।।२०।।

As our single self- consciousness, sees many things in itself; so does it behold an endless variety of forms, appearing in the infinite vacuity of the Divine Mind.

बहुदीपे गृहे च्छाया बह्वयो भान्त्येकवद्यथा।
सर्वशक्तेस्तथैवैका भाति शक्तिरनेकधा।।२१।।

As the many lighted lamps in a room, combine to emit one great blaze of light; so the appearance of this multiform creation, displays the Omnipotence of one Almighty Power.

यत्सीकरस्फुरणमम्बुनिधौ शिवाख्यै
व्योम्नीव वृक्षनिकरस्फुरणं स सर्गः।
व्योम्न्ययेष वृक्षनिकरो व्यतिरिक्तरूपो
ब्रह्माम्बुधौ न तु मनागपि सर्गबिन्दुः।।२२।।

The creation is as the brusting bubble, or foam and froth of the mantling ocean of omnipotence; it appears as a wood and wilderness in the clouded face of the firmament, but disappear in the clear vacuous atmosphere of the Divine Mind; and there is no speck nor spot of creation in the infinite ocean of the Supreme Intellect.

इत्यार्षे श्रीवासिष्ठ महारामायणे ब्रह्म० ब्रह्ममयत्वप्रतिपादनंनामैकोनाशीत्यधिकशततमः सर्ग।।१७९।।

CHAPTER 180

BRAHMA GĪTĀ OR THE STORY ON AUSTERE DEVOTEE

Argument. Vasiṣṭha's elucidation of the story of Kunda-danta at the request of Rāma.

श्रीराम उवाच

इमं मे संशयं छिन्धि भगवन्भास्करं तमः।
भुवनस्येव भावानां सम्यग्रूपानुभूतये।।१।।

Rāma rejoined: I pray you sir, to remove the shade of a doubt from my mind, as the sunshine dispels the darkness from before it; in order to bring to light whatever is dark and obscure in the world.

कदाचिदहमेकाग्रो विद्यागेहे विपश्चिताम्।
संसदि स्थितवान्यावत्तापसः कश्चिदागतः।।२।।

I beheld once a self-governed ascetic, who came to the seminary, where I was sitting amidst the synod of the sages and learned men, and conversing on subjects of theology and divinity.

विद्वान्द्विजवरः श्रीमान्विदेहजनमण्डलात्।
महातपाः कान्तियुतो दुर्वासा इव दुःसहः।।३।।

He was a learned Brāhmaṇa, and of a godly appearance; he came from the land of the Videhas or the Mithilās, and was practised in religious austerities, and was as unbearable in the lustre of his person as the terrific seer Durvāsas self.

स प्रविश्याभिवाद्याशु सभामाभास्वरद्युतिम्।
उपविश्यासने तिष्ठन्नस्माभिरभिवादितः।।४।।

On entering the assembly, he made his obeisance to the illustrious persons; when we also saluted him in return and advanced his seat for him to sit down.

वेदान्तसांख्यसिद्धान्तवादान्संहृत्य सत्तमम्।
सुखोपविष्टं विश्रान्तं तमहं पृष्टवानिदम्।।५।।

The Brāhmaṇa being well seated, I picked up many discourses with him from the Vedānta, *sāṁkhya*, and *siddhānta* philosophy, and when his weariness was gone, I made this question to him saying:—

दीर्घाध्वना परिश्रान्तः सयत्न इव लक्ष्यसे।
वदाद्य वदतां श्रेष्ठ कुत आगमनं कृतम्।।६।।

Sir, you seem to be tired with your long journey to this place, please tell me, O eloquent sir, from where you have started here today.

ब्राह्मण उवाच

एवमेतन्महाभाग सुमहायत्नवानहम्।
यदर्थमागतोऽस्मीह तस्याकर्णय निर्णयम्।।७।।

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The Brāhmaṇa replied: So it is, O fortunate prince, I have taken great pains to come up to this place; and now hear me to tell you the reason, that bring me hither to you.

वैदेहो नाम देशोऽस्ति सर्वसौभाग्यसंयुतः।
स्वर्गस्याम्बरसंस्थस्य प्रतिबिम्बमिवावनौ।।८।।

There is a district here, known by the name of *Vaideha*, it is equally populous as well as prosperous in all respects; and is a resemblance of its semblance of the heavenly paradise.

तत्राहं ब्राह्मणो जातः प्राप्तविद्यश्च संस्थितः।
कुन्दावदातदन्तत्वात्कुन्ददन्त इति श्रुतः।।९।।

There I was born and educated, and held my residence at the same place; and named as Kundadanta from the whiteness of my teeth, bearing resemblance to the buds of *Kunda* flowers.

अथाहं जातवैराग्यः प्रविहर्तुं प्रवृत्तवान्।
देवद्विजमुनीन्द्राणां संभ्रमाच्छ्रमशान्तये।।१०।।

I resigned afterwards my worldly concerns, and betook myself to travel far and wide about this earth; and resorted to the asylums of holy sages and saints, and to the shrines of Gods to rest from my fatigue.

श्रीपर्वतमखण्डेहं कदाचित्प्राप्तवानहम्।
तत्रावसं चिरं कालं मृदु दीर्घं तपश्चरन्।।११।।

I retired next to sacred mountain, where I sat silent for a long period, practising my devotional austerities.

तत्रास्त्यरण्यं विदितं मुक्तं तृणवनादिभिः।
त्यक्ततेजस्तमोभ्रादिभूमाविव नभस्तलम्।।१२।।

There I found a desert, which was devoid of grassy pastures and woody trees; and where the light of the sun and the shade of night, reigned by turns, as it was the open sky on earth.

तत्रास्ति मध्ये विटपी लघुः पेलवपल्लवः।
स्थित एषोऽम्बरे शून्ये मन्दरश्मिरिवांशुमान्।।१३।।

There is in the midst of it a branching tree, with little of its verdant leaves and leaf-lets; and the luminous sun dispensed his gentle beams, from the upper sky and through cooling foliage.

लम्बते तस्य शाखायां पुरुषः पावनाकृतिः।
भानुर्भानाविव रश्मिगृहीतो ग्रथिताकृतिः।।१४।।

There hung suspended under one of its boughs, a man of a holy mien; who blazed as the resplendent sun pendant in the open air, the cords of his wide extending beams and radiating rays.

मौञ्जदामनिबद्धोर्ध्वपादो नित्यमवाक्शिराः।
अष्ठीलत्वं दधदिव महाष्ठीलस्य शाल्मलेः।।१५।।

His feet were tied upwards by a clotted cord of *muñja* grass, and his head hung downward towards the ground beneath; and this gave him the appearance of an offshoot of the banian tree rooted in the earth below.

दृष्टः प्राप्तेन तं देशं स कदाचिन्मया पुमान्।
विचारितो निकटतो वक्षःस्थाञ्जलिसंपुटः।।१६।।

Having then after a while, approached to him at that place, I saw him to have his two folded palms affixed to his breast, (as if he was intent upon the meditation of the lord, with the devoutness of his heart).

यावज्जीवत्यसौ विप्रो निःश्वसित्यहताकृतिः।
शीतवातातपस्पर्शान्सर्वान्वेत्ति च कालजान्।।१७।।

Advancing nearer to the body of the Brāhmaṇa. I found it to be alive by its respiration, and from its having the feeling of touch, and the perception of heat and cold, and that of the breeze and change of weather.

अनन्तरमसावेको नोपचर्य मया बहून्।
दिवसातपखेदेन विश्रम्भे पातितः शनैः।।१८।।

Afterwards I employed myself solely, in my attendance on that devout personage only; and under went all the rigours of the sun and seasons, until I was received into his confidence.

पृष्टश्च कोऽसि भगवन्किमर्थं दारुणं तपः।
करोषीदं विशालाक्ष लक्ष्यालक्ष्यात्मजीवितः।।१९।।

I then asked him saying; who are you lord, that has thus betaken yourself to this sort of painful devotion; say, O long sighted seer, what is the aim and object of this your protracted state of self-mortification at the peril-expense of your precious life.

अथ तेनोक्तमर्थस्ते क इवानेन तापस।
अर्थे नातिविचित्रा हि भवन्तीच्छाः शरीरिणाम्।।२०।।

He then replied to my question saying:— Tell me first O devotee, what is the object of your

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devotion and those of all other persons, that are devoted to the particular objects of their pursuit. (So it is useless to inquire into the aim and object of another, when there is no body without his particular end in view).

इत्युक्तवान्प्रयत्नेन सोऽनुबन्धेन वै मया।
यदा पृष्टस्तदा तेन ममोक्तमिदमुत्तरम्।।२१।।

This he said as introductory to his speech to me; but being pressed further by my importunate inquiries, he gave the following answer to my questions.

मथुरायामहं जातो वृद्धिं यातः पितुर्गृहे।
बाल्ययौवनयोर्मध्ये स्थितः पदपदार्थवित्।।२२।।

I was born, said he, at Mathurā where I grew up from childhood to youth in the house of my father; and acquired my knowledge of philology and the art in course of this time.

समग्रसुखसंभारकोशो भवति भूमिपः।
इत्यहं श्रुतवांस्तत्र भोगार्थी नवयौवनः।।२३।।

I then learnt this also, that princes are the receptacles of all pleasures and enjoyments, at that it is the early bloom of youth, that is capable of the fruition's of life.

अथ सप्त महाद्वीपविस्तीर्णाया भुवः पतिः।
स्यामित्यहमुदारात्मा परिबिम्बितवांश्चिरम्।।२४।।

Since then I began to reflect on my being the possessor of the seven continents of the earth; and to foster the ardent expectation, of the gratification of all my desires of this life.

इत्यर्थेन समागत्य देशमित्थमहं स्थितः।
अत्र द्वादश वर्षाणि समतीतानि मानद।।२५।।

It is for this purpose that I have come to this place, and have employed myself in this state of devotion, for attainment of objects of my desire.

तदकारणमित्र त्वं गच्छेष्टं देशमाशुगः।
अहं चाभिमतप्राप्तेरित्थमेव दृढस्थितिः।।२६।।

Therefore, O you disinterested and self-offered friend of mine, do you now return to your own country and desired abode; and leave me to remain in this state, with my firm resolution for the accomplishment of my desired object.

इति तेनाऽहमुक्तः संस्तमित्थं प्रोक्तवाञ्छृणु।
आश्चर्यश्रवणे चेतः खेदमेति न धीमतः।।२७।।

Being thus bid by him to depart from that place, listen you now to what I replied unto him; this you will wonder at its rehearsal, and the wise will be gladdened in their hearts to learn.

साधो यावत्त्वया प्राप्तो न नामाभिमतो वरः।
त्वद्रक्षापरिचर्यार्थमिह तावदहं स्थितः।।२८।।

I addressed him saying:— O holy saint, let me remain here at your service, and underneath this holy tree, until you obtain the desired boon of your devotion.

मयेत्युक्ते स पाषाणमौनवानभवच्छमी।
निमीलितेक्षणः क्षीणरूपस्त्वकलनो बहिः।।२९।।

On my saying so, the meek minded devotee, remained as cool and quiet as a block of stone, and with his closed eye-lids, he persisted in his dormancy as a dead body, without any motion in his outer limbs.

तथाहं पुरतस्तस्य काष्ठमौनवतोऽवसम्।
ष्ण्मासान्विगतोद्वेगं वेगान्कालकृतान्सहन्।।३०।।

I too continued to stay before him, a quiet and quiescent as a block of wood, and endured without shrinking the rigours of the climate and seasons, for full six months at that spot.

अर्कबिम्बाद्विनिष्क्रम्य तत्प्रदेशान्तरे स्थितम्।
एकदा दृष्टवानस्मि पुरुषं भानुभास्वरम्।।३१।।

I saw at one time, effulgent as the blazing sun, descending from the solar orb, and then standing in presence of the devotee.

स तेन पूज्यते यावन्मनसा कर्मणा मया।
उवाच तावद्वचनममृतस्यन्दसुन्दरम्।।३२।।

As this deific personage was adored mentally by the ascetic, and by bodily prostration of myself; he uttered his words, in a tone as sweet as the exudation of ambrosial sweetness.

शाखाप्रलम्बनपर हे ब्रह्मन्दीर्घतापस।
तपः संहर संहारि गृहाणाभिमतं वरम्।।३३।।

He said; O painstaking Brāhmaṇa, that has long been pendant on the projected bough of this branching banian tree, suspend your severe austerities, and accept your desired boon, which I am ready to confer on you.

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सप्ताब्धिद्वीपवलयां पालयिष्यसि मेदिनीम्।
सप्तवर्षसहस्राणि देहेनानेन धर्मतः।।३४।।

You shall as you wish, reign over the seven oceans and continents of this earth; and with this present body, you shall rule over it, for seven thousand years.

एवं समीहितं दत्त्वा स द्वितीयो दिवाकरः।
गन्तुमस्तमथार्काब्धिमविशत्प्रोदितो यतः।।३५।।

In this manner did this secondary sun, give his blessing to the devout ascetic; and was prepared to plunge into the bosom of the ocean out of which he rose of himself.(The sun is usually said to rise from and set in the mountain top, but he is made to rise out of and sink in the sea, according to the Grecian mythology).

तस्मिन्याते मया प्रोक्तं तस्य शाखातपस्विनः।
श्रुतदृष्टानुभूतार्ग्यवरदस्य विवेकिनः।।३६।।

The Deity having departed, I accosted the ascetic hanging below the branch, and said to him I witnessed to day what I had heard from before, that the gods are ever propitious to their suppliant.

संप्राप्ताभिमतं ब्रह्मंस्तरुशाखावलम्बनम्।
तपस्त्यक्त्वा यथाप्राप्तं व्यवहारं समाचर।।३७।।

Now O Brāhmaṇa, as you have gained the object of your desire, it is desirable that you should give up your austerity, and pursue the proper callings and the course of your life.

एवमङ्गीकृतवतः पादौ तस्य मया ततः।
मुक्तौ विटपिनस्तस्मादालानात्कालभाविव।।३८।।

He having assented to my proposal, I ascended on the tree and loosened his feet therefrom; as they let loose the feet of an elephant from the fetters tied to its prop and post.

स्नातः पवित्रहस्तोऽसौ चक्रे जह्वाघमर्षणम्।
फलेन पुण्यलब्धेन विटपाद्व्रतपारणम्।।३९।।

Having then bathed himself, he made his offerings with his pure hands for the remission of his sins; and then with the fruits which he was fortunate to pluck from the tree, he broke the fast of his long lent.

तत्पुण्यवशतः प्राप्तैः स्वादुभिस्तैस्तरोः फलैः।
समाश्वस्तावसंक्षुब्धावावां तत्र दिनत्रयम्।।४०।।

It was by virtue of his meritorious devotion, that we obtained plenty of the delicious fruits of that holy tree, where upon we refreshed ourselves, and subsisted for three days.

सप्तद्वीपसमुद्रमुद्रितदिशं भोक्तुं समग्रां महीं
विप्रः पादपलम्बितेन वपुषा तप्त्वोर्ध्वपादस्तपः।
संप्राप्याभिमतं वरं दिनकृतो विश्वस्य चाह्नां त्रयं
सार्धं मत्सुहृदा स्वमेव सदनं गन्तु प्रवृत्तो-ऽभवत्।।४१।

Thus this Brāhmaṇa being desirous of obtaining the sovereignty of the earth, consisting of the septuple continents girt by the seven oceans all around, made his painful maceration with his uplifted feet and downward head, until he obtained desired boon from the god of day, and refreshed himself for three days at the spot, till at last both of us set out on our journey towards the city of Mathurā.

इत्यार्षे श्रीवासिष्ठमहारामायणे ब्रह्मगीतासु तापसोपाख्यानं नामाशीत्यधिकशततमः सर्गः।।१८०।।

CHAPTER 181

BRAHMA-GĪTĀ CONTINUED

Argument. The guests Description of sanctuary of the goddess Gaurī.

कुन्ददन्त उवाच

आवासमन्तरे गन्तुं प्रवृत्तौ मुदिताकृती।
मथुरानगरीं चन्द्रसूर्याविन्द्रपुरीमिव।।१।।

The guest **Kundadanta** resumed his narration and said: We then betook ourselves to our homeward journey, and bent our course towards the holy city of Mathurā, which was as fair and splendid as the solar and lunar mansions, and the celestial city of Amarāvatī of Indra.

प्राप्य रोधाभिधं ग्रामं विश्रम्याम्रवणाचले।
उषितौ द्वे दिने तस्मिन्सालीसे नगरे सुखम्।।२।।

We reached at the rustic habitation of *Rodhā*, and halted at the mango forest over an adjacent rock. Then we turned towards the city of *Sālīsa*, where we remained two days in the cheerfulness of our spirits.

अध्वानन्दितचित्ताभ्यामावाभ्यामतिवाहितः।
द्वितीयेऽहनि शीताम्बुस्निग्धच्छायावनद्रुमाः।।३।।

We passed our itinerant time, with that hilarity of our hearts, which ever attends on travelling

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through unknown places and scenes; and the succeeding season of our halting, was passed in our repose under the cooling shade of woodland arbours, and refreshing ourselves in the cooling brooks and breezes.

नदीतीरलतोन्मुक्तपुष्पप्रकरपाण्डुराः।
तरत्तरङ्गझांकारगायनानन्दिताध्वगाः।।४।।

The faded flowers which were thrown down in profusion, from the flowery creepers growing on the banks of rivers; the dashing of the waves, the humming of the bees, and the singing of birds, are delight-some to the souls of passing travellers.

स्निग्धद्रुमवनच्छायरणन्मृगविहंगमाः।
स्थूलशाद्वलशाखाग्रप्रोतावश्यायमौक्तिकाः।।५।।

The thickening and cooling shades of beachening trees, the droves of deer and the flights of chirping birds; and the frozen ice and due drops, hanging tremulously as pearls on the leaves of verdant trees, and at the ends of the blades of green grass, (are refreshing to the soul of the weary passenger).

जंगलाद्रिपुरग्रामश्वभ्रानूपस्थलावनीः।
समुल्लङ्घ्य दिने तस्मिन्सरित्स्रोतः सरांसि च।।६।।

We passed many days through woods and forests, and over hills and dales, through caves and defiles, over marshes and dry lands, and in cities and villages; and also crossed over a great many rivers and channels and running waters.

नीतवन्तौ निशामावां कदलीकानने घने।
तुषारशिशिरे श्रान्तौ कदलीदलतल्पके।।७।।

We passed our nights under the arbours of thick plantain forests: and being weary with walking over snows and dews, who laid ourselves on beds made of plantain leaves.

प्राप्तावावां तृतीयऽह्नि षण्डकमण्डितम्।
जङ्गलं जनविच्छेदविभक्तं खमिवाकृतम्।।८।।

On the third we came to a jungle full of gigantic woods and trees, which for want of human habitation, seemed to have divided the empire of heaven between themselves: (meaning that there was to be seen nothing, except the skies above and woods below).

तत्र स प्रकृतं मार्गं परित्यज्य वनान्तरम्।
प्रविशन्समुवाचेदमकार्यकरणं वचः।।९।।

Here that devotee left the right path, and entered into another forest, with uttering these useless words to me: (which were discursive and preventive of our returning to our respective habitations).

गच्छावोऽत्राश्रमे गौर्या मुनिमण्डलमण्डिते।
भ्रातरो मे स्थिताः सप्त वनेष्वेवमिवार्थिनः।।१०।।

He said: Let us go to the sanctuary of Gourī here, which is the resort of many Munis and sages from all quarters; and is the asylum to which my seven brothers, have repaired for attainment of their objects.

भ्रातरोऽष्टौ वयमिमे जातानेकतया तया।
एकसंविन्मया जाता एकसंकल्पनिश्चयाः।।११।।

We are eight brothers in all, and all of us have fostered great ambitions in various respects; we all equally resolved to devote ourselves to rigorous austerities, for the success of our determined purposes.

तेन तेऽप्यत्र तपसे स्वनिश्चयसमाश्रयाः।
स्थिता आगत्य विविधैस्तपोभिः क्षपितैनसः।।१२।।

It is for that purpose that have sought their shelter in this holy asylum, and with fixed determination practised various acts of self mortification, whereby they have been expurgated from their sins.

तैः सार्धं भ्रातृभिः पूर्वमागत्याहमिहावसम्।
षण्मासानाश्रमे गौर्यास्तेन दृष्टो मयैष सः।।१३।।

Ere this I accompanied my brothers to this place, and remained here with them for six months together; and now I find this same sanctuary of Gaurī in the same state as I had seen it before.

पुष्पखण्डतरुच्छायासुप्तमुग्धमृगार्भकः।
पर्णोटजाग्रविश्रान्तशुकोद्ब्रहितशास्त्रदृक्।।१४।।

I see the piece of ground, overhung by the shady flower of trees; under the shade of which I see the young fauns to be reposing in this their peaceful retreat; I see also the leafy bowers with the spray of birds thereon, listening to the recital of the śāstras, conducted by the sages underneath.

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तद्ब्रह्मलोकसंकाशमेहि मुन्याश्रमं श्रिये।
गच्छावोऽच्छतरं तत्र चेतः पुण्यैर्भविष्यति।।१५।।

Let us therefore go to the asylum of the sages, which resembles the seat of Brahma crowded by the Brāhmaṇas on all sides; here shall our bodies be purified of their sins, and our hearts will be sanctified by the holiness of the place.

विदुषामपि धीराणामपि तत्त्वविदामपि।
त्वरते हि मनः पुंसामलंबुद्धिविलोकने।।१६।।

It is by sight of these holy men of superior understanding, that the minds of even the learned and saint like persons, and even those of the knowers of truth are purified: (wherefore it must be sanctifying to us also).

तेनेत्युक्ते च तावावां प्राप्तौ मुन्याश्रमं च तम्।
यावत्तत्र महारण्ये पश्यावश्चान्तरूपिणम्।।१७।।

Upon his saying so, we both went together to that asylum of the recluses of sages and hermits; but to our great disappointment, we saw nothing but the appearance of a total desolation.

न वृक्षं नोटजं किंचिन्न गुल्मं न च मानवम्।
न मुनिं नार्भकं नान्यन्न वेदिं न च वा द्विजम्।।१८।।

There was not a tree nor plant, and neither a shrub nor creeper to be seen on the spot; nor was there any man or *muni* or a boy or child was met there about; nor any altar or priest was there anywhere.

केवलं शून्यमेवाति तदरण्यमनन्तकम्।
तापोपतप्तमभितो भूमौ स्थितमिवाम्बरम्।।१९।।

It was only a vast desert, all void and devoid of bounds; an unlimited space of burning heat, and appeared as the blank expanse of the sky, had fallen down of the ground below.

हा कष्टं किमिदं जातमिति तस्मिन्वदत्यथ।
आवाभ्यां सुचिरं भ्रान्त्वा दृष्ट एकत्र वृक्षकः।।२०।।

Ah woe to us! what is all this come to be! said we to one another; and saying so, we continued to rove about for a long while, until we chanced to espy an arbour at some distance.

स्निग्धच्छविर्घनच्छायः शीतलोऽम्बुधरोपमः।
तले तस्य समाधाने संस्थितो वृद्धतापसः।।२१।।

It presented a thickly shady and cooling aspect, resembling that of a dark and drizzling cloud in the sky; and there was observed an aged hermit, sitting in his meditation beneath it.

आवामग्रे मुनेस्तस्य च्छायायां शाद्वलस्थले।
उपविष्टौ चिरं यावन्नासौ ध्यानान्निवर्तते।।२२।।

We two sat upon the grassy spot, spread out in front of the eremite; and though we kept sitting there for a long time, yet we could find no respite in the abstracted meditation of the *muni*.

ततश्चिरेण कालेन मयोद्वेगेन चापलात्।
उक्तं मुने प्रबुध्यस्व ध्यानादित्युच्चैर्वचः।।२३।।

Then feeling uneasy at my staying there for a long while, I broke my silence in impatience, and cried out in a loud voice, saying, suspend, O sage, the live-long musings of your mind.

शब्देनोच्चैर्मदीयेन संप्रबुद्धोऽभवन्मुनिः।
सिंहोऽम्बुदरवेणेव जृम्भां कृत्वाभ्युवाच च।।२४।।

My loud cry awakened the *muni* from the trance of his reverie, as the roaring of a raining cloud wakens the sleeping lion, rising straight with his yawning mouth (and stretched out limbs).

कौ भवन्ताविमौ साधू क्वासौ गौर्याश्रमो गतः।
केन वाहमिहानीतः कालोऽयं कश्च वर्तते।२५।।

He then said unto us, who are yepious persons, that are in this desert; say where is that sanctuary of Gaurī gone, and who is it that has brought me hither. Tell me what means this change and what time is this.

तेनेत्युक्ते मयाप्युक्तं भगवन्विद्धि दृशम्।
न किंचिदावां बुद्धोऽपि कस्माज्जानासि न स्वयम्।।२६

Upon his saying so, I replied to him saying, you sir, know all this and not we; say how is that you being a sage and seer do not know yourself.

इति श्रुत्वा स भगवान्पुनर्ध्यानमयोऽभवत्।
ददर्शोदन्तमखिलमस्माकं स्वात्मनस्तथा।।२७।।

Hearing this the holy man betook himself to his meditation again, and there saw all the events that had occurred to himself and us also.

मुहूर्तमात्रेणोवाच प्रबुध्य ध्यानतो मुनिः।
श्रूयतामिदमाश्चर्यमार्यौ हि कार्यवेदिनौ।।२८।।

He remained a moment in deep thought, and then coming to himself from his abstraction, he said unto us, learn now about this marvellous

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event, and know it to be a delusion only by your good common sense.

यमिमं पश्यथः साधू कदम्बतरुपुत्रकम्।
मदास्पदमरण्यान्या धम्मिल्लमिव पुष्पितम्।।२९।।

This young *kadamba* tree, that you are seeing in this desert, and that gives me a shelter underneath it, and is now flowering in kindness to me.

केनापि कारणेनास्मिन्सती वागीश्वरी सती।
अवसद्दशवर्षाणि समस्तर्तुनिषेविता।।३०।।

It was for some reason or other, that the chaste goddess Gaurī, dwelt for ten years upon it, in the form of the goddess of speech, any underwent all the inclemency's of the seasons sitting there upon.

तदा तेनेह विस्तीर्णमभवद्धनकाननम्।
गौरीवनमिति ख्यातं भूषितं कुसुमर्तुभिः।।३१।।

It was by her that a godly grove, and an extensive forest was stretched out at this place, which became therefore known by her name, `Gaurī' and was decorated by the flora of all the seasons.

भृङ्गाङ्गनाजनमनोहरहारिगीत-
लीलाविलोकलकलकण्ठविहंगमङ्ग।
पुष्पाम्बुवाहशतचन्द्रनभोवितानं
राजीवरेणुकणकीर्णदिगन्तरालम्।।३२।।

It was a romantic spot to all grades of gods and men, who kept singing and sporting here in concert with the melody of tuneful and sportive birds; the air was filled with clouds of flowers, which brightened as myriads of moon in the sky; while the flying dust of full blown lotuses, perfumed the air on all sides of the forest.

मन्दारकुन्दमकरन्दसुगन्धिताशं
संसूच्छ्वसत्कुसुमराशिशशाङ्कनिष्ठम्।
संतानकस्तबकहासविकासकान्त-
मामोदिमारुतसमस्तलताङ्गनौघम्।।३३।।

The pollen of *mandāra* and other flowers, perfumed the air around; and the opening bud and blooming blossoms brightened as moons; the flowering creepers yard of the forest, seemed to strewn over with perfumery.

पुष्पाकरस्य नगरं नवगीतभृङ्गं
भृङ्गाङ्गनाकुसुमखण्डकमण्डपाढ्यम्।
चन्द्रांशुजालपरिकोमलपुष्पदोला-
दोलायमानसुरसिद्धवधूसमूहम्।।३४।।

Its bowers were the seat of the god of the vernal season and flora; and the orchestra of black-bees, sitting and singing in concert with their mates on the top of flowers; the flower beds were spread as the out stretched sheet of moonlight, and as cradles for the swinging sports of *siddhas* and celestial damsels.

हारीतहंसशुककोकिलकोककाक-
चक्राह्वभासकलविङ्ककुलाकुलाङ्गम्।
मेरुण्डकुक्कुटकपिञ्जलहेमचूड-
राढामयूरबककल्पितकेलिरम्यम्।।३५।।

Here were brooks frequented by cranes and herons, and aquatic birds of various kinds; and there spacious lawns on the ground, graced by cocks and peacocks, and land birds of various hues.

गन्धर्वयक्षसुरसिद्धकिरीटघृष्ट-
पादाब्जकर्णिककदम्बसरस्वतीकम्।
वातायनं कनककोमलचम्पकौघ-
ताराम्बराम्बुधरपूरगृहीतगन्धम्।।३६।।

The *gandharvas* and *yakṣas*, *siddhas* and the hosts of celestial bowed down to this *kadamba* tree, and their coronets rubbed against the branch, which was sanctified by the touch of the feet of the goddess Sarasvatī *alias* Gaurī. And the flowers of the tree, resembling the stars of heaven, exhaled their fragrance all around.

मन्दानिलस्खलितपल्लवबालवल्ली-
विन्यासगुप्तदिवसाधिपरश्मिशीतम्।
पीतं कदम्बकरवीरकनालिकेर-
तालीतमालकुलपुष्पपरागपूरैः।।३७।।

Gentle zephyrs were playing amidst the tender creeper, and diffusing a coldness throughout the secret bowers, even in the light and heat of the blazing sunshine; while the flying dust of the *kadamba* and other flowers, spread a yellow carpet all over the ground.

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कह्लारकीर्णकुमुदोत्पलपद्मखण्ड—
वल्गाच्चकोरबककोककदम्बहंसम्।
तालीसगुग्गुलकचन्दनपारिभद्र—
भद्रद्रुमोदरविहारिविचित्रशक्ति।।३८।।

The lotus and other aquatic flowers, were blooming in the brooks, frequented by strokes and cranes and herons and other watery birds, that sported upon them; while the goddess regaled herself amidst the flowery groves, which displayed her wondrous powers in the variety of their flowers.

तस्मिन्वने चिरमुवास हरार्धदेहा
केनापि कारणवशेन चिराय गौरी।
भूत्वा प्रसन्नशशिबिम्बमुखी कदम्ब—
वागीश्वरी शशिकलेव शिवस्य मूर्ध्नि।।३९।।

It was in such a forest as this, that the goddess Gaurī the convex of the god Hara, resided at this spot for a long time, for some cause known to her godly mind; and they by changing her name and form to that of *kadamba*-Sarasvatī, she waved as gracefully as a *kadamba* flower, on the crown of the head of her spoused partner Hara or Śiva.

इत्यार्षे श्रीवासिष्ठमहारामायणे वा० मो० नि० उ०
ब्रह्मगीतासुतापसोपा०गौर्याश्रमवर्णनं
नामैकाशीत्यधिकशततमः सर्गः।।१८१।।

CHAPTER 182

BRAHMA-GĪTĀ CONTINUED

SOVEREIGNTY OF THE SEVEN CONTINENTS

Argument. Meeting of the *Kadamba* Hermit with his brothers, their bane and blessing and final success.

वृद्धतापस उवाच

तस्मिन्नेव कदम्बेऽस्मिन्वर्षाणि स्वेच्छया दश।
स्थित्वा गौरी जगामाथ हरवामार्धमन्दिरम्।।१।।

The old anchorite resumed and said: The goddess Gaurī dwelt for a full decade of years, on this very *Kadamba* tree of her own accord; and then she left this arbour of her own will, in order to join her lord Hara on his left side.

तत्स्पर्शामृतसिक्तोऽयं कदम्बतरुपुत्रकः।
उत्सङ्ग इव चासीनो न यात्येव पुराणताम्।।२।।

This young *Kadamba* tree, being verified by the ambrosial touch of the goddess, never becomes old, nor fades or withers; but ever remains as fresh as a child in the lap of her mother.

ततो गौर्यां प्रयातायां तद्वनं तादृशं महत्।
सामान्यवनतां यातं जनवृन्दोपजीवितम्।।३।।

After the goddess had left this place, that great garden was converted to a common bush, and was frequented only by wood-men, who earned their livelihood by wood cutting.

मालवो नाम देशोऽस्ति तत्राहं पृथिवीपतिः।
कदाचित्त्यक्तराज्यश्रीर्मुनीनामाश्रमान्भ्रमन्।।४।।

As for myself, know me to be the king of the country of Mālvā, and to have now become a refuge in this hermitage of holy ascetics, by abdication of my kingdom.

इमं देशमनुप्राप्त इह चाश्रमवासिभिः।
पूजितोऽस्य कदम्बस्य ध्याननिष्ठस्तले स्थितः।।५।।

On my resorting to this place, I was honoured here by the inhabitants of this holy asylum; and have taken any abode beneath this *kadamba* tree, where I have been in my meditative mood ever since that time.

केनचित्त्वथ कालेन भ्रातृभिः सप्तभिः सह।
भवानभ्यागतः पूर्वं तपोर्थमिममाश्रमम्।।६।।

It was sometime ago, that you sir, had come here in company with seven brethren, and betaken yourselves to the practice of your religious austerities.

तपस्विनोऽष्टाविह ते तथा नाम तदावसन्।
यथा तपस्विनोऽन्ये ते तेषां मान्यास्तपस्विनः।।७।।

So did you eight persons reside here as holy devotees since that time, and were respected by all the resident devotees of this place.

कालेनानन्तरमसावेकः श्रीपर्वतं गतः।
स्वामिनं कार्तिकेयं च द्वितीयस्तपसे गतः।।८।।

It came to pass in process of time, that one of them removed from here to the *Śrī* mountain; and then the second among them, went out to worship the lord Kārtikeya in another place.

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वाराणसीं तृतीयस्तु चतुर्थोऽगाद्धिमाचलम्।
इहैव ते परे धीराश्चत्वारोऽन्ये परं तपन्।।९।।

The third has gone to Benaras and the fourth to the Himālayas; and the remaining four remained at this place, and employed themselves to their rigorous austerities.

सर्वेषामेव चैतेषां प्रत्येकं त्वेतदीप्सितम्।
यथा समस्तद्वीपाया भुवोऽस्याः स्यां महीपतिः।।१०।।

It was the earnest desire of each and every one of them, it become the sovereign lord of all the seven continents of the earth.

अथ संपादितं तेषां सर्वेषामेतदीप्सितम्।
तपस्तुष्टाभिरिष्टाभिर्देवताभिर्वरैः।।११।।

At last they all succeeded to accomplish their objects of their self-same desire, by the grace and boon which obtained from the respective deity of their adoration, that was pleased with the austerity of his particular devotee.

तपतस्ते ततो याता भ्रातरः सदनं निजम्।
भूमौ धर्मयुगं भुक्त्वा वेधा ब्रह्मपुरीमिव।।१२।।

The brethren returned to their habitation, when you had been employed in your devotion; and after their enjoyment of the fruition of this earth in golden age, they have ascend to the empyrean of Brahma.

तैर्भवद्भ्रातृभिर्भव्य वरदानविधौ तदा।
इदं वरोद्यता यत्नात्प्रार्थिताः स्वेष्टदेवताः।।१३।।

O sir, those brothers of yours, finding their respective gods propitious of them, and willing to confer blessings upon them, had made the following request of them saying:—

देव्यस्माकमिमे सर्वे सप्तद्वीपेश्वरस्थितौ।
सत्याः प्रकृतयः सन्तु सर्व आश्रमवासिनः।।१४।।

Ye gods! make our seven brothers, the lords of the seven continents of the earth; and let of all our subjects be truthful and sincere, and attached to the occupations of their respective orders.

तमिष्टदेवतासार्थमुररीकृत्य सादरम्।
तेषामस्त्वेवमित्युक्त्वा जगामान्तर्द्धिमीश्वरी।।१५।।

The gods that were adored by them, gladly occupied their prayer; and having assented to their request, disappeared from them, and vanished in the open sky.

ते ततः सदनं यातास्तेषामाश्रमवासिनः।
सर्व एव गताः पश्चादेक एवास्मि नो गतः।।१६।।

They all went afterwards to their respective habitation, and met death except this one who is now here.

अहं केवलमेकान्ते ध्यानैकगतमानसः।
वागीश्वरीकदम्बस्य तले तिष्ठामि शैलवत्।।१७।।

I only have been sitting alone, devoutly intent upon meditation; and have remained as motionless as a stone, beneath this *kadamba* tree, which is sacred to the goddess of speech.

अथ काले वहत्यस्मिन्नृतुसंवत्सरात्मनि।
इदं सर्वं वनं छिन्नं जनैः पर्यन्तवासिभिः।।१८।।

Now as the seasons and years, have been rolling on upon my devoted head, I have lived to see this forest, to be broken and cut down by wood-men, living in the skirts of these woods.

इदं कदम्बमम्लानं जनताः पूजयन्त्यलम्।
वागीश्वरीगृहमिति मां चैवैकसमाधिगम्।।१९।।

They have spared only this unfading *kadamba* tree, which they had made an object of their veneration, as the abode of the goddess of speech; and me also whom they believe to be absorbed in inflexible meditation.

अथैनं देशमायातौ भवन्तौ दीर्घतापसौ।
एतत्तत्कथितं सर्वं ध्यानदृष्टं मयाखिलम्।।२०।।

Now sirs, as you seem to have newly come to this place, and bear the appearance of aged ascetics; I have therefore related to you all that I have come to know by my cogitation only.

तस्मादुत्थाय हे साधू गच्छतं गृहमागतौ।
तत्र ते भ्रातरः सर्वे संगता दारबुन्धुभिः।।२१।।

Rise then ye righteous men, and proceed to your native homes; where you will meet your brothers in the circle of their family and friends.

अष्टानां भवतां भव्यं सदने स्वे भविष्यति।
महात्मनां ब्रह्मलोके वसूनामिव संगमः।।२२।।

You will find eight of your brothers, remaining in their abode; and resembling the eight high minded Vasus, sitting in the high heaven of Brahma.

इत्युक्ते तेन स मया पृष्टः परमतापसः।
संदेहादिदमाश्चर्यमार्यास्तद्वर्णयाम्यहम्।।२३।।

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After that great devotee had said so far, I interrupted him saying:— I have a great doubt in this wondrous relation of yours, which you will be pleased to expound it to me.

एकैव सप्तद्वीपास्ति भगवन्भूरियं किल।
तुल्यकालं भवन्त्यष्टौ सप्तद्वीपेश्वराः कथम्।।२४।।

We know this earth to be composed of seven continents only, how then is it possible for eight brothers, to be the lord of them all, at the one and same time.

कदम्बतापस उवाच

असमञ्जसमेतावदेव नो यावदुच्यते।
इदमन्यदसंबद्धतरं संश्रूयतां मम।।२५।।

The Kadamba ascetic said: It is not inconsistent what I have related to you, there are many such are seemingly incongruous, but become evident when they are explained.

एतेऽष्टौ भ्रातरस्तत्र तापसा देहसंक्षये।
सप्तद्वीपेश्वराः सर्वे भविष्यन्ति गृहोदरे।।२६।।

These eight brothers, having passed their periods of asceticism, will of them become lords of the seven continents of the earth, in their domestic circles. (*i.e.* Each think himself as such).

अष्टौ ह्येते महीपीठेष्वेतेष्वेतेषु सद्मसु।
सप्तद्वीपेश्वरा भूपा भविष्यन्तीह मे शृणु।।२७।।

All these eight brothers, will remain in their respective houses on the surface of the earth; and will there become the lords of the septuple continents, in the manner as you shall now hear from me.

अस्त्येतेषां किलाष्टानां भार्याष्टकमनिन्दितम्।
दिगन्तराणां नियतं ताराष्टकमिवोज्ज्वलम्।।२८।।

Every one of these eight persons had each a wife at home, who were of unblemished character and persons withal; and resembled the eight stars or planets of heavens, in the brightness of their bodies. (They were equally chaste and fair and loving wives also).

तद्भार्याष्टकमेतेषु यातेषु तपसे चिरम्।
बभूव दुःखितं स्त्रीणां यद्वियोगोऽहिदुःसहः।।२९।।

After this eight brothers have departed, to conduct their protracted devotion abroad; their love born wives became disconsolate at their separation, which is altogether intolerable to faithful wives.

दुःखिताः प्रत्यये तेषां चक्रुस्ता दारुणं तपः।
शतचान्द्रायणं तासां तुष्टाभूत्तेन पार्वती।।३०।।

They in their great sorrow of spirit, made painful austerities to the memory of the absent lords; and conduced a hundred *cāndrāyaṇa* vows and rites, to the satisfaction of the goddess Pārvatī. (The Olympian Juno, and the patroness of chastity).

अदृश्योवाच सा तासां वचोऽन्तःपुरमन्दिरे।
देवी सपर्यावसरे प्रत्येकं पृथगीश्वरी।।३१।।

Invisibly the goddess appears to them, and spoke her words to them separately in their inner apartments; after each and every one of them had performed her daily devotion to goddess.

देव्युवाच

भर्त्रर्थमथ चात्मार्थं गृह्यतां बालिके वरः।
चिरं किलष्टासि तपसा निदाघेनेव मञ्जरी।।३२।।

The goddess said: O child, that has been long fading away by your austerities, like the tender shoot under the scorching sun; now accept this boon to your heart's desire, both for yourself as also for your husband.

इत्याकर्ण्य वचो देव्या दत्तपुष्पा चिरंटिका।
स्ववासनानुसारेण कुर्वाणैवेश्वरीस्तवम्।।३३।।

Hearing this voice of the goddess of heaven, the lady Ciranṭikā, offered her handfuls of flowers to her, and began to address her prayer to the goddess, to her heart's satisfaction.

आनन्दमन्थरोवाच वचनं मृदुभाषिणी।
आकाशसंस्थितां देवीं मयूरीवाभ्रमालिकाम्।।३४।।

The reserved and close tongued damsel, utter her words in a slow flattering voice flushed with joy; and addressed the heavenly goddess, as the as the peahen accosts the rising cloud.

चिरंटिकोवाच

देवि देवाधिदेवेन यथा ते प्रेम शंभुना।
भर्त्रा मम तथा प्रेम स भर्तास्तु ममामरः।।३५।।

Ciranṭikā said: O goddess, as you bear eternal love to Śiva-the gods, such is the love I bear also to my husband, O make him immortal.

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देव्युवाच

आसृष्टेर्नियतेर्दार्ढ्यादमरत्वं न लभ्यते।
तपोदानैरतोऽन्यं त्वं वरं वरय सुव्रते।।३६।।

The goddess replied: Know, O goodly minded lady, that it is impossible to gain immortality, from the inflexible decree of destiny, ever since the creation of the world. No devotion, austerity nor charity can buy life, ask therefore some other blessing.

चिरंटिकोवाच

अलभ्यमेतन्मे देवि तन्मद्भर्तुर्गृहान्तरात्।
मृतस्य मा विनिर्यातु जीवो बाह्यमपि क्षणात्।।३७।।

Ciranṭikā said: O goddess! if it be impossible to attain immortality, then ordain it thus far; that he being dead, his soul may not depart beyond the confines of this house of his.

देहपातश्च मे भर्तुर्यदा स्यादात्ममन्दिरे।
तदेतदस्त्विति वरो दीयतामम्बिके मम।।३८।।

When the body of my husband, falls dead in this house; then confer me this boon, that his parted soul may never depart from this place.

देव्युवाच

एवमस्तु सुते त्वं च पत्यौ लोकान्तरास्थिते।
भविष्यसि प्रिया भार्या देहान्ते नात्र संशयः।।३९।।

Be it so, O daughter, that your husband being gone to other world, you may still continue to be his beloved wife, even after his demise.

इत्युक्तवा विररामासौ गौर्या गीर्गगनोदरे।
मेघमालाध्वनिरिव निरवद्यसमुद्यता।।४०।।

Saying so the goddess Gaurī held her silence in the midst of the air; as the sound of the clouds is stopped, after its betokening the welfare of the world.

देव्यां गतायां भर्तारस्तासां कालेन केनचित्।
ते ककुब्भ्यः समाजग्मुः सर्वे प्राप्तमहावराः।।४१।।

After disappearance of the goddess in air, the husbands of them ladies returned to them from all sides, and at the lapse of some time after they had received their desired blessings.

अद्यायमपि संयातु भार्याया निकटं पतिः।
भ्रातॄणां बान्धवानां च भवत्वन्योन्यसंगमः।।४२।।

Now was there a mutual interview of the wives with their husbands, and general meeting of the brothers with each other, and with their friend and relatives.

इदमन्यदथैतेषामसमञ्जसमाकुलम्।
शृणु किंवृत्तमाश्चर्यमार्यकार्योपरोधकम्।।४३।।

Hear now a wonderful event, which happened to them at this time; and which presented itself as an obstacle, towards the achievement of their noble purpose.

तप्यतां तप एतेषां पितरौ तौ वधू युतौ।
तीर्थमुन्याश्रमश्रेणीं द्रष्टुं दुःखान्वितौ गतौ।।४४।।

It was at the time when the brothers were employed in their devotion, that their parents had gone out with their wives insearch of them, and were wandering about the hermitages of saints, with their sorrowful hearts.

शरीरनैरपेक्ष्येण पुत्राणां हितकाम्यया।
गन्तुं कलापग्रामं तं यत्नवन्तौ बभूवतुः।।४५।।

Unmindful of their personal pains and pleasures, for the sake of the welfare of their sons, that intended to see the village of *Kalpa*, which lay on their way.

तौ प्रयातौ मुनिग्राम मार्गे ददृशतुः सितम्।
पुरुषं कपिलं ह्रस्वं भस्माङ्गं चोर्ध्वमूर्धजम्।।४६।।

Passing by the village of *munis* or saints, they espied on their way a white man of short stature, with gray and erect hairs on his head, and his body bedaubed with ashes.

धूलीलवमनादृत्य तं जरत्पान्थशङ्कया।
यदा तौ जग्मतुस्तेन स उवाचान्वितः क्रुधा।।४७।।

Thinking him to be an ordinary old passenger, the parents forgot to do him due honour, and let the dust of the ground they trod upon, fly unwearily to his sacred person. This irritated the old passenger, who thus bespake to him in his ire.

सवधूक महामूर्ख तीर्थार्थी दारसंयुतः।
मां दुर्वाससमुल्लङ्घ्य गच्छस्यविहितानतिः।।४८।।

You great fool that are going on pilgrimage in company with your wife and daughters-in-law; dent you heed me the sage Durvasas, that you slight to do me due reverence.

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वधूनां ते सुतानां च गच्छतस्तपसार्जिताः।
विपरीता भविष्यन्ति लब्धा अपि महावराः।।४९।।

For this act of your negligence, the boons so dearly earned by your sons and daughters in law will go for nothing, and will be attained with their contrary effect.

इत्युक्तवन्तं तं यावत्सदारोऽथ वधूयुतः।
सन्मानं कुरुते तावन्मुनिरन्तर्धिमाययौ।।५०।।

On hearing this malediction the old parents and their daughters in law, were proceeding to do him reverence, when the ancient sage disappeared from their sight and vanished in air.

अथ तौ पितरौ तेषां सवधूकौ सुदुःखितौ।
कृशीभूतौ दीनमुखौ निराशौ गृहमागतौ।।५१।।

At this the parents and their daughters, were greatly dismayed and disheartened; and returned disappointed to their home, with their melancholy countenances.

अतो वदाम्यहं तेषां नैकं नामासमञ्जसम्।
असमञ्जसलक्षाणि गण्डे स्फोटाः स्फुटा इव।।५२।।

Therefore I say, there was not the only inconsistency, in each of the brothers reigning over the seven continents all at once; but there were many other odds awaiting upon them as on all human wishes; and these occurring as thickly one after the other as the sores and ulcers growing on goitres. (Or pouches on the throat).

चिद्व्योमसंकल्पमहापुरेऽस्मि-
न्नित्थं विचित्राण्यसमञ्जसानि।
निःशून्यरूपेऽपि हि संभवन्ति
दृश्ये यथा व्योमनि दृश्यजृम्भाः।।५३।।

There are as many oddities and vanities, always occurring in the wishes, and aerial castles of the vacuous mind; as the numberless portents and comets and meteors and unnatural sights, are seen to appear in the empty sky.

इत्यार्षे श्रीवासिष्ठमहारामायणे मो० नि० उ० ब्र० तापसोपाख्यानान्तर्गतसप्तद्वीपेश्वरोपाख्याने सप्त० नाम व्यशीत्यधिकशततमः सर्गः।।१८२।।

CHAPTER 183

DESCRIPTION OF THE SEVEN CONTINENTS

Argument. Brahma's relation of the contending sides of blessing and imprecation.

कुन्ददन्त उवाच

ततः पृष्टो मया तत्र स गौर्याश्रमतापसः।
तापसंशुष्कदर्भाग्रजराजर्जरमूर्धजः।।१।।

Kundadanta rejoined: I then asked the hermit of Gourī's asylum, whose head was hoary with age, and whose hair resembled the dried blades of withered grass.

एकैव सप्तद्वीपास्ति वसुधा यत्र तत्र ते।
सप्तद्वीपेश्वरा अष्टौ भवन्ति कथमुत्तमाः।।२।।

There are but seven continents only, that composed this earth; how then could every one of the eight brothers, become the sole lord of earth at one and the same time.

यस्य जीवस्य सदनान्नास्ति निर्गमनं बहिः।
स करोति कथं सप्तद्वीपेशत्वेन दिग्जयम्।।३।।

Again how could a person, that had no egress from his house, conquer the seven continents abroad, or govern them himself; (by sitting quietly at home).

यैर्वरा वरदैर्दत्ताः शापैस्ते तद्विरुद्धताम्।
कथं गच्छन्ति गच्छन्ति कथं छाया हि तापताम्।।४।।

How could they that had the boon on one hand, and its contrary curse on the other; could go in either way which are opposed to one another, as the cool-shade of trees and the heat of sunshine.

मिथोऽशक्यां कथं धर्मौ स्थितिमेकत्र गच्छतः।
आधार एवाधेयत्वं करोति कथमात्मनि।।५।।

How can opposite qualities reside together at the same time, which is as impossible as the container and contained to become the same thing.

(Here the blessing of the gods and the curse of the sage, must counteract one another, and neither of them could effect anything).

गौर्याश्रमतापस उवाच

संपश्यसि किमेतेषां भो साधो शृण्वनन्तरम्।
अष्टमेऽस्मिन्सुसंप्राप्ते तं प्रदेशं सबान्धवम्।।६।।

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इतो भवन्तौ तं देशमासाद्य सुखसंस्थितौ।
स्वबन्धुसुखसंस्थानौ कंचित्कालं भविष्यतः।।७।।

The Hermit of the asylum returned: Attend, O holy man, to my relation of the equal of their tale; and you will come to see the sequence of their contrary fates. As for you two you will reach to your home, after eight days from this place; and their meet with your relatives, with whom you will live happily for some time.

ततस्तेऽष्टौ मरिष्यन्ति भ्रातरः क्रमशो गृहे।
बान्धवोऽथ करिष्यन्ति तेषां देहांस्तदग्निसात्।।८।।

These eight brothers also, having joined with their families at home: will breathe their last in course of time; and have their bodies burnt by their friends and relations.

तेषां ते संविदाकाशाः पृथक्पृथगवस्थिताः।
मुहूर्तमात्रं स्थास्यन्ति सुषुप्तस्था जडा इव।।९।।

Then their conscious souls, will remain separately in air for a little while; and there continue in a state of torpidity, as in the insensibility of sleep.

एतस्मिन्नन्तरे तेषां तानि कर्माणि धर्मतः।
एकत्र संघटिष्यन्ति वरशापात्मकानि खे।।१०।।

All this interval their acts will appear, in the vacuous space of their minds, for the sake of receiving their retributive justice; and also the blessing of gods and the curse of the sage, will wait on them at this time.

कर्माणि तान्यधिष्ठातृदेवरूपाणि पेटकम्।
वरशापशरीराणि करिष्यन्ति पृथक् पृथक्।।११।।

The acts will appear in the shapes of the persons to whom they were done and the blessings and imprecation like wise; will assume their particular forms, in order to make their appearance before them.

वरास्तेऽत्र गमिष्यन्ति सुभगाः पद्मपाणयः।
ब्रह्मदण्डायुधाश्चन्द्रधवलाङ्गाश्चतुर्भुजाः।।१२

The blessings will assume the forms of fair moon-bright bodies, having four arms on each, and holding a lotus bud, a club and other weapons in each of them.

शापास्तत्र भविष्यन्ति त्रिनेत्राः शूलपाणयः।
भीषणाः कृष्णमेघाभा द्विभुजा भ्रुकुटीमुखाः।।१३।।

The curse will take the forms of Śiva with his three eyes, and holding the lance and mace in his either hand; and having a dark terrific body, with a surly grim and frowning countenance.

वरा वदिष्यन्ति
सुदूरं गम्यतां शापाः कालोऽस्माकमुपागतः।
ऋतूनामिव तन्नाम कः समर्थोऽतिवर्तितुम्।।१४।।

The Blessings will dauntingly say: A vaunt you accursed curse! it is now our time to work; as it is with the seasons to act their parts at their proper times.

शापा वदिष्यन्ति
गम्यतां हे वरा दूरं कालोऽस्माकमुपागतः।
ऋतूनामिव तन्नाम कः समर्थोऽतिवर्तितुम्।।१५।।

The curse will say in his turn: Be afar from here; ye blessed blessings, and do not intrude upon my time; it will take effect as any one of the seasons, nor is there anybody capable of counteracting its wonted course.

वरा वदिष्यन्ति
कृता भवन्तो मुनिना वयं दिनकृता कृताः।
मुनीनां चाधिको देवो भगवन्तं पुरा यतः।।१६।।

The blessing will rejoin and say; You cured curse, art but a creature of an human sage; but we are messengers of the God of day; now as preference is given to the first born God of light, over a human being (who is the last work of God); it is proper that we should have our precedence here (in the present case).

प्रवदत्सु वरेष्वेवं शापाः क्रुद्धधियो वरान्।
विवस्वता कृता यूयं वयं रुद्रांशतः कृताः।।१७।।

Upon the blessings saying so, the personified curse of the sage got enraged, and returned in reply saying, I am no less the creator of a God than you are since we are born of the God Rudra by his consort Rudrānī-the Fury.

देवानामधिको रुद्रो रुद्रांशप्रभवो मुनिः।
इत्युक्त्वा प्रोद्यता तेषां चक्रुःश्रृङ्गाण्यगा इव।।१८।।

Rudra is the greatest of gods, and the sage was born with a portion of Rudra's prowess; saying so the accursed curse lifted up its head, as high as the exalted summit of a mountain.

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शापेषूद्यतशृङ्गेषु वरा इदमरातिषु।
विहसन्तः प्रवक्ष्यन्ति प्रमेयीकृतनिश्चयम्।।१९।।

On seeing the haughtily high-headedness of the personation of curse; the personified image of the boon smiled scornfully at him; and then made his reply in his speech of well weighed words.

हे शापाः पापतां त्यक्त्वा कार्यस्यान्तो विचार्यताम्।
यत्कार्यं कलहस्यान्ते तदेवादौ विचार्यताम्।।२०।।

O you miscreant curse, leave your wickedness and think on the end of this affair; as also about what is to be done, after termination of all this altercation of ours.

पितामहपुरीं गत्वा कलहान्ते विनिर्णयः।
कर्तव्योऽस्माभिरेतत्किमादौ नेह विधीयते।।२१।।

We must have recourse to the father of the gods, for his favourable decision of the case, is it not therefore better for us to do even now what must come to be finally determined by him.

शापैर्वरोक्तमाकर्ण्य बाढमित्युररीकृतम्।
को न गृह्णाति मूढोऽपि वाक्यं युक्तिसमन्वितम्।।२२

The curse on hearing these words of the personified boon replied, well, I agree to what you say; because a fool even cannot decline to accept the reasonable proposal of a person.

ततः शापा वरैः सार्धं यास्यन्ति ब्रह्मणः पुरम्।
महानुभावा हि गतिः सदा संदेहनाशने।।२३।।

Then the curse agreed to resort to the abode of Brahma; in company with the divine Blessing; because the great minded gods are always resorted to by the wise, for the dissipation of their doubts.

प्रणामपूर्वं तत्सर्वं यथावृत्तं परस्परम्।
ब्रह्मणे कथयिष्यन्ति श्रुत्वा तेषां स वक्ष्यति।।२४।।

They banded down before Brahma, and related all that had occurred between them; and the god on hearing the whole on both sides, replied to them in the following manner.

ब्रह्मोवाच

वरशापाधिपा भोभो यऽन्तः सारा जयन्ति ते।
केऽन्तःसारा इति मिथो नूनमन्विष्यतां स्वयम्।।२५।।

Brahmā said: Hearken unto me, ye master of blessing and curse, and let him have the precedence of the either, that is possessed of intrinsic merit and essence.

इति श्रुत्वा प्रविष्टास्ते सारतां समवेक्षितुम्।
वराणां हृदयं शापाः शापानां हृदयं वराः।।२६।।

Upon hearing this from the month of the Great god, they both entered in their turn into the heart of one another, in order to sound their understandings, and descry their respective parts.

ते परस्परमन्विष्य स्वयं हृदयसारताम्।
ज्ञात्वा च समवायेन प्रवक्ष्यन्ति पितामहम्।।२७।।

They then having searched into the eternal essentialities of one another, and having known their respective characters; came out in presence of the God, and besought him by turns.

शापा वक्ष्यन्ति

जिताः प्रजानाथ वयं नान्तःसारा वयं यतः।
अन्तःसारा वरा एव वज्रस्तम्भा इवाचलाः।।२८।।

The curse said: I am overcome, O Lord of creatures, by this my adversary, in my having no internal merit in myself, and finding the curses of my foe, to be as sound and solid as the hard rock and the strong thunderbolt.

वयं किलेमे भगवन्वराः शापाश्च सर्वदा।
ननु संविन्मया एव देहोऽन्योऽस्माकमस्ति नो।।२९।।

But both ourselves and the blessings, being always but intellectual beings, we have no material body whatever to boast of at anytime.

वरदस्य हि या संविद्वरो दत्त इति स्थिता।
सैवार्थिनि मया लब्धो वरोऽयमिति तिष्ठति।।३०।।

The Blessing replied: the intellectual blessing, which its giver (the god in the sun), has given to its askers the Brāhmaṇas, is here present before you; and this is entrusted to my charge (to be delivered unto them).

विज्ञप्तिमात्रकचनं देहं सैव फलं ततः।
पश्यत्यनुभवत्यत्ति देशकालशतभ्रमैः।।३१।।

The body of every one is the evolution of one's intelligence, and it is this body which enjoys the consequence of the curse or blessing that is passed on one according to his knowledge of it; whether it is in his eating or drinking or in his feeling of the same, in all his wandering at all times and places.(*i.e.* The consciousness of one's

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merits and demerits, accompanies him every where, and make him enjoy or suffer their results accordingly).

वरदात्मा गृहीतत्वाच्चित्कालान्तरसंभृता।
यदा तदान्तःसारासौ दुर्जया न तु शापजा।।३२।।

The blessing received from its donor, is strengthened in the mind of the done in time; and this acting forcibly with-in one's self, overcomes at last the power or effect of the curse. (MI i.e. Firm good will, turns away the evil ones).

वरप्रदानं वरदैर्वरदानां वरार्थिभिः।
यदा सुचिरमभ्यस्तं वराणां सारता तदा।।३३।।

The donors bestowal of a blessing, to his supplicants for it; became strong and effectual only, when it is deeply rooted and duly fostered in ones self. (*i.e.* A good given us by others, is of no good, unless we cultivate it well ourselves).

यदेव सुचिरं संविदभ्यस्यति तदेव सा।
सारमेवाशु भवति भवत्याशु च तन्मयी।।३४।।

It is by means of the continued culture of our conscious goodness, and by the constant habit of thinking of our desert, that these become perfected in one's self, and convert their possessor to their form. (It is the habitual mode of the mind's thought, that makes the future man, be it a holy or accursed one).

शुद्धानामतिशुद्धैव संविज्जयति संविदाम्।
अशुद्धानां त्वशुद्धैव कालात्साम्यं न विद्यते।।३५।।

The pure and contrite conscience alone, consummates one's consciousness in time; but the impure conscience of the evil minded, never finds its peace and tranquility. Hence the Brāhmaṇas' thoughts of the blessing, had taken the possession of their minds, and not that of the curse: because the earlier one, has the priority over the latter, though it be that of a minute only; (as the law of primogeniture, super-cedes the claim of youngsters to state); and there is no rule:—

क्षणांशेनापि यो ज्येष्ठो न्यायस्तेनावपूर्यते।
नार्थे न्यायान्तरं किंचित्कर्तुमुत्सहते मदम्।।३६।।

Nor force of pride to counteract this law. (Hence the blessing of the god, being prior to the curse of the sage, must have its precedence over the latter).

समेनोभयकोटिस्थं मिश्रं वस्तु भवेत्समम्।
वरशापविलासेन क्षीरमिश्रं यथा पयः।।३७।।

But where both sides are of equal force, there both of them have their joint effect upon the same thing; so the curse and blessing being conjoined together, must remain as the commingling of milk with water.

समाभ्यां वरशापाभ्यामथवा चिद्द्विरूपताम्।
स्वयमेवानुभवति स्वप्नेष्विव पुरात्मिका।।३८।।

The equal force of the blessing and curse, must produce a double or divided effect on the mind of man; as a person dreaming of the fairy city in his sleep, thinks himself as turned to one of its citizens (without losing the idea of his own personality: so a man has a different idea of himself, in different states of his life).

शिक्षितं त्वत्त एवेति यत्तदेव तव प्रभो।
पुनः प्रतीपं पठितं शीघ्रं यामो नमोऽस्तु ते।।३९।।

Now pardon me, O Lord for my repetition of the same truths before you that I have learnt from you, and permit me now to take leave of you, and depart to my place.

इत्युक्त्वा स स्वयंशापः क्वापि शापगणो ययौ।
प्रशान्ते तिमिरे दृष्टे व्योम्नि केशोण्ड्रकं यथा।।४०।।

Upon his saying so, the curse felt ashamed in itself, an fled away from the presence of the god; as the ghosts and goblings fly away from the air, at the dispersion of darkness from the sky.

अथान्यो वरपूगोऽत्र गृहनिर्गमरोधकः।
स्थानिस्थानमिवादेशः समानार्थोऽभ्यपूरयत्।।४१।।

Then the other blessing, (which was given by the Goddess Gaurī to the ladies of these brothers), concerning the restriction of their departed ghosts, to the confines of their house, came forward and presented itself before Brahma in lieu of the curse, and began to plead his curse, as a substitute does for his constituent.

शापस्थानको वदिष्यन्ति
सप्तद्वीपेशजीवानां निर्याणं शवसद्मनः।
देवेश विद्मो न वयमन्धकूपादिवाम्भसाम्।।४२।।

He said: I know not, O Lord of Gods, how human souls can fly over the seven continents of the earth, after their separation from their dead bodies; (Deign to explain this therefore unto me).

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सप्तद्वीपेश्वरानेतानिमे द्वीपेषु सद्मसु।
कारयन्ति वरा वर्या वीरा दिग्विजयं रणे।।४३।।

I am the same blessing of the goddess, that promised unto them their dominion over the seven continents in their own house; and also their conquest of the whole earth within its confines.

तदेवमनिवार्येऽस्मिन्विरोधे विबुधेश्वर।
यदनुष्ठेयमस्माभिस्तदादिश शिवाय नः।।४४।।

Now tell me, O Lord of Gods, how am I to restrain their spirits to the narrow limits of their own abodes; and at the same time confer the domain of the septuple earth, to each and every one of them, (as it is destined to them by the blessing of the God of day).

ब्रह्मोवाच

सप्तद्वीपेश्वरवरा गृहरोधवराश्च हे।
कामः संपन्न एवेह भवतां भवतामपि।।४५।।

Brahma responded: Hear me, O you blessing of coffering the realms of the seven continents on each of them; and you the born of detaining their departed spirits within the confines of these mansions; that both of you are successful in executing your respective purposes on them.

व्रजतैतदपेक्षत्वं यावन्नेष्टावपि क्षणात्।
चिरं चिराय सदने सप्तद्वीपेश्वराः स्थिताः।।४६।।

Now do you retire from this place with full assurance in yourselves, that the delivered ghosts of these brothers; will never quit nor ever depart from their present abodes after their demise; but continue to reside there forever more; with the belief of their being the Lords of the seven regions of this earth. (It is the firm belief of the mind of the possession of anything, that makes it the true possessor thereof, much more than its actual enjoyment of the same).

समनन्तरमेवैते देहपातात्स्वसद्मसु।
सप्तद्वीपेश्वराः सर्वे संपन्नाः परमं वराः।।४७।।

Their souls will remain at proper distances from each other, after the loss and extinction of their frail bodies; and will deem themselves as lords of the seven regions of earth, though dwelling in the empty air of their own abodes.

सर्वे वरा वदिष्यन्ति
कुतो भूमण्डलान्यष्टौ सप्तद्वीपानि भूतयः।
एकमेवेह भूपीठं श्रुतं दृष्टं च नेतरत्।।४८।।

How could there be the eight regions and seven continents of the earth, when to all appearance the surface of the earth, presents but a flat level everywhere.

कथं चैतानि तिष्ठन्ति कस्मिंश्चिद्गृहकोशके।
पद्माक्षकोशके सूक्ष्मे कथं भान्ति मतंगजाः।।४९।।

Tell us Lord! where are these different divisions of the earth situated, and in what part of their body petty abode; and is it not as impossible for the small place of their house to contain this wide earth in it, as it is for the little cell of a lotus bud to hide an elephant in its pericarp.

ब्रह्मोवाच

युक्तं युष्माभिरस्माभिः सर्वं व्योमात्मकं जगत्।
स्थितं चित्परमाण्वन्तरन्तःस्वप्नोऽनुभूयते।।५०।।

Brahma replied: It being quite evident to you as to ourselves also, that the universe is composed of an infinite vacuity only; it is not impossible for its being contained within the hollow of the human heart, as in the minute particle of the vacuous mind, which contains all things in it in the manner of its dreams.

भाति यत्परमस्याणोरन्तस्थस्वगृहोदरे।
स्फुरितं तत्किमाश्चर्यं कः स्मयः प्रकृतेः क्रमे।।५१।।

If it were possible for the minute granule of their vacuous minds, to contain the figures of their houses and their domestic circles within itself, why should it be thought impossible for them, to compress the greater and lesser circle of this earth also, within their ample space.

मृतेरनन्तरं भाति यथास्थितमिदं जगत्।
शून्यात्मैव घनाकारं तस्मिनैव क्षणे चितः।।५२।।

After the demise of a person, the world exhibits itself in the same form as it is, in the minute atom of his mind; and this is but a vacuous mass of the visible and material world, in its invisible and imaginary figure.

अणावपि जगन्माति यत्र तत्र गृहोदरे।
सप्तद्वीपा वसुमती कचतीति किमद्भुतम्।।५३।।

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It is in this invisible particle of the mind, that the world is seen in its abstract form, within the precints of the body and abode of everybody; and this earth appears to be drawn in it as in a map, with all its sevenfold continents and the contents thereof.

यद्भातीदं च चित्तत्त्वं जगत्त्वं न जगत्क्वचित्।
चिन्मात्रमेव तद्भाति शून्यत्वेन यथाम्बरम्।।५४।।

Whatever is manifest in the mind, is a mere mental conception and inborn in the mind, and there is no such thing as an extraneous or material world in reality. It is the vacant mind that presents these vagaries of the world and all other visible before its vision, as the vacuous firmament shows the variety of atmospherial appearances to our sight.

इति ते ब्रह्मणा प्रोक्ता वरदेन वरास्ततः।
तानाधिभौतिकभ्रान्तिमयान्संत्यज्य देहकान्।।५५।।

The personified benediction, having learnt this abstract truth, from the mouth of the divine Brahma, who had conferred this boon to the Brahmanical brothers, abandoned his erroneous conception of the material world, and repaired to the abode of the desceased bretheren, that had been released from the mistake of their mortal bodies.

प्रणम्याजं समं जग्मुरातिवाहिकदेहिनः।
सप्तद्वीपे च देवानां गृहकोशान्कचज्जनान्।।५६।।

The personated blessing bow down to the bounteous Brahma, and departing from his presence with speed, enter into the parlour of the eight brother kings, in his eight-fold spiritual personality (called the *aṣṭa siddhi*).

यावत्ते तत्र संपन्ना सप्तद्वीपाधिनायकाः।
अष्टावपीष्टापुष्टानां दिनाष्टकमहीभुजाम्।।५७।।

They beheld the brothers there in their respective residences, each sitting as the Lord of the earth with its septuple continents, and all of them employed in the performance of their sacrifices and enjoyment of their blessings, like the eight Lordly Manus for the whole period of a day of Brahma.

ते परस्परमज्ञाता अज्ञाश्चान्योन्यबन्धवः।
अन्योन्यभूमण्डलगा अन्योन्याभिमते हिताः।।५८।।

They were all friendly to each other, though unacquainted with the respective provinces of one another; each of them was employed in his concern with the world, without clashing with the authority of another over it.

तेषां कश्चिद्गृहस्यान्तरेव तारुण्यसुन्दरः।
उज्जयिन्यां महापुर्यां राजधान्यां सुखे स्थितः।।५९।।

One of them who was handsome in the bloom of his youth; held his happy reign over the great city of Ujjain, which was situated in the precinits of his own house, or rather in the environs of his own mind.

शाकद्वीपास्पदः कश्चिन्नागलोकजिगीषया।
विचरत्यब्धिजठरे सर्वदिग्विजयोद्यतः।।६०।।

Another one of them had his domain over the country of scythia (*śāka*), where he settled himself for his conquest of the *Nāgas* ; he cruises as a corsair in the wide outlandish seas, for his victory on every side.

कुशद्वीपराजधान्यां निराधिः सकलप्रजाः।
कृतदिग्विजयः कश्चित्सुप्तः कान्तावलम्बितः।।६१।।

Another reigns secure in his capital of *Kuśadvīpa*, and confers perfect security to his subjects from all alarm; and like a hero who has quelled his enemies, he rests in peace on the bosom of his beloved, after all his conquest.

शाल्मलिद्वीपशैलेन्द्रशिरःपुर्याः सरोवरे।
जललीलारतः कश्चित्सहविद्याधरीगणैः।।६२।।

Some one of them indulges himself to sport, in company with the celestial Nymphs of Vidyādhara; in skimming over the waters of the lakes on mountain tops, and in the gushing water falls on their side.

क्रौञ्चद्वीपे हेमपुरे सप्तद्वीपविवर्धिते।
प्रवृत्तो वाजिमेधेन कश्चिद्यष्टुं दिनाष्टकम्।।६३।।

Another one is engaged these eight days in conducting his horse sacrifice in his royal abode at *Krauñcadvīpa*, which he has greatly aggrandised with his accumulated gold, from the other continents.

उद्यतः शाल्मलिद्वीपे कश्चिद्द्वीपान्तचारिणा।
योद्धुमुद्धृतदिग्दन्तिदन्ताकृष्टकुलाचलः।।६४।।

Another one is employed in waging a battle in the Śālmali continents, where his war elephants

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have assembled, and have been uprooting the boundary mountain from their basis with robust tusks.

गोमेदद्वीपकः कश्चित्पुष्करद्वीपराट् सुताम्।
समानेतुं वशाद्याति कषत्सेनोऽष्टमोऽभवत्।।६५।।

The Monarch of the Gomedha continent, who had been the eight and last of the Brāhmaṇa brothers, was smitten with love for the princess of the Puṣkaradvīpa; upon which he mustered a large armament from ravishing her in warfare.

पुष्करद्वीपकः कश्चिल्लोकालोकाद्रिभूभुजः।
दूतेन सह निर्यातो धनभूमिदिदृक्षया।।६६।।

The monarch of the Puṣkara continent, who was also the master of the Mountainous regions of Lokāloka; set out with his deputy to inspect the land of the gold mines.

प्रत्येकमित्थमेतेषां द्वीपद्वीपाधिनाथताम्।
कुर्वतां सवगृहाकाशे दृष्ट्वा स्वप्रतिभोचिताम्।।६७।।

Thus every one of these brothers, thought himself to be the Lord of his respective province, as his imagination portrayed unto him in the region of his mind.

त्यक्ताभिमानिकाकारा द्विविधास्ते वरास्ततः।
तत्संविद्भिर्गृहेष्वन्तरेकतां खानि खैरिव।।६८।।

The Blessing then, having relinquished there several forms and personalities, became united and one with the consciousness of the Brāhmaṇas, and felt and saw whatever passed in them, as if they were passing in themselves likewise.

(The divine blessing on them being no other than the approbation of their conscience).

यास्यन्ति ते भविष्यन्ति संप्राप्ताभिमताश्चिरम्।
सप्तद्वीपेश्वरास्तुष्टा नन्वष्टावपि तुष्टिमत्।।६९।।

So these brothers became and found in themselves, what they had long been longing, after, in their respective lordship over the seven regions of the earth, which they continued to enjoy ever since to their heart's content.

इत्येते प्रविकसितोदितक्रियार्थाः
प्राप्स्यन्ति प्रविततबुद्धयस्तपोभिः।
अन्तर्यत्स्फुरति विदस्तदेव बाह्ये
नाप्तं कैस्तदुचितकर्मभिः किलेति।।७०।।

It was in this manner that these men of enlarged understanding, obtained what they sought in their minds, by means of their austere devotion and firm devotedness to their purpose. So it is with the learned that they find everything beside them, whatever they are intent upon in their minds, by means of their acting upon the same principle, and using the proper means conducing to that end.

इत्यार्षे श्रीवासिष्ठ० वा० मो० नि० उ० ब्रह्म० ताप० द्वीप-सप्तकाष्टकवर्णनं नाम त्र्यशीत्यधिकशततमः सर्गः।।१८३।।

CHAPTER 184

A LECTURE ON THE ALL COMPREHENSIVENESS OF THE SOUL

Argument. Nature of the unenlightened soul, to represent unnumbered worlds within itself.

कुन्ददन्त उवाच

इत्युक्तवानसौ पृष्टः कदम्बतलतापसः।
सप्तद्वीपा भुवोऽष्टौ ताः कथं भाता गृहेष्विति।।१।।

Kundadanta said: I then asked devotee sitting beneath the *kadamba* tree, to tell me how the seven large continents of the globe, could be contained within the narrow limits of the abodes of each of these brothers, (which is next to an impossibility).

कदम्बतापस उवाच

चिद्धातुरीदृगेवायं यदेष व्योमरूप्यपि।
सर्वगो यत्र यत्रास्ते तत्र तत्रात्मनि स्वयम्।।२।।

The *kadamba* devotee replied: The essence of the intellect though so very vacuous in itself, is notwithstanding the most capacious and ubiquitous of anything in-existence; and is present in its own nature with everything, wherever it is known to exist.

आत्मानमित्थं त्रैलोक्यरूपेणान्येन वा निजम्।
परिपश्यति रूपं स्वमत्यजन्नेव खात्मकम्।।३।।

The soul sees itself in the form of the triple world, and everything besides in its different nature and figure, without changing itself to any one of them. (*i.e.* The soul remains unchanged in all the changeful scenes of nature).

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कुन्ददन्त उवाच

एकस्मिन्विमले शान्ते शिवे परमकारणे।
कथं स्वभावसंसिद्धा नानाता वास्तवी स्थिता।।४।।

Kundadanta rejoined: But how do you attribute the quality of variety or multiplicity, to the purely simple and immutable nature of the Supreme soul, as you see them appertaining to the intrinsic character of everything else in nature.

(Or as Pope says:— That changed through all, yet in all the same; great in the earth, as in the ethereal frame).

कदम्बतापस उवाच

सर्वं शान्तं चिदाकाशं नानास्तीह न किंचन।
दृश्यमानमपि स्फारमावर्तात्मा यथाम्भसि।।५।।

The Kadamba devotee replied: The sphere of the intellectual vacuum, is all quiet and serene, and there is nothing as any variety or multiformity in it; the changes that are apparent in its face, are no more, than the waves and eddies, whirling on the surface of the changeless main.

असत्स्वेषु पदार्थेषु पदार्था इति भान्ति यत्।
चित्खं स्वप्नसुषुप्तात्म तत्तस्याच्छं निजं वपुः।।६।।

It is in the immensity of intellectual vacuity, that infinite creations seem to be continually purling about, as the rising waves are seen to be whirling in the sea; and it is in its fathomless depth that they appear to sink, like the waters subsiding in the hollow of the deep.

सस्पन्दोऽपि हि निःस्पन्दः पर्वतोऽपि न पर्वतः।
यथा स्वप्नेषु चिद्भावःस्वभोऽर्थगतस्तथा।।७।।

The substantial forms of things, that rise in the unsubstantial essence of the Intellect, are as the various forms of substances, seen in the dreaming state of the soul, and all which are utterly forgotten in its state of sound sleep-*suṣupta*.

न स्वभावा न चैवार्थाः सन्ति सर्वात्मकोचिते।
सर्गादौ कचितं रूपं यद्यथा तत्तथा स्थितम्।।८।।

As a Hill seen in dream is no hill at all, and as things appearing to be in motion in dreaming, are found afterwards to be perfectly motionless; so are all things in nature but mere unrealities, and though as real from the real nature of soul itself.

(*i.e.* It is the intellect that fashions everything in its own manner, and its imagination gives a form to an airy nothing).

न च नाम परं रूपं कचनाकचनात्मकम्।
द्रव्यात्मा चिच्च चिद्व्योम स्थितमित्थं हि केवलम्।।९।

The intellect is an immaterial substance, and neither creates nor perceives any thing material by itself; but conceives everything as it is manifested to it in its idea in the beginning. (*i.e.* The ideas of things are inborn in the mind).

एकैव चिद्यथा स्वप्ने सेनायां जनलक्षताम्।
गतेवाच्छैव कचति तथैवास्याः पदार्थता।।१०।।

As the intellect sees a great variety of objects in dream, which it takes for realities for the time; so its belief in the reality of its ideas, causes to conceive them as real entities.

यत्स्वतः स्वात्मनि स्वच्छे चित्खं कचकचायते।
तत्तेनैव तदाकारं जगदित्यनुभूयते।।११।।

The vacuous intellect, which glitters of itself in its own state of transparence; comes to find the world shinning in the same light within itself.

(*i.e.* The world is subjective with the intellect, and not a part from our intellectual light of the same).

असत्यपि यथा वह्नावुष्णसंविद्धि भासते।
संविन्मात्रात्मके व्योम्नि तथार्थः स्वस्वभासकः।।१२।।

As we have the consciousness of heat in the fire, even when it is seen in a dream; so we are conscious of the presence of everything in our minds, even in the absence of the thing itself from us.

(It was thus that the Brāhmaṇa brothers were conscious of their lordship, even in their want of the realms themselves).

असत्यपि यथा स्तम्भे स्वप्ने खे स्तम्भता विदः।
तथेदमस्या नानात्वमनन्यदपि चान्यवत्।।१३।।

And as we have the idea of the solidity of a pillar, from our dream of it in sleep; so have we the idea of the great variety of things in-existence; although there is no diversity or different in the nature of the One unvaried unity that pervades the whole.

(And that shows its unchangeable self, as many and changed through all-*Aham-bahu syāma*).

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आदिसर्गे पदार्थत्वं तत्स्वभावाच्छमेव च।
चिद्व्योम्ना यद्यथा बुद्धं तत्तथाद्यापि विन्दते।।१४।।

In the beginning all substances were as pure and simple, as the essence of their maker by and after which they were made; and they still continue to be in the same state of their ideal purity, as they were originally made out of that airy entity and unity.

पुष्पे पत्रे फले स्तम्भे तरुरेव यथा ततः।
सर्वं सर्वत्र सर्वात्म परमेव तथाऽपरम्।।१५।।

As the tree is diversified in the various forms of its roots and fruits, and its leaves, flowers and the trunk; so is the Supreme unity varied in all and everywhere in his self-same and undivided essence.

परमार्थाम्बराम्भोधावापः सर्गपरंपरा।
परमार्थमहाकाशे शून्यता सर्गसंविदः।।१६।।

It is in the fathomless ocean of the Supreme essence, that the immensity of creation is subsisting like the waters of the deep; and it is in the boundless space of that transcendent vacuum, that the infinity of the worlds have been rolling on, in their original vacuous and apparently visible forms.

परमार्थश्च सर्गश्च पर्यायौ तरुवृक्षवत्।
बोधादेतदबोधात्तु द्वैतं दुःखाय केवलम्।।१७।।

The transcendental and comprehensible *i.e.* the immaterial soul and the material world, are but commutual terms as the tree and arbour, and their difference lies in the intelligibleness of the one and unintelligibility of the other; but true intelligence leads us to the unconceivable One, while our ignorance of the same, deludes us to the knowledge of many, and tends to our distress only. (True happiness in our reliance on the unknown One only).

परमार्थो जगच्चेदमेकमित्येव निश्चयः।
अध्यात्मशास्त्रबोधेन भवेत्सैषा हि मुक्तता।।१८।।

The mundane and super mundane is surely the One and same thing, according to the deduction of spiritual philosophy; and the knowledge of this sublime truth, is sure to lead one to his ultimate liberation.

संकल्पस्य वपुर्ब्रह्म संकल्पकचिदाकृतेः।
तदेव जगतो रूपं तस्माद्ब्रह्मात्मकं जगत्।।१९।।

The world is the product of the will of God, and the will is a power or faculty appertaining to the personality of the Deity; an the same being transmuted to the personality of the Deity; and the same being transmuted to the form of the world, it is proved that the world is the formal part of the Supreme soul. (Whose body nature is, and God the soul).

यतो वाचो निवर्तन्ते न निवर्तन्त एव वा।
विधयः प्रतिषेधाश्च भावाभावदृशस्तथा।।२०।।

He whom no words can define, and yet who defines the senses of words; who is subject to no law or prohibition, or to any state or condition of being, but appoints them for all sorts of beings, is indeed the only Lord of all.

अमौनमौनं जीवात्म यत्पाषाणवदासनम्।
यत्सदेवासदाभासं तद्ब्रह्माभिधमुच्यते।।२१।।

He that is ever silent but speaks through all, who is inactive as a rock but acts in all; who is always existent and appears as in-existent, is the Supreme Lord of all.

सर्वस्मिन्नेकसुघने ब्रह्मण्येव निरामये।
का प्रवृत्तिर्निवृत्तिः का भावाभावादिवस्तुनः।।२२।।

That subtile essence that constitutes the solidity of all gross bodies, and remains undecayed in all frail bodies, is the pure Brahma himself. He has no volition or nolition of creation or destruction, and there is no possession or want of the property of anything.

एकस्यामेव निद्रायां सुषुप्तस्वप्नविभ्रमाः।
यदा भान्त्यविचित्रायां चित्रा इव निरन्तराः।।२३।।

It is the one and invariable soul, that rests always in its state of rest and sleep, and perceives the succession of creation and destruction of the world, in its alternate states of dream and sound sleep, which present themselves as two pictures before its sight.

एतस्यां चित्खसत्तायां तथा मूलकसर्गकाः।
बहवो भान्त्यचित्रायां चित्रा इव निरन्तराः।।२४।।

It is also in the substratum of the intellect, that unnumbered worlds seem to rise and set in succession; they appear as passing pictures before the mind, without being rooted or painted therein.

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द्रव्ये द्रव्यान्तरश्लिष्टं यत्कार्यान्तरमाक्षिपेत्।
तद्वदन्तस्तथाभूतचित्सारं स्फुरणं मिथः।।२५।।

As the mixing of one thing with another, produces a different effect in the mixture; so does the union of the mind with the organs of sense, causes a variety of impressions to be imprinted in the intellect. (So the commixture of curd and sugar creates a different flavour in the condiment. gioss).

सर्वे पदार्थाश्चित्सारमात्रमप्रतिघाः सदा।
यथा भान्ति तथा भान्ति चिन्मात्रैकात्मतावशात्।।२६।।

All things have their existence in the essence of the intellect only, without which nothing is knowable to any body; hence there is nothing a new in nature, except its being but a representation of the original idea in the mind; (and this is evident from the identity and similarity of the ectypes with its antitypes. gloss).

चिन्मात्रैकात्मसारत्वाद्यथासंवेदनं स्थिताः।
निःस्पन्दा निर्मनस्काराः स्फुरन्ति द्रव्यशक्तयः।।२७।।

Hence our consciousness of the identity of things with the essence of our intellect, proves them to be as immaterial and immovable as their fixed ideas in the mind.

अविद्यमानमेवेदं दृश्यतेऽथानुभूयते।
जगत्स्वप्न इवाशेषं सरुद्रोपेन्द्रपद्मजम्।।२८।।

Thus the world which is so visible and perceptible to us, is nothing but a mere nullity in reality; and whatever appears as existing herein, together with the great gods and angels, are no more than the false visions in our dream and fancy.

विचित्राः खलु दृश्यन्ते चिज्जले स्पन्दरीतयः।
हर्षामर्षविषादोत्थजङ्गमस्थावरात्मनि।।२९।।

We see the various fluctuations and phenomena, rising in the waters of the vast ocean of the intellect; and appearing in the forms of our joy and grief, and those of moving and unmoving bodies in creation.

स्वभाववाताधूतस्य जगज्जालचमत्कृतेः।
हा चिन्मरीचिपांश्वभ्रनीहारस्य विसारिता।।३०।।

O that the nature and course of the world, should so obscure the bright mirror of the intellect; as to hide it under the dirt of our passions, and cover it under the clouds and snows of our ignorance.

यथा केशोण्ड्रकं व्योम्नि भाति व्यामलचक्षुषः।
तथैवेयं जगद्भ्रान्तिर्भात्यनात्मविदोऽमबरे।।३१।।

As spectres and dissolving views appear in the air, before the sight of the dim-sighted; so does this shadow of the world appear as substance, to the view of the unspiritual myopist.

यावत्संकल्पितं तावद्यथा संकल्पितं तथा।
यथा संकल्पनगरं कचतीदं जगत्तथा।।३२।।

Whatever we imagine, the same we find, and seem to enjoy for the time; and as we are delighted with the view of our imaginary city, so do we indulge ourselves in the sight of their air-drawn utopia of the world.

संकल्पनगरे यावत्संकल्पसकला स्थितिः।
भवत्येवाप्यसद्रूपा सतीवानुभवे स्थिता।।३३।।

As we seem to enjoy our ecstasy, in the fairy land of our fancy; so we are betaken by the delusion of this unreal world, under the belief of its reality.

प्रवहत्येव नियतिर्नियतार्थप्रदायिनी।
स्थावरं जङ्गमं चैव तिष्ठत्येव यथाक्रमम्।।३४।।

There is one eternal destiny, which ever runs apace in its wonted course; and destines all beings to continue in their allotted careers as ever before.

जायते जङ्गमं जीवात्स्थावरं स्थावरादपि।
नियत्याधो वहत्यम्बु गच्छत्यूर्ध्वमथानलः।।३५।।

It is destiny that produces the moving bodies from living beings, and the motionless ones from the unmoving; it is that predestination which has destined the downward course of water and fluids, and the upward motion of the flames of fire.

वहन्ति देहयन्त्राणि ज्योतींषि प्रतपन्ति च।
वायवो नित्यगतयः स्थिताः शैलादयः स्थिराः।।३६।।

It is that blind impulse, that impels the members of the body to their respective actions; and makes the luminous bodies to emit their light; it causes the winds to wind about in their continuous course, and makes the mountains to stand unmoved in their proper places.

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ज्योतिर्मयं विवृत्तं तु धारासाराम्बरीकृतम्।
युगसंवत्सराद्यात्म कालचक्रं प्रवर्तते।।३७।।

It makes the luminaries of heaven, to roll on in their regular revolutions, and causes the rains and dews of the sky, to pour down in their stated seasons; and it is this eternal destiny that directs the courses of years, ages and cycles, and the whole curricle of time to run its wonted course.

भूतलैकान्तराब्ध्यद्रिसंनिवेशः स्थितायते।
भावाभावग्रहोत्सर्गद्रव्यशक्तिश्च तिष्ठति।।३८।।

It is the divine ordinance, that has ordained the limits of the earth and the distant ocean and seas, and has fixed the position of the hills and rocks in them; it has allotted the natures and powers of all things, and prescribed the laws of rights and duties for all and every one.

कुन्ददन्त उवाच

प्राग्दृष्टं स्मृतिमायाति तत्स्वसंकल्पनान्यतः।
भाति प्रथमसर्गे तु कस्य प्राग्दृष्टभासनम्।।३९।।

Kundadanta rejoined: The reminiscence of the scenes of past life, occurs in the present state of existence, in the forms of our imagination and of desire for the same; and these inward thoughts become the gist and marrow to frame our lives in their fashion; but tell me sir, how could the first created beings in the beginning of creation could have any reminiscence, whereupon their lives and natures were moulded.

तापस उवाच

अपूर्वं दृश्यते सर्वं स्वप्ने स्वमरणं यथा।
प्राग्दृष्टं दृष्टमित्येव तत्रैवाभ्यासतः स्मृतिः।।४०।।

The devotee replied: All these that offer themselves to our view, are quite unprecedented and without their original patterns in the mind, and resemble the sight of our own death that we happen to see in a dream. It is the omniscience of Brahma that caused the first creation, and not his memory of the past as it is with us and other created being.

चित्त्वाच्चिद्व्योम्नि कचति जगत्संकल्पपत्तनम्।
न सन्नासदिदं तस्माद्भाताभातं यतः स्वतः।।४१।।

It is the nature of our intellect, to represent the imaginary city of the world in its empty vacuity; it is neither a positive reality, nor a negative unreality either; being now apparent and now lost to sight by itself.

चित्प्रसादेन संकल्पस्वप्नाद्यद्यानुभूयते।
शुद्धं चिद्व्योम संकल्पपुरं मा स्मर्यतां कथम्।।४२।।

It is the clearness of the intellect, which represents the imaginary world in the manner of a dream; but the pure vacuous intellect, neither sees nor bears the remembrance of the world in itself. (It is the sight of a thing, that leaves its traces in the mind afterwards; but when there is no sight of a thing, there can be no remembrance of it).

हर्षामर्षवनिर्मुक्तैर्दुःखेन च सुखेन च।
प्रकृतेनैव मार्गेण ज्ञश्चक्रैरिव गम्यते।।४३।।

The wise that are devoid of joy and grief, and remain unchanged in prosperity and adversity; are men of right integrity and equanimity in their nature, and move on as equably as the wheel of fortune leads them onwardly.

निद्राव्यपगमे स्वप्ननगरे यादृशं स्मृतौ।
चिद्व्योमात्म परं विद्धि तादृशं त्रिजगद्भ्रमम्।।४४।।

As the intellect retains in it, the remembrance of what it has seen in its dream; so does it bear in itself the false impression of the triple world to its end.

संविदाभासमात्रं यज्जगदित्यभिशब्दितम्।
तत्संविद्व्योम संशान्तं केवलं विद्धि नेतरत्।।४५।।

It is only the reflexion of our consciousness, which passes under the name of the world; now knowing the nature of your consciousness as mere vacuousness, you will blot out the impression of the world also.

यस्मिन्सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत्।
सर्वं सर्वतया सर्वं तत्सर्वं सर्वदा स्थितम्।।४६।।

That which is all and everything, and from which all have issued and in which they exist; know that All as all which fills all space, where in all things are situated.

यथेयं संसृतिर्ब्राह्मी भवतो यद्भविष्यति।
यथा भानं च दृश्यस्य तदेतत्कथितं मया।।४७।।

I have thus fully explained to you, how you may come to know this creation as its creator the-Great Brahma Himself; and have also expounded to you the means, whereby you may

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get rid of your impression of the phenomenal world.

उत्तिष्ठतं व्रजतमास्पदमह्नि पद्मं
भृङ्गाविवाभिमतमाशु विधीयतां स्वम्।
तिष्ठामि दुःखमलमस्तसमाधिसंस्थं
भूयः समाधिमहमङ्ग चिरं विशामि।।४८।।

Now rise ye Brāhmaṇas and repair to your abodes, as the bees resort to their cells and calyxes of lotuses at the dusk of the day; go and perform your evening services, while I remain here in my pensive meditation, and absorbed in my spiritual ecstasy forever.

इत्यार्षे श्रीवासिष्ठमहारामायणे वा०दे० मो० नि० उ० ब्रह्म० ता० कुन्ददन्तोपदेशो नाम चतुरशीत्यधिकशततमः सर्गः।।१८४।।

CHAPTER 185

ADMONITION TO AND CLAIRVOYANCE OF KUNDADANTA

Argument. The return of the interlocuters of the abodes; Demise of the brothers and enlightenment of Kundadanta.

कुन्ददन्त उवाच

जरन्मुनिरपीत्युक्त्वा ध्यानमीलितलोचनः।
आसीदस्पन्दितप्राणमनाश्चित्र इवार्पितः।।१।।

Kundadanta rejoined: The old sage having said so far, closed his eyes in meditation; and he became as motionless as a statue or picture, without any action of his breath and mind.

आवाभ्यां प्रणयोदारैः प्रार्थितोऽपि पुनःपुनः।
वाक्यैः संसारमविदन्न वचो दत्तवान्पुनः।।२।।

And we prayed him with great fondness and endearment, yet he uttered not a word unto us; because he seemed to be so rapt in his abstraction, as to have utterly insensible of the outer world.

आवां प्रदेशतस्तस्माच्चलित्वा मन्दमुत्सुकौ।
दिनैः कतिपयैः प्राप्तौ गृहं मुदितबान्धवम्।।३।।

We then departed, from that place, with our broken hearts and dejected countenances; and were received after a few days journey, by our glad-some friends at home.

अथ तत्रोत्सवं कृत्वा कथाः प्रोच्य चिरंतनीः।
स्थितास्तावद्वयं यावत्सप्तापि भ्रातरोऽथ ते।।४।।

We live there in joyous festivity, as long as the seven brothers were living; and passed our time in narration's of our past adventures, and relations of the old accounts of by gone times.

क्रमेण विलयं प्राप्ताः प्रलयेष्वर्णवा इव।
मुक्तोऽ सौ मे सखैवैक एकार्णव इवाष्टकः।।५।।

In course of time the eight brothers disappeared (perished) one by one, like the seven oceans at the end of the world, in the vast ocean of eternity; and were released like many of my friends also, from their worldly cares.

ततः कालेन सोऽप्यस्तं दिनान्तेऽर्क इवागतः।
अहं दुःखपरीतात्मा परं वैधुर्यमागतः।।६।।

After sometime, the only friend that I had, sunk also like the setting sun in darkness; and I was left alone to bewail their loss in sorrow and misery at their separation.

ततोऽहं दुःखितो भूयः कदम्बतरुतापसम्।
गतो दुःखोपघाताय तज्ज्ञानं प्रष्टुमादृतः।।७।।

I then repaired in the sorrow of my heart, tot he devotee under the *Kadamba* tree; in order to derive the benefit of his advice, to dissipate my dolour.

तत्र मासत्रयेणासौ समाधिविरतोऽभवत्।
प्रणतेन मया पृष्टः सन्निदं प्रोक्तवानथ।।८।।

There I waited on him for three months, until he was released from his meditation, when upon my humble request of him, he deigned to answer me as follows.

कदम्बतापस उवाच

अहं समाधिविरतः स्थातुं शक्नोमि न क्षणम्।
समाधिमेव प्रविशाम्यहमाशु कृतत्वरः।।९।।

The devotee replied: I can not pass a moment, without my employment in meditation; and must without any loss of time, resort to my wonted devotion again.

परमार्थोपदेशस्ते नाभ्यासेन विनानघ।
लगत्यत्र परां युक्तिमिमां शृणु ततः कुरु।।१०।।

As for you, you cannot derive the benefit of my transcendent advice to you; unless you engage yourself to practice my precepts with all diligence.

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अयोध्यानाम पूरस्ति तत्रास्ति वसुधाधिपः।
नाम्ना दशरथस्तस्य पुत्रो राम इति श्रुतः।।११।।

Now I tell you to repair to the city of Ayodhyā (Oudh), where the king Daśaratha reigns, and remains with his son Rāma, (and another children and members of his royal family).

सकाशं तत्र गच्छ त्वं तस्मै कुलगुरुः किल।
वसिष्ठाख्यो मुनिश्रेष्ठः कथयिष्यति संसदि।।१२।।

Do you know to this Rāma, who has been attending on the lectures of the sage Vasiṣṭha, the preceptor and priest of the royal family, and delivered before the princes assembled in the imperial court.

मोक्षोपायकथां दिव्यां तां श्रुत्वा सुचिरं द्विज।
विश्रान्तिमेष्यसि परे पदेऽहमिव पावने।।१३।।

You will there hear the holy sermon, on the means of attaining our final emancipation; and will thereby obtain your best bliss in the divine state like that of mine.

इत्युक्त्वा स समाधानरसायनमहार्णवम्।
विंवशाहमिमं देशं त्वत्सकाशमुपागतः।।१४।।

Saying so, he was absorbed in the cooling ocean of his meditation; which I directed my course to this way, and arrived at last before Rāma and this princely assembly.

एषोऽहमेतद्वृत्तं मे सर्वं कथितवानहम्।
यथावृत्तं यथादृष्टं यथाश्रुतमखण्डितम्।।१५।।

Here am I, and all these are the incidents of my life, as I have related herein, regarding all what I have heard and seen, as also all that has passed on me.

श्रीराम उवाच

सकुन्ददन्त इत्यादिकथाकथनकोविदः।
स्थितस्ततः प्रभृत्येव मत्समीपगतः सदा।।१६।।

Rāma said: The eloquent Kundadanta, that made this speech to me, has been ever since sitting by my side in this assembly.

स एष कुन्ददन्ताख्यो द्विजः पार्श्वे समास्थितः।
श्रुतवान्संहितामेतां मोक्षोपायाभिधामिह।।१७।।

This very Brahmin bearing the name of Kundadanta, that has sat here all along by me; has heard the whole of the sermon, which has been delivered by the sage, on the means of obtaining our liberation.

स एष कुन्ददन्ताख्यो मम पार्श्वगतो द्विजः।
अद्य निःसंशयो जातो न वेति परिपृच्छ्यताम्।।१८।।

Now ask this Kundadanta, that is sitting here by me at present, whether he has well understood the context of this lecture, and whether his doubts are wholly dissipated or not.

श्रीवाल्मीकिरुवाच

इत्युक्ते राघवेणाथ प्रोवाच वदतांवरः।
स वसिष्ठो मुनिश्रेष्ठः कुन्ददन्तं विलोकयन्।।१९।।

Vasiṣṭha said: Upon Rāma saying so to me, I looked upon Kundadanta, and made him the following interrogatory, saying:—

श्रीवसिष्ठ उवाच

कुन्ददन्त द्विजवर कथ्यतां किं त्वयानघ।
बुद्धं श्रुतवता ज्ञेयं मदुक्तं मोक्षदं परम्।।२०।।

Tell me, Oh you goodly Brāhmaṇa Kundadanta, what you have learnt and understood, by your long attendance upon and hearing of my lecture, calculated to confer liberation on men.

कुन्ददन्त उवाच

सर्वसंशयविच्छेदि चेत एव जयाय मे।
सर्वसंशयविच्छेदो ज्ञातं ज्ञेयमखण्डितम्।।२१।।

Kundadanta replied: Sir, your lecture has wholly removed the doubts of my mind, and I find myself now as perfect master of myself, by my victory over all selfish passions, and by my knowledge of the knowable One.

ज्ञातं ज्ञातव्यममलं दृष्टं द्रष्टव्यमक्षतम्।
प्राप्तं प्राप्तव्यमखिलं विश्रान्तोऽस्मि परे पदे।।२२।।

I have known the immaculate One that is to be known, and seen the undecaying One that is worth our seeing; I have obtained all that is worth our obtaining, and I have found my repose in the state of transcendent felicity.

बुद्धेयं त्वदिदं सर्वं परमार्थघनं घनम्।
अनन्येनात्मनो व्योम्नि जगद्रूपेण जृम्भितम्।।२३।।

I have known this plenum, to be the condensation of that transcendental essence; and that this world is no either, than a manifestation of this self-same soul.

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सर्वात्मकतया सर्वरूपिणः सर्वगात्मनः।
सर्वं सर्वेण सर्वत्र सर्वदा संभवत्यलम्।।२४।।

The universal soul being also the soul of every individual, is likewise the soul inherent in all forms of things; it is only the self-existent soul, that becomes apparent in all existence's and all places.

संभवन्ति जगन्त्यन्तः सिद्धार्थकणकोटरे।
न संभवन्ति च यथा ज्ञातमेतदशेषतः।।२५।।

It is possible for the human mind, which is minuter than the molecule of a mustard seed, to contain the whole world in itself; though it is naught but a mere zero, before the clear sight of the intelligent.

गृहेऽन्तः संभवत्येव सप्तद्वीपा वसुंधरा।
गेहं च शून्यमेवास्ते सत्यमेतदसंशयम्।।२६।।

It is possible also for a little room, to contain the seven continents of the earth (in its map or picture); though the room itself is no more than a mere empty space.

यद्यद्यदा वस्तु यथोदितात्म
भातीह भूतैरनुभूयते च।
तत्तत्तदा सर्वघनस्तथास्ते
ब्रह्मेत्थमाद्यन्तविमुक्तमस्ति।।२७।।

Whatever object is perceptible to us at any time or place, is only the concrete form of the divine spirit; which is quite apart from everything in the discrete.

इत्यार्षे श्रीवासिष्ठमहारामायणे वा० मो०नि०उ० ब्रह्म० ता० कुन्ददन्तप्रबोधो नाम पञ्चाशीत्यधिकशततमः सर्गः।।१८५।।

CHAPTER 186

DEMONSTRATION OF ALL NATURE (AND THING) AS BRAHMĀ HIMSELF

Argument. Elucidation of the sacred text that "all is Brahma"; and the equality of curse.

श्रीवाल्मीकिरुवाच

कुन्ददन्ते वदत्येवं वसिष्ठो भगवान्मुनिः।
उवाचेदमनिन्द्यात्मा परमार्थोचितं वचः।।१।।

Vālmīki said: After Kundadanta had finished his saying in the said manner, the venerable Vasiṣṭha delivered his edifying speech on spiritual knowledge and said.

श्रीवसिष्ठ उवाच

बत विज्ञानविश्रान्तिरस्य जाता महात्मनः।
करामलकवद्विश्वं ब्रह्मेति परिपश्यति।।२।।

Whereas the elevated soul of this person, has found his rest in the paradise of spiritual philosophy; he will see the world like a globe in his hand, and glowing with the glory of the great God.

किलेदं भ्रान्तिमात्रात्म विश्वं ब्रह्मेति भात्यजम्।
भ्रान्तिर्ब्रह्मैव च ब्रह्म शान्तमेकमनामयम्।।३।।

The phenomenal world is a false conception, it is verily the increate Brahma himself shining in this manner; this erroneous conception is the very Brahma, that is one and ever calm and undecaying.

यद्यथा येन यत्रास्ति यादृग्यावद्यदा यतः।
तत्तथा तेन तत्रास्ति तादृक्तावत्तदा ततः।।४।।

Whatever thing appears any where in any state, form or dimension; it is the very Deity, showing himself in that condition of his being, form and mode of extension.

शिवं शान्तमजं मौनममौनमजरं ततम्।
सुशून्याशून्यमभवमनादिनिधनं ध्रुवम्।।५।।

This unborn or self-existent Deity, is ever auspicious, calm and quiet; he is undecaying, unperishing and immutable, and extends through all extent, as the extensive and endless space.

यस्या यस्यास्त्ववस्थायाः क्रियते संविदा भरः।
सा सा सहस्रशाखत्वमेति सेकैर्यथा लता।।६।।

Whatever state of things he proposes in his all-knowing intellect, the same is disposed by him in a thousand ways, like the branching out of a plant in the rains.

परो ब्रह्माण्डमेवाणुश्चिव्योम्नोन्तः स्थितो यतः।
परमाणुरेव ब्रह्माण्डमन्तः स्थितजगद्यतः।।७।।

The great mundane egg, is situated as a particle in the bosom of the great intellect of God; and this world of ours is a particle also, being comprised in a grain of our brains.

तस्माच्चिदाकाशमनादिमध्य—
मखण्डितं सौम्यमिदं समस्तम्।
निर्वाणमस्तं गतजातिबन्धो
यथास्थितं तिष्ठ निरामयात्मा।।८।।

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Know therefore, my good friend, your intellectual sphere to be boundless, and without its beginning or end; and being absorbed in the meditation of your personal extinction, do you remain as quiet as you are sitting, relying in your unperturbed and imperishable soul.

स्वयं दृश्यं स्वयं द्रष्टृ स्वयं चित्त्वं स्वयं जडम्।
स्वयं किंचिन्न किंचिच्च ब्रह्मात्मन्येव संस्थितम्।।९

Wherever there is anything in any state or condition in any part of the world, there you will find the presence of the divine spirit in its form of vacuity; and this without changing its nature of calm serenity, assumes to itself whatever form or figure it likes: (or rather evolves them from within itself at its free will).

यथा यत्र जगत्येतत्स्वयं ब्रह्म खमात्मनि।
स्वरूपमजहच्छान्तं यत्र संपद्यते तथा।।१०।।

The spirit is itself both the view and its viewer; it is equally the mind and the body, and the subjective and objective alike; it is something and yet nothing at all, being the great Brahma or universal soul, that includes and extends throughout the whole.

ब्रह्म दृश्यमिति द्वैतं न कदाचिद्यथास्थितम्।
एकत्वमेतयोर्विद्धि शून्यत्वाकाशयोरिव।।११।।

The phenomenal is not to be supposed as a duality of, or any other than the self-same Brahma; but is to be known as one and the same with the divine self, as the visible sky and its vacuity.

दृश्यमेव परं ब्रह्म परं ब्रह्मैव दृश्यता।
एतन्न शान्तं नाऽशान्तं नानाकारं न चाकृतिः।।१२।।

The visible is the invisible Brahma, and the transcendent One is manifest in this apparent whole; (because the noumenon shows the phenomenon, as this exhibits the other): therefore it is neither quiescent nor in motion, and the formal is altogether formless.

यादृग्प्रबोधे स्वप्नादिस्तादृग्देहो निराकृतिः।
संविन्मात्रात्मा प्रतिघः स्वानुभूतोऽप्यसन्मयः।।१३।।

Like dreams appearing to the understanding, do these visions present themselves to the view; the forms are all formless conceptions of the mind, and more intangible ideas of the brain.

संविन्मयो यथा जन्तुर्निद्रात्मास्ते जडोऽभवत्।
जडीभूता तथैषास्ते संवित्स्थावरनामिका।।१४।।

As conscious beings come to be unconscious of themselves, in their dormant state of sleep; so have all these living and intelligent beings, become unconscious and ignorant of themselves and their souls, and turned to torpid trees that are lost to their sensibility.

स्थावरत्वाज्जडाच्चित्त्वं जंगमात्म प्रयाति चित्।
जीवः सुषुप्तात्मा स्वप्नं जाग्रच्चैव जगच्छतैः।।१५।।

But the intellect is capable to return to its sensibility, from its state of vegetable torpidity in time; as the dormant soul turns to see its dreams in sleep, and then to behold the vivid outer world after its wakening.

आमोक्षमेषा जीवस्य भुव्यम्भस्यनिलेऽनले।
खे खात्मभिर्जगल्लक्षैः स्वप्नाभैर्भासते स्थितिः।।१६।।

Until the living soul is liberated from its charm of self delusion, it is subjected to view its guileful reveries of elemental bodies, appearing as a chain of airy dreams, before the mind's eye in sleep.

चिच्चिनोति तथा जाड्यं नरो निद्रास्थितिर्यथा।
चिनोति जडतां चित्त्वं न नाम जडतावशात्।।१७।।

The mind gathers the dross of dullness about it, as the soul draws the sheath of sleep upon itself; this dullness or dimness of apprehension is not intrinsic in the mind, but an extraneous schesis contracted by it from without.

चिता वेदन वेत्तारं स्थावरं क्रियते वपुः।
चिता वेदनवेत्तारं जङ्गमं क्रियते वपुः।।१८।।

The intellect moulds the form of one, who is conversant with material and insensible things, into a motionless and torpid body; and it is the same intellect, which shapes the forms of others, that are conscious of their intellectual natures, into the bodies of rational and moving being. (The dull soul is degraded to the state of immovable things and rooted trees, but intelligent souls, are elevated to the rank of moving men and other locomotive animals).

यथा पुंसो नखाः पादावेकमेव शरीरकम्।
तथैकमेवाप्रतिघं चितः स्थावरजङ्गमम्।।१९।।

But all these moving and unmoving beings, are but different modifications and aspects of the

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same intellect; as the nails and other parts of the human body, are but the multifarious modalities of the same person.

आदिसर्गे स्वप्न इव यत्प्रथामागतं स्थितम्।
चितो रूपं जगदिति तत्तथैवान्त उच्यते।।२०।।

The order and nature of things was invariably continued the same, as they have been ordained by the Divine will ever since its first formation of the world; and because the creation is a transcript of its original mould in the Divine mind; it is as ideal as any working of imagination or a vision in dreaming, both in its states of being and not being.

तच्चैवाप्रतिघं शान्तं यथास्थितमवस्थितम्।
न प्रथामागतं किंचिन्नासीदप्रथितं हितम्।।२१।।

But the intangible and quiescent Brahma is ever calm and quiet in his nature; he is never permeated with the nature of things, nor is he assimilated with the order of nature.

अयमादिरयं चान्तः सर्गस्येत्यवभासते।
चितः सुघननिद्रायाः सुषुप्तस्वप्नकोष्ठतः।।२२।।

He appears as the beginning and end of creation, or as the cause of its production and dissolution; but these are the mere dreams of the Divine Intellect, which is always in its state of profound sleep and rest.

स्थित एको ह्यनाद्यन्तः परमार्थघनो यतः।
प्रलयस्थितिसर्गाणां न नामाप्यस्ति मां प्रति।।२३।।

The world is ever existent in his spiritual nature, and without any beginning or end of himself; the beginning and end of creation, bear no relation with his self-existent and eternal nature.

प्रलयस्थितिसर्गादि दृश्यमानं न विद्यते।
एतन्न चात्मनश्चान्यच्चित्रे चित्रवधूर्यथा।।२४।।

There is no reality in the nature of the visible creation, or in its existence or dissolution; all these are no other than representations shown in the spirit of god, like the figures described in a picture.

कर्तव्यचित्रसेनास्माद्यथा चित्रान्न भिद्यते।
नानाऽनानैव प्रतिघा चित्तत्त्वे सर्गता तथा।।२५।।

As a legion drawn in painting, does not differ from its model in the mind of the painter; so these tangible object of creation, with all other endless varieties, are not different from their prototype in the mind of god.

विभागहीनयाप्येष भागश्चिद्घननिद्रया।
सुषुप्तान्मुच्यते मोक्ष इति स्वप्नस्तु चित्तकम्।।२६।।

Notwithstanding the want of any difference, between the noumenal and phenomenal worlds; yet the mind is prone to view the variance of its subjectivity and objectivity, as it is apt to differentiate its own doings and dreams, in the states of its sleep and ignorance. It is the profound sleep and insouciance of the soul, that cause its liberation from the view, a sits sensibility serves to bind it the more to the bondage of the visible.

प्रलयोऽयमियं सृष्टिरयं स्वप्नो घनस्त्वयम्।
भासोऽप्रतिघरूपस्य चित्सहस्ररुचेरिति।।२७।।

It is the reflexion of the invisible soul, that exhibits the visible to view, just as the subtile sun-beam, displays a thousand solid bodies glaring in sight; and shows the different phases of creation and dissolution as in its visions in dreaming.

चिन्निद्रायाः स्वप्नमयो भागश्चित्तमुदाहृतम्।
तदेव मुच्यते भूतं जीवो देवससुरादिदृक्।।२८।।

The dreaming state of the sleeping intellect is called its ideality, and the waking state of the self-conscious soul is termed its vitality, as in the instances of men and gods and other intellectual beings.

एष एव परिज्ञातः सुषुप्तिर्भवति स्वयम्।
यदा तदा मोक्ष इति प्रोच्यते मोक्षकाङ्क्षिभिः।।२९।।

After passing from these, and knowing the unreality of both these imaginative and speculative states, the soul falls into its state of profound sleep or trance, which is believed as the state of liberation by those that are desirous of their emancipation.

श्रीराम उवाच

चित्तं देवासुराद्यात्म चिन्निद्रा स्वात्मदर्शनम्।
कियत्प्रमाणं भगवन्कथमस्योदरे जगत्।।३०।।

Rāma said: Tell me, O venerable sir, in what proportion does the intellect abide in men, gods and demons respectively; how the soul reflects

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itself during the dormancy of the intellect in sleep and in what manner does it contain the world within its bosom.

श्रीवसिष्ठ उवाच

विद्धि चित्तं नरं देवमसुरं स्थावरं स्त्रियम्।
नागं नगं पिशाचादि खगकीटादिराक्षसम्।।३१।।

Vasiṣṭha replied: Know the intellect to abide alike in gods and demons, as well as in all men and women; it dwells also in imps and goblins, and in all beasts and birds, reptiles and insects, including the vegetables and all immovable things (within its ample sphere).

प्रमाणं तस्य चानन्तं विद्धि यद्यत्र रेणुताम्।
आब्रह्मस्तम्बपर्यन्तं जगद्याति सहस्रशः।।३२।।

Its dimension is boundless and also as minute as a atom; and it stretches to the highest heaven, including thousands of worlds within itself.

यदेतदादित्यपथादूर्ध्वं संयाति वेदनम्।
एतच्चितं भूतमेतदपर्यन्तामलाकृति।।३३।।

The capacity that we have of knowing the regions beyond the solar sphere, and even of penetrating into the darkness of polar circles; is all the quality of our intellect, which extends all over the boundless space, and is perfectly pellucid in its form and nature.

एतदुग्रं चितो रूपमस्यान्तर्भुवनर्द्धयः।
यदायान्ति तदा सर्गश्चित्तादागत उच्यते।।३४।।

So very great is the extent of the intellect, that it comprehends the whole universe in itself; and it is this act of his comprehension of the whole, that is called the mundane creation, which originates from it.

चित्तमेव विदुर्जीवं तदाद्यन्तविवर्जितम्।
खं घटेष्विव देहेषु चास्ते नास्ते तदिच्छया।।३५।।

The intellect spreads all around like the current of a river, which glides all along over the ground both high and low, leaving some parts of it quite dry, and filling others with its waters. So does the intellect supply some bodies with intelligence, while it forsakes either, an leaves them in ignorance.

निम्नोन्नतान्भुवो भागान् गृह्णाति च जहाति च।
सरित्प्रवाहोऽङ्ग यथा शरीराणि तथा मनः।।३६।।

It is intelligence which constitutes the living soul of the body, which is otherwise said to be lifeless and insensible; it resides in all bodies like the air in empty pots, and becomes vivid in some and imperceptible in others as it likes.

अस्य त्वात्मपरिज्ञानादेष देहादिसंभ्रमः।
शाम्यत्याश्ववबोधेन मरुवाःप्रत्ययो यथा।।३७।।

It is its knowledge of the soul (*i.e.* the intellectual belief in its spiritual), that removes the error of its corporeality; while the ignorance of its spiritual nature, tends the more to foster the sense of its corporeality, like one's erroneous conception of water in the mirage.

जगत्यन्तरणुर्यत्र तत्प्रमाणं हि चेतसः।
सदेव च पुमांस्तस्मात्पुंसामन्तः स्थितं जगत्।।३८।।

The mind is as minute as the minutest ray of sunbeams; and this is verily the living soul, which contains the whole world within it.

यावत्किंचिदिदं दृश्यं तच्चित्तं स्वप्नभूष्विव।
तदेव च पुमांस्तस्मात्को भेदो जगदात्मनोः।।३९।।

All this phenomenal world is the phenomenon of the mind, as it is displayed in its visionary dreams; and the same being the display of the living soul, there is no difference at all between the noumenal and the phenomenal.

चिदेवायं पदार्थौघो नास्त्यन्यस्मिन्पदार्थता।
व्यतिरिक्ता स्वप्न इव हेम्नीव कटकादिता।।४०।।

The intellect alone is assimilated into all these substances, which have substantiality of their own; whatever is seen without it, is like its visionary dream, or as the forms of jeweleries made of the substance of gold. (*i.e.* The intellect is the intrinsic essence of all external substances).

यथैकदेशे सर्वत्र स्फुरन्त्यापोऽम्बुधौ पृथक्।
ब्रह्मण्यनन्या नित्यस्थाश्चितो दृश्यात्मिकास्तथा।।४१

As the same water of the one universal ocean, appears different in different places; and in its multifarious forms of waves and billows; so does the divine intellect exhibit the various forms of visible in itself. (*i.e.* Nothing is without or different from the divine essence).

यथा द्रवत्वमम्भोधावापो जठरकोशगाः।
स्फुरन्त्येवंविदाऽनन्याः पदार्थौघास्तथापरे।।४२।।

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As the fluid body of waters, rolls on incessantly in sundry shapes within the basin of the great deep; so do these multitudes of visible things, which are inherent in and identic with the divine intellect, glide on forever in its fathomless bosom.

यथा स्थितजगच्छालभञ्जिकाकाशरूपधृक्।
चित्स्तम्भोयमपस्पन्दः स्थित आद्यन्तवर्जितः।।४३।।

All these worlds are situated as statues, or they are engraved as sculptures in the aerial column of the divine intellect; and are alike immovable and without any motion of theirs through all eternity.

यथास्थितमिदं विश्वं संविद्व्योम्नि व्यवस्थितम्।
स्वरूपमत्यजच्छान्तं स्वप्नभूमाविवाखिलम्।।४४।।

We see the situation of the world, in the vacuous space of our consciousness; as we see the appearances of things in our airy dreams. We find more over everything transfixed in its own sphere and place, and continuing in its own state, without any change of its position or any alternation in its nature. (The invariable course of nature, is not the fortuitous production of blind chance).

समता सत्यता सत्ता चैकता निर्विकारिता।
आधाराधेयतान्योन्यं चैतयोर्विश्वसंविदोः।।४५।।

The exact conformity of everything in this world, with its conception in the mind of man, with respect to their invariable equality in form and property, proves their identity with one another, or the relation of one being the container of the other. (*i.e.* The mind is either same with or container of the world).

स्वप्नसंकल्पसंसारवरशापदृशामिह।
सरोब्धिसरिदम्बूनामिवान्यत्वं न वाथवा।।४६।।

There is no difference between the phenomenal and noumenal worlds, as there none between those in our dream and imagination. They are infect, the one and same thing, as the identity of the waters, contained in tanks, rivers and sees, and between the curse and blessing of gods.

श्रीराम उवाच

वरशापार्थसंवित्तौ कार्यकारणता कथम्।
उपादानं विना कार्यं नास्त्येव किल कथ्यताम्।।४७।।

Rāma said: Tell me sir, whether a curse or blessing, is the effect of any prior cause or the causation of subsequent consequences; and whether it possible for any effect to take place without its adequate causality.

(Here is a long legend of the transformation of Nandī and Nahuṣa given in illustration of this passage in the commentary).

श्रीवसिष्ठ उवाच

स्ववदातचिदाकाशकचनं जगदुच्यते।
स्फुरणे पयसामब्धावावर्तचलनं यथा।।४८।।

Vasiṣṭha replied: It is the manifestation of the clear firmament of the divine intellect in itself, that is styled as the world; just as the appearance and motion of waters in the great deep, is termed the ocean and its current.

ध्वनन्तोऽब्धिजलानीव भान्ति भावाश्चिदात्मकाः।
संकल्पादीनि नामानि तेषामाहुर्मनीषिणः।।४९।।

The revolution of the eternal thoughts of the divine mind, resembles the rolling waves of the deep; and these are termed by sages, as the will or volition's of the ever wilful mind of God.

कालेनाभ्यासयोगेन विचारेण समेन च।
जातेर्वा सात्त्विकत्वेन सात्त्विकेनामलात्मना।।५०।।

The clear minded soul comes in course of time, to regard this manifestation of the divine will, in its true spiritual light; by means of its habitual meditation and reasoning, as well as by cause of its natural good disposition and evenness of mind.

सम्यग्ज्ञानवतो ज्ञस्य यथा भूतार्थदर्शिनः।
बुद्धिर्भवति चिन्मात्ररूपा द्वैतैक्यवर्जिता।।५१।।

The wise man posses of consummate wisdom and learning, becomes acquainted with the true knowledge of things; his understanding becomes wholly intellectual, and sees all things in their abstract and spiritual light; and is freed from the false view of duality (or materiality).

निरावरणविज्ञानमयी चिद्ब्रह्मरूपिणी।
संवित्प्रकाशमात्रैकदेहादेहविवर्जिता।।५२।।

The philosophic intellect, which is unclouded by prejudice, is the true form of the Great Brahma himself; who shines perspicuous in our consciousness, and has no other body besides.

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सोऽयं पश्यत्यशेषेण यावत्संकल्पमात्रकम्।
स्वमात्मकचनं शान्तमनन्यत्परमार्थतः।।५३।।

The enlightened soul sees this whole plenitude of creation, as the display of the Divine will alone; and as the exhibition of the tranquil and transparent soul of the Divinity, and naught otherwise.

अस्या इदं हि संकल्पमात्रमेवाखिलं जगत्।
यथासंकल्पनगरं यथा स्वप्नमहापुरम्।।५४।।

This manifestation of the Divine Will, in the boundless space of the universe; likens to the aerial castle of our imagination, or the city of palaces seen in our dream.

आत्मा स्वसंकल्पवरः स्ववदातो यथा यथा।
यद्यथा संकल्पयति तथा भवति तस्य तत्।।५५।।

This all productive will, is self-same with the Divine Soul; and produces whatever it likes to do any place or time. (Lt. Whatever it wills, the same takes place even then and there).

संकल्पनगरे बालः शिलाप्रोड्डयनं यथा।
सत्यं वेत्त्यनुभूयाशु स्वविधेयनियन्त्रणम्।।५६।।

As a boy thinks of his flinging stones, at the aerial castle of his imagination; so the Divine will is at liberty to scatter, myriads of globular balls, in the open and empty space of boundless vacuity.

स्वसंकल्पात्मभूतेऽस्मिन्परमात्मा जगत्त्रये।
वरशापादिकं सत्यं वेत्त्यनन्यत्तथात्मनः।।५७।।

Thus everything being the manifestation of the Divine will, in all these three worlds; there is nothing as a blessing or curse (*i.e.* good or evil) herein, which is distinct from the Divine Soul.

स्वसंकल्पपुरे तैलं यथा सिद्ध्यति सैकतात्।
कल्पनात्सर्गसंकल्पैर्वरादीह तथात्मनः।।५८।।

As we can see in our fancy, the gushing out of oil from a sandy desert; so can we imagine the coming out of the creation, from the simple will of the Divine Soul.

अनिरावरणज्ञप्तेर्यतः शान्ता न भेदधीः।
ततः संकल्पनाद्वैताद्वराद्यस्य न सिद्ध्यति।।५९।।

The unenlightened understanding, being never freed from its knowledge of particulars and their mutual differences; It is impossible for it to generalize good and evil, under the head of universal good. (All partial evil is but universal good. Pope).

या यथा कलना रूढा तावत्साद्यापि संस्थिता।
न परावर्तिता यावद्यत्नात्कल्पनयान्यया।।६०।।

Whatever is willed in the beginning, by the omniscience of God; the same remains unaltered at all times, unless it is altered by the same omniscient will.

ब्रह्मण्यवयवोन्मुक्ते द्वितैकत्वे तथा स्थिरे।
यथा सावयवे तत्त्वे विचित्रावयवक्रमः।।६१।।

The contraries of unity and duality, dwell together in the same manner in the formless person of Brahma; as the different members of an embodied being, remain side by side in the same person. (The knowledge of all contrarieties, blends together in omniscience. Gloss).

श्रीराम उवाच

अनिरावरणाज्ञानात्केवलं धर्मचारिणः।
शापादीन्संप्रयच्छन्ति यथा ब्रह्मंस्तथा वद।।६२।।

Rāma said: Why some ascetics of limited knowledge, are so very apt to confer their blessings, as also to pour their imprecations on others; and whether they are attended with their good or bad results or not.

वसिष्ठ उवाच

संकल्पयति यन्नाम सर्गादौ ब्रह्म ब्रह्मणि।
तत्तदेवानुभवति यस्मात्तत्तास्ति नेतरत्।।६३।।

Vasiṣṭha replied: Whatever is disposed in the beginning, by the Divine will which subsists in Brahma; the very same comes to pass afterwards, and nothing otherwise. (Lit. there is no other principle besides).

ब्रह्म वेत्ति यदात्मानं स ब्रह्मायं प्रजापतिः।
स च नो ब्रह्मणो भिन्नं द्रवत्वमिव वारिणः।।६४।।

Brahma the Lord of creation, knew the Supreme Soul in himself, and thereby he became the agent of the Divine will; therefore there is not difference between them. (*i.e.* betwixt Brahma and Brahma); as there is none between the water and its fluidity.

संकल्पयति यन्नाम प्रथमोऽसौ प्रजापतिः।
तत्तदेवाश भवति तस्येदं कल्पनं जगत्।।६५।।

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Whatsoever the Lord of creatures-Brahma, proposes to do at first as inspired in him by the Divine will; the same takes place immediately, and the very same is styled this world.

निराधारं निरालम्बं व्योमात्म व्योम्नि भासते।
दुर्दृष्टेरिव केशोण्ड्रं दृष्टमुक्तावलीव च।।६६।।

It has no support nor receptacle for itself, but appears as vacuous bubble in the great vacuity itself; and resembles the chain of pearls, fleeting before the eyes of purblind men in the open sky.

संकल्पिताः प्रजास्तेन धर्मो दानं तपो गुणाः।
वेदाः शास्त्राणि भूतानि पञ्च ज्ञानोपदेशनाः।।६७।।

He willed the productions of creatures, and institution of the qualities of justice, charity and religious austerities; He established the Vedas and śāstras, and the five system of philosophical doctrines. (Namely; the four Vedas and the *Smṛtis*, forming the five branches of sacred knowledge, and the five branches of profane learning-consisting of the *sāṁkhya yoga*, *Pātanjal*, *Pāśupata*, and *Vaiṣnava* systems. gloss).

तपस्विनोऽथ वादैश्च यद्बुयुरविलम्बितम्।
यद्यद्वेदविदस्तत्स्यादिति तेनाथ कल्पितम्।।६८।।

It is also ordained by the same Brahma, that whatever the devotees-learned in the Vedas, pronounce in their calmness or dispute, the same takes place immediately; (from their knowledge of the Divine will).

इदं चिद्ब्रह्मच्छिद्रं खं वायुश्चेष्टाग्निरुष्णता।
द्रवोऽम्भः कठिनं भूमिरिति तेनाथ कल्पिताः।।६९।।

It is he that has formed the chasm of vacuum in the inactive intellect of Brahma, and filled it with the fleeting winds and heating fire; together with the liquid water and solid earth.

चिद्धातुरीदृशो वासौ यद्यत्खात्मापि चेतति।
तत्तथानुभवत्याशु त्वमहं स इवाखिलम्।।७०।।

It is the nature of this intellectual principle, to think of everything in itself; and to conceive the presence of the same within it, whether it be a thought of you or me or of anything beside (either in general or particular).

यद्यथा वेत्ति चिद्व्योम तत्तथा तद्भवत्यलम्।
स्वप्ने त्वमहमादीव सदात्माप्यसदात्मकम्।।७१।।

Whatever the vacuous intellect thinks in itself, the same it sees present before it; as our actual selves come to see, the unreal sights of things in our dreams.

शिलानृतं यथा सत्यं संकल्पनगरे तथा।
जगत्संकल्पनगरे सत्यं ब्रह्मण ईप्सितम्।।७२।।

As we see the unreal flight of stones, as realities in our imagination; so we see the false appearance of the world, as true by the will of god, and the contrivance of Brahma.

चित्स्वभावेन शुद्धेन यद्बुद्धं यच्च यादृशम्।
तदशुद्धोऽन्यथा कर्तुं न शक्तः कीटको यथा।।७३।।

Whatever is thought of by the pure intellect, must be likewise of a purely intellectual nature also; and there is nothing that can do it otherwise, (or convert it to grossness), as they defile the pure metal with some base alloy.

अभ्यस्तं बहुलं संवित्पश्यतीतरदल्पकम्।
स्वप्ने जाग्रत्स्वरूपे च वर्तमानेऽखिलं च सत्।।७४।।

We are apt to have the same conceptions of things in our consciousness, as we are accustomed to consider them, and not of what we are little practised to think upon; hence we conceive all that we see in our dreams to be true, from our like conceptions of them in our waking state. (It is thus that we conceive this purely ideal world as a gross body, from our habit of thinking so at all times).

सदा चिद्व्योम चिद्व्योम्नि कचदेकमिदं निजम्।
द्रष्टृदृश्यात्मकं रूपं पश्यदाभाति नेतरत्।।७५।।

It is by uniting one's intellectuality, with the universal and divine intellect, and by the union of the subjective and in objective and their perceptibility in one's self, by means of the *tripūṭi yoga*, that we can see the world in its true light.

एकं द्रष्टा च दृश्यं च चिन्नभः सर्वगं यतः।
तस्माद्यथेष्टं यद्यत्र दृष्टं तत्तत्र सत्सदा।।७६।।

One universal and vacuous intellect, being all pervading and omnipresent, is the all seeing subject and all seen objects by itself; hence whatever is seen or known to be anywhere, is the very verity of the intellect and no other.

वाय्वङ्गस्पन्दनवज्जलाङ्गद्रवभाववत्।
यथा ब्रह्मणि ब्रह्मत्वं तथाजस्याङ्गगं जगत्।।७७।।

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As oscillation is inherent in air, and fluidity is immanent in water; so is amplitude intrinsical in Brahma, and the plentitude is innate in the Divine mind.

ब्रह्मैवाहं विराडात्मा विराडात्मवपुर्जगत्।
भेदो न ब्रह्मजगतोः शून्यत्वाम्बरयोरिव।।७८।।

Even I am Brahma also in his self manifest form of Virāṭ, which embodied the whole world as its body; hence there is no difference of the world from Brahma, as there is none between air and vacuity.

यथा प्रपाते पयसो विचित्राः कणपङ्क्तयः।
विचित्रदेशकालान्ता निपतन्त्युत्पतन्ति च।।७९।।

As the drops of water as a cataract, assume many forms and run their several ways; so the endless works of nature take their various forms and courses, at different places and times.

निपत्त्यैवैकयाऽऽ कल्पं मनोबुद्ध्यादिवर्जिताः।
आत्मन्येवात्मनो भान्ति तथा या ब्रह्मसंविदः।।८०।।

All beings devoid of their sense and understanding, issue as waters of the waterfall, from the cascade of the divine mind; and remain forever in their uniform courses, with the consciousness of their existence in Brahma.

तांभि स्वयं स्वदेहेषु बुद्ध्यादिपरिकल्पनाः।
कृत्वोररीकृता सर्गश्रीरद्भिर्द्रवता यथा।।८१।।

But such as come forth from it, with the possession of their senses and intellects in their bodies; deviate in different ways like the liquid waters, in pursuit of their many worldly enjoyments.

तदेवं जगदित्यस्ति दुर्बोधेन मम त्विदम्।
अकारणकमद्वैतमजातं कर्म केवलम्।।८२।।

They are then insensibly led, by their want of good sense, to regard this world as theirs, (*i.e.* the sphere of their actions); being ignorant of its identity with the uncreated spirit of god.

अस्तस्थितिः शरीरेऽस्मिन्यादृग्रूपानुभूयतेः।
उपलादौ जडा सत्ता तादृशी परमात्मनः।।८३।।

As we see the existence and distribution of other bodies in us, and the inertness of stones in our bodies; so the Lord perceives the creation and annihilation of the world, and its inertia in himself.

यथैकस्यां सुनिद्रायां सुषुप्तस्वप्नकौ स्थितौ।
तथैते सर्गसंहारभासौ ब्रह्मणि संस्थिते।।८४।।

As in our state of sleep we have both our sound sleep and our dreams also; so does the divine soul perceive the creation as well as its annihilation, in its state of perfect rest and tranquility.

सुषुप्तस्वप्नयोर्भातः प्रकाशतमसी यथा।
एकस्यामेव निद्रायां सर्गासर्गो तथा परे।।८५।।

The divine soul perceives in its state of tranquility, the two phases of creation and destruction, succeeding one another as its day and night; just as we see our sleep and dreams recurring unto us like darkness and light.

यथा नरोऽनुभवति निद्रायां दृषदः स्थितिम्।
परमात्मानुभवति तथैतज्जडसंस्थितिम्।।८६।।

As a man sees in his mind, both the dream of moving bodies as well as immovable rocks in his sleep; so does the Lord perceive the ideas, both of the stable and unstable in his intellectual tranquility.

अङ्गुष्ठस्याथवाङ्गुल्या वाताद्यस्पर्शने सति।
योऽन्यचित्तस्यानुभवो दृषदादौ स आत्मनः।।८७।।

As a man of absent mind, has no heed of the dust flying on any part of his body; so the divine spirit is not polluted, by his entertaining the ideas of gross bodies within itself.

व्योमोपलजलादीनां यथा देहानुभूतयः।
तथास्माकमचित्तानामद्य नानानुभूतयः।।८८।।

As the air and water and stones, are possessed of the consciousness of their airy, watery and solid bodies, so are we conscious of our material, intellectual and spiritual bodies likewise.

काले कल्पेषु भान्त्येता यथाहोरात्रसंविदः।
तथाऽसंख्याः परे भान्ति सर्गसंहारसंविदः।।८९।।

As in the duration of entire kalpa age, innumables days and nights are manifested unitedly, thus the creations and destructions are manifested in Brahman.

आलोकरूपमननानुभवैषणेच्छा
मुक्तात्मनि स्फुरति वारिघने स्वभावात्।
आवर्तवीचिवलयादि यथा तथायं
शान्ते परे सफुरति संहृतिसर्गपूगः।।९०।।

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As the mind that is freed from seeing the objects of sight, and liberated from entertaining all their thoughts and desires also, flows along like a stream of limpid waters; so does the current of the divine spirit glide on eternally, with the waves and eddies of creation and dissolution, perpetually rolling on and whirling therein.

इत्यार्षे श्रीवा० वा० दे० मो० नि० उ० ब्रह्मगीतासु सर्वं खल्विदं ब्रह्मेतिप्रतिपादनयोगोपदेशो नाम षडशीत्यधिकशततमः सर्गः॥१८६॥

CHAPTER 187

OF THE LIVING CREATION

Argument. Description of nature and destiny, and of creation and its teeming with vitality.

श्रीराम उवाच

विचित्राणामसंख्यानां भावानां नियतिः कुतः।
कथं स्वभावो भावानामेकरूपः स्थितोऽचलः॥१॥

Rāma rejoined: Tell me sir, how can one paramount destiny, guide the fates of these endless chains and varieties of being; and how can one uniform nature, be the predominant feature of all these various kinds of beings.

सत्स्वसंख्येषु देवेषु सूर्य एवोग्रभाः कथम्।
दीर्घत्वमथ ह्रस्वत्वं दिवसानां तु किंकृतम्॥२॥

Say why is the sun so very shining among the myriads of gods, and cause is it that lengthens and shortens, the duration's of days and nights (in summer and winter).

वसिष्ठ उवाच

काकतालीयवद्भानं यत्परे नियतं स्वतः।
यथास्थितं यथारूपं स्थिते तज्जगदुच्यते॥३॥

Vasiṣṭha replied: Whatever the Lord has ordained at first of himself, (*i.e.* of his own will and wisdom); the same appearing as the fortuitous formation of chance, is called the very system of the universe.

सर्वशक्तेर्यथा यद्यद्भाति तत्तत्तथैव सत्।
संवित्सारतया यायात्कथं भातमभातताम्॥४॥

All that is manifested in any manner by omnipotence, is and continues as real in the same manner; because what is made of the pith of divine will and intelligence can never be unreal; nor is it possible for the manifest and obvious to be evanescent.

यथा स्थितं यथा भाति चित्त्वाद्ब्रह्म चिराय यत्।
तस्य भानमभानाभं नियत्यभिधमेव तत्॥५॥

All that is situated or appears to us any manner, being composed of the divine intellect, must continue to remain forever in the same manner; this appearance of creation and its disappearance in its dissolution are both attributed to the unseen power of its destiny.

इदमित्थमिदं चेत्थं स्वयं ब्रह्मेति भाति यत्।
तन्नियत्यभिधं प्रोक्तं सर्गसंहाररूपधृक्॥६॥

To say this one is such and that is otherwise, is to attribute them to the manifestation of Brahma as so and so ; and these formations of theirs, together with their ultimate dissolution, are called the acts of their destiny.

जाग्रत्स्वपनसुषुप्ताख्यं यत्स्वतः कचनं चिति।
तत्ततोऽनन्यददेकाच्छं द्रवत्वमिव वारिणि॥७॥

The three states of waking, sleeping and dreaming, appearing to the nature of the soul, are no way separated from it; as the fluidity and motion of water, are not otherwise than properties of the same limpid liquid.

यथा शून्यत्वमाकाशे कर्पूरे सौरभं यथा।
यथौष्ण्यमातपे नान्यज्जाग्रदादि तथा चिति॥८॥

As vacuity is the property of air, and warmth of the sunshine, and as odour is the quality of camphor; so the states of waking, sleeping and dreaming, appertain to the very nature of the soul, and are inseparable from it.

सर्गप्रलयनाम्न्येकप्रवाहानन्यसत्तया।
चिन्मात्रगगनात्मैकब्रह्मात्मन्येव संस्थितम्॥९॥

Creation and dissolution follow one another, in the one and same current of the Divine Intellect; which in its vacuous form, subsists in the vacuous spirit of Brahma.

सर्गोऽयमिति तद्बुद्धं क्षणं यत्कचनं चितः।
कल्पोऽयमिति तद्बुद्धं क्षणं तत्कचनं चितः॥१०॥

What is believed as creation, is but a momentary flash of the Divine Intellect; and that which is thought to be a *kalpa* period, is a but a transient glare of the same. (A *kalpa* age is but a fleeting moment in the eternal duration of Brahmā).

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तत्कालस्तत्क्रिया तत्खं देशद्रव्योदयादि तत्।
यत्स्वप्न इव चिन्मात्रकचनं स्वस्वभावतः।।११।।

The sky and space and the things and actions, that come to our knowledge at any time; are as mere dreams occurring unto us, by a flash of the glaring nature of the Divine Intellect.

रूपालोकमनस्कारदेशकालक्रियादि तत्।
चित्त्वं कचति चिद्व्योम्नि यन्नामानाकृति स्वतः।।१२।।

The sights of things and the eternal thoughts, and whatever occurs at any time or place; are all presented unto us by our minds, from their formless shapes or ideas in the vacuous intellect of God. (The mind derives the formal images, from their ideas subsisting in the Divine Intellect).

यद्यथा कचितं कालं यत्किंचित्कल्पितं तथा।
तेनैवेयं हि नियतिरित्यप्याकाशरूपकम्।।१३।।

Whatever is thus manifested by the mind, or designed by it at any time, the same is termed its destiny, which is devoid of any form like the formless air.

आकल्पाख्यं निमेषं यत्कचनं चैकरूपकम्।
स्वाभाविकाः स्वभावं तं प्राहुः प्रसृतबुद्धयः।।१४।।

The uniform state of things for a whole *kalpa* age, measuring but a moment of Brahma; is what is expressed by the word nature, by natural philosophers that know all nature.

एकस्य संविन्मात्रस्य पदार्थशतता तथा।
यथेदं संविदंशस्य रूपं स्वं स्वमनुज्झतः।।१५।।

The one soul-consciousness or universal intelligence (of God), is diversified into a hundred varieties of living beings; and every portion of this general intelligence, retains the same intellection like its original, without forsaking its nature

(Notes. As the one element of fire, diversifies itself into many forms of sparks, without losing its properties of heat and burning).

संविन्मये संविदो याः कचन्तीव परे तथा।
ताभिस्तेषां स्वदेहानां यासां सा कलना कृता।।१६।।

The intelligence that appertain to and manifest themselves, in the supreme intelligence of God, do some of them imagine to assume to themselves some embodied forms, in utter ignorance of their intellectual natures.

चिदुर्वी सलिलं तेजः स्पन्दः शून्यत्वमेव च।
प्रत्येकमाकरस्त्वेषां तानि स्वप्न इवाम्बरम्।।१७।।

The earth, air, water and fire and vacuum are severally the receptacles of many properties; but it is the vacuous intellect which is the great repository of these, that appear as dreams hovering all about it.

तत्र सप्रतिघस्यास्य कठिनस्याकरो महान्।
भूपीठं जनताधारो राजन्राजेव राजते।।१८।।

This place contains the vast receptacle, for the reception of all tangible and solid bodies; and this spacious earth with all the population on its surface, is seated in the midst of it.

अपामब्धिः प्रधानानां तेजसामेष भास्करः।
स्पन्दस्य पवनो व्योम शून्यताया जगद्गतम्।।१९।।

It has a place for the vast body of waters, or the great ocean in it; and affords a seat to the sun-the source of light; it has a space for the course of the winds, and a vacuum containing all the worlds in it.

पञ्चानामिति भूतानामाकरत्वेन संविदः।
पञ्च तान्युचिता ब्राह्मयः पश्नः किं भास्करं प्रति।।२०।

It is the reservoir of the five elements, which are the quintuple principles of our knowledge; and it being thus the container of the quintessence of Brahma, what is seen or anything else before it.

बुधा संविच्चिदित्युक्ता सर्वगा सर्वरूपिणी।
सर्वत्र स्वमहिम्नैषा सर्वेणैवानुभूयते।।२१।।

The learned call this intelligence as the intellect and omniscience; it is omniform uniformed and all-pervading, and is perceived by all owing to its greatness and its great magnitude.

ब्रह्मात्मा ब्रह्मबालोयं स्वसंवित्स्फुरणामिमाम्।
व्योमात्मक्षौमभूनाम्नीं स्फारयत्यम्बराकृतिः।।२२।।

Brahma the son or offspring of Brahma; is the self-same Brahma himself; who by expanding his intelligence, has expanded the vacuum under the name of firmament; and as an awning of silk in cloth. (Infect nothing was made by the father but by the son).

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सा यदैतत्तथैतच्च चिरमत्त्यज संविदा।
तदा तदङ्गस्यार्कादेर्नाऽतो नोत्पादि चञ्चलम्।।२३।।

When delusion rules over the intellect of Brahma and over the subtile and gross matters; then how is it possible for other things, what are but parts of them, to stand good in law.

संकल्पपूर्वमशकजालवद्धिष्ण्यचक्रकम्।
आवर्तवर्तिना भाति चिद्व्योमेदं च दृश्यवत्।।२४।।

It is simply by his will (and without any external appliance), that this god Brahma stretched the network of the universe, as a spider weaves its web out of itself; it revolves like a disc or wheel in the air, and whirls like a whirlpool in the hollow depth of the intellect, appearing as it were a sensible sphere in the heavens.

तत्र प्रभास्वराः केचित्केचिदप्यल्पभास्वराः।
केचिच्चाभास्वराभाताः पदार्थाश्चित्ररूपिणः।।२५।।

These sphere presents some bodies of great brightness, and others of a lesser light; which there are some scarcely visible to us, and all appearing as figures in a painting.

पदार्थजातं त्वेतावन्न जातं न च दृश्यते।
ज्ञस्याजातमिदं भाति खमात्मा स्वप्नदृश्यवत्।।२६।।

All created objects appear in this manner and those that are not created never appear to view; but they all appear as visions in a dream, to the sight of the learned.

चिन्मात्रमात्मा सर्वेशः सर्व एवातिदृश्यवत्।
नश्यतीव विदेहे स्वे न च भाति न नश्यति।।२७।।

The intellect is the self-same soul, and the Lord of All, and the seeming visible are all really invisible; they are all evanescent for their want of lasting bodies; and neither are they visible by themselves, nor are they ever perceptible to or seen by us.

स्वप्नदर्शनवद्भाति यच्चिव्योम चिदम्बरे।
चिद्व्योमत्वादृते रूपं तदस्य जगतः कुतः।।२८।।

The vacuous intellect, sees these as its dreams in the great vacuity of the intellect, and this world being no other than a phenomenon of the vacuous intellect, can have no other form than that of mere vacuum.

यद्यथा स्फुरितं तस्य यावत्सत्तं स्फुरद्वपुः।
तत्स्वभावनियत्याख्यैः शब्दैरिह निगद्यते।।२९।।

Whatever is manifested by the intellect in any manner, the same is called its form and body; and the countenance of that manifested form for a certain period, is termed its nature or destiny.

गगनाङ्गस्य सत्तान्तः शब्दतन्मात्रकल्पया।
कुशूलबीजाङ्कुरवत्तिष्ठत्याशान्तरूपिणी।।३०।।

The first manifestation of the divine intellect, in the form of vacuum and as the vehicle of sound; became afterwards the source of the world, which sprouted forth like a seed, in the great granary of vacuity. (The conveying of sound and the containing of worlds are the nature of vacuum).

संपद्यते तत इदमितीयं रचनेहया।
कृता सा मुग्धबोधाय मूर्खैर्विरचिता मुधा।।३१।।

But the account given of the genesis of the world, and of the creation of things one after the other, are mere fabrication of sages for instruction of the ignorant, and has no basis on truth. (Because no reason can be assigned for the Lord's production of the material world).

नास्तमेतीह नोदेति तत्कदाचन किंचन।
शिलाजठरवच्छान्तमिदं नित्यं सदप्यसत्।।३२।।

There is nothing that is ever produced of nothing, nor reduced to nothingness at any time; all this is as quiet and calm as the bosom of a rock, and ever as real as it is unreal. (The world is real in the ideal, but an utter unreality in its materiality).

यथावयविनो नान्तः सदैवावयवाणवः।
नास्तं यान्ति न चोद्यन्ति जगन्त्यात्मपदे तथा।।३३।।

As there existed no separate body before, so there can be no end of it also; all things exist as in separable infinitesimal with the spirit of God, and can therefore neither rise nor set in it where they are always present.

ब्रह्म व्योम्नि जगद्व्योम व्योम व्योम्नीव विद्यते।
तत्कथं किल संशुद्धमस्तमायात्युदेति वा।।३४।।

The vacuous world existing in vacuum of the divine spirit, is a pure vacuity or blank only; how is it possible then to rise or set in it, or go beyond it to rise or set elsewhere.

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तस्यानन्तप्रकाशात्मरूपस्याततचिन्मणेः।
सत्तामात्रात्मकचनं यदजस्रं स्वभावतः।।३५।।

What is the world, but a ray of the ever shining gem of divine intellect; before whose omniscience, everything shines forever in its own light and nature.

तदात्मना स्वयं किंचिच्चेत्यतामिव गच्छति।
अगृहीतात्मकं संविदूहामर्शनसूचकम्।।३६।।

The Divine spirit though unknown to all, makes itself some what conceivable to us in our consciousness of it, and in our thinkableness of it, and by means of our reasoning and reflection.

भाविनामार्थकलनैः किंचिदूहितरूपकम्।
आकाशादणु शुद्धं च सर्वस्मिन्भाविबोधनम्।।३७।।

We can get some knowledge of it by our reason, as we can draw inferences of future events by means of our reasoning; this knowledge or rarer than that of the subtile element of air, and fainter than our prescience into the future of all thing.

ततः सा परमा सत्ता सती तच्चेतनोन्मुखी।
चिन्नामयोग्या भवति किंचिल्लभ्यतया तया।।३८।।

Then this transcendental essence of the divine spirit, being about to reflect in itself, becomes the thinking principle called the intellect, which is somewhat intelligible to us.

घनसंवेदनात्पश्चाद्भाविजीवादिनामिका।
सा भवत्यात्मकलना यद्भवन्ती परं पदम्।।३९।।

Having then the firm conviction of its consciousness in itself, it takes the name of the living soul, which is known by the title of Anima, meaning the supreme spirit or soul.

गर्भीकृत्य स्थिताऽनाख्या चिदाकाशापिधानताम्।
संप्रति त्वतिशुद्धस्य पदस्यानन्यरूपिणी।।४०।।

This living soul embodied in itself the nameless *avidyā* or ignorance, which shrouded the atmosphere of its intellect, and superseded the title of the pure intelligence.

(The living soul *jīvātmā* is involved in ignorance *māyā*, of its original state of *Cidātma* or the intelligent soul).

स्वतैकभावनामात्रसारसंसरणोन्मुखी।
तदा विनाभावकृता अनुतिष्ठन्ति तामिमाः।।४१।।

It is then employed in the thoughts, of its bodily conduct and worldly carrier only; and being forgetful of its spiritual nature, is engaged in the discharge of his temporal functions.

शून्यरूपा स्वसत्तैका शब्दादिगुणगर्भिणी।
चिद्भावनाभिसंपन्ना भविष्यदभिधार्थता।।४२।।

Being thus forgetful of its nature of vacuum, which possesses the property of conveying the sound; and it becomes prepossessed with the error of taking the future material bodies for real, in lieu of the reality of the intellect.

अहन्तोदेति तदनु सह वै कालसत्तया।
भविष्यदभिधार्थे ते बीजं मुख्यं जगत्स्थितेः।।४३।।

It gets next the motion of its egoism, with the idea of time, in its spiritual body; and then these two run together, in quest of the material elements, which are the seeds for the growth of the forth coming world.

चितिशक्तेः परायास्तु स्वसंवेदनमात्रकम्।
जगज्जालमसद्रूपं चेतनात्सदिव स्थितम्।।४४।।

Then the thinking power of the living soul, begets the sense of consciousness within itself; and produces therein the conviction of the unreal world, as a positive reality.

एवंप्रायात्मिका सा चिद्बीजं संकल्पशाखिनः।
अहन्तां भावयत्यन्तः सैवेह भवति क्षणात्।।४५।।

After this the thinking principle or the mind, bursts out like a seed into a hundred sprouts of its wishes; and then by reflecting on its egoism, thinks as a living being at the very moment.

जीवाभिधाना सैषाद्य भावाभावप्लवभ्रमैः।
भ्रमत्यात्मपदे वीचिरूपैर्वारीव वारिणि।।४६।।

Thus the pure spirit passing under the name of living soul, is entangled in the maze of its erroneous and unreal reality, has been rolling like a heaving wave in the depth of the universal spirit. (All living souls of animate beings, are as bursting bubbles in the ocean of the eternal spirit).

चिदेवंभावनवती व्योमतन्मात्रभावनाम्।
स्वतो घनीभूयः शनैः खतन्मात्रं प्रचेतति।।४७।।

The mind by constantly reflecting at first on the vacuous nature of the living soul; is stultified

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at last to think it as a solidified into the nature of animal life or the vital air or breath of life.

भाविनामार्थरूपं तद्बीजं शब्दौघशाखिनः।
पदवाक्यप्रमाणाढ्यवेदार्थादिविकारि च।।४८।।

This being became the source of articulate sounds or words, which were expressive of certain meanings, and significant of things, that were to be created afterwards; and were to be embodied in the wording of the Vedas. (The Lord spoke and all things came out at his bidding, which were afterwards stated in the Book of Genesis).

तस्मादुदेष्यत्यखिला जगच्छ्रीः शब्दतत्त्वतः।
शब्दौघनिर्मितार्थौघपरिणामविसारिणी।।४९।।

From him was to issue forth the would be world, by virtue of the words which he spoke to denote the things he meant; the words that he invented were fraught with their meanings, and productive of the things which they expressed.

चिदेवंव्यवसाया सा जीवशब्देन कथ्यते।
भाविशब्दार्थजालेन बीजं भूतौघशाखिनः।।५०।।

The intellect being employed in this manner (in the thoughts of creation), takes upon it the title of a living being; which being garbed in significant words, was productive of all existent entities. (The volitive principle of the divine intellect, takes the name of the living soul or Brahma the creative agent).

चतुर्दशविधं भूतजातमावलिताम्बरम्।
जगज्जठरकर्णौघं तस्मात्संप्रसरिष्यति।।५१।।

It was this self-existent entity that produced the fourteen spheres, which fill the whole space of vacuity; and which give rise to so many worlds that subsist therein.

असंप्राप्ताभिधाचारा जीवत्वाच्चेतनेन चित्।
काकतालीयवत्स्पन्दचिन्मात्रं चेतति स्वयम्।।५२।।

But before this being had the power of his speech, and of the use of his limbs and body; it remained to reflect only on the signification's of words, having had his mind alone the only active part of himself. (So the mind alone of a living body, is the only active part of it in its embryonic state, before its attainment of the functions of all its other parts and members.

पवनस्कन्धरूपस्य बीजं त्वक्स्पर्शशाखिनः।
सर्वभूतक्रियास्पन्दस्तस्मात्संप्रसरिष्यति।।५३।।

As the air develops a seed to a plant, by exhaling on its outer coat, so does the intellect develop the bodily functions of living beings, by working in its internal parts. (*i.e.* The mind actuates the action of the body).

तत्र यच्चिद्विलासस्य प्रकाशानुभवो भवेत्।
रूपतन्मात्रकं तद्बुद्धविष्यदभिधार्थदम्।।५४।।

And as the oscillating intellect or mind, happens to come across the idea of light; it beholds the same appearing to view; as it is conveyed before it by its significant sound (*i.e.* as meant by the word).

प्रकाशचेतनं तेजो न तेजोऽन्यकृतं भवेत्।
स्पर्शसंवेदनं स्पर्शो नेतरस्पर्शसंभवः।।५५।।

Light is only our intellect or notion of it, and nothing without it; as feeling is our consciousness of it, and not the perception derived by means of the touch of anything. (This is theory of Berkeley).

शब्दसंवेदनं शब्दः स्वत एवानुभूयते।
खं खेनेव स्वयं कोशे नान्यच्छब्दकृदस्ति हि।।५६।।

So is sound but our consciousness of it, and a subjective conception of our mind; as vacuum is a conception of the vacuous mind, and as the receptacle of sound caused by itself.

किल तस्यामवस्थायां कोऽपरः शब्दकृद्भवेत्।
यथा तथा तदाद्यापि द्वैतैकयस्यात्यसंभवात्।।५७।।

As in this state of sound it is known to be the products of air in its own vacuity, so everything else is the product of our consciousness, and there nothing as a duality beside it.

एवं हि रसतन्मात्रं गन्धतन्मात्रमेव च।
असत्यमेव सदिव स्वप्नाभमिव चेत्यते।।५८।।

So the properties of odour and flavour, are as well as the substances of sound and air; and these unrealities seem as real ones, like the dreams that are seen and thought of in our minds.

तेजः सूर्यादिजृम्भाभिर्बीजमालोकशाखिनः।
तस्माद्रूपविभेदेन संसारः प्रसरिष्यति।।५९।।

Heat which is the seed or seat of the arbour of

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light, and evolves itself in the radiance and other luminous bodies; are the forms of the same intellect, that shows itself in all things.

भविष्यदभिधस्याथ खतः स्वत इवासतः।
स्वदनं तस्य संघस्य रसतन्मात्रमुच्यते।।६०।।

So is flavour a mere quality of empty air, is thought of as a reality in every article of our food and drink; and is a mere name without its substance.

भविष्यद्रूपसंकल्पनामासौ सकलो गणः।
संकल्पात्माथ तन्मात्रं गन्धाद्यमनुचेतति।।६१।।

All other things, which were hereafter to be designated by different names as fragrance etc., are but so many forms of the thoughts and desires existing in the mind of this living being or Brahma.

भाविभूगोलकत्वेन बीजमाकृतिशाखिनः।
सर्वाधारात्मनस्तस्मात्संसारः प्रसरिष्यति।।६२।।

This being had in his mind the seed of all forms and dimensions, from which was to proceed this terrestrial globe, that was to become afterwards the support of all creatures.

अजात एव संजातस्तन्मात्राणां गणस्त्विति।
अनाकारोऽपि साकारः संपन्नः कल्पनावशात्।।६३।।

All things yet unborn, appeared as already born in this divine mind, which was filled with the models of all future existence's of every kind; and all these formless beings had their forms afterwards, as it thought and willed them to be (*i.e.* The ideal became the real at last).

एष तन्मात्रकगणः काकतालीयवत्स्वयम्।
रूपं येन प्रदेशेन वेत्त्यक्षीति तदुच्यते।।६४।।

These forms appeared to view as by an act of chance, and the organs whereby they came to be seen, were afterwards called by name of eyes, or the visual organs of sight.

शब्दं येन प्रदेशेन वेत्ति श्रोत्रं तदुच्यते।
स्पर्शं येन प्रदेशेन वेत्ति तत्तु त्वगिन्द्रियम्।।६५।।

The organs which gave the perception of sounds, were named the ears; and those which bore the filling of touch to the mind, were called the organs of feeling or

रसं येन प्रदेशेन वेत्ति तद्रसनेन्द्रियम्।
गन्धं येन प्रदेशेन वेत्ति घ्राणेन्द्रियं तु तत्।।६६।।

The organ of perceiving the flavours, was styled the tongue or organ of taste; and that which received the perception of smell, were termed the nose or organ of scent.

दिक्कालभेदाज्जीवोऽयं नियतामाकृतिं गतः।
सर्वेणाङ्गेन नो सर्वं वेत्त्यसर्वात्मतावशात्।।६७।।

The living soul being subjected to its corporeal body, has no perception of the distinctions of time and place by means of its bodily organs, which are so imperfect and soulless on the whole. (*i.e.* He is not thoroughly diffused all over the body, but has its seat in the mind also, which perceives the abstract ideas of time and space and all other abstract natures of things).

इति कलनमनन्तमात्मनोन्त—
गतमनुमेयमनन्यदात्मभूतम्।
न तदुदयमुपैति नास्तमेति
स्थितमुपलोदरवद्घनं सुमौनम्।।६८।।

In this manner are all things but imageries of the soul, and ideals of the intellect, and wholly confined in the soul; they neither appear nor set on the outside of it, but are set as silent engravings in the stony and stiff bosom of the same.

इत्यार्षे श्रीवासि० वाल्मी० नि० उ० जीवत्वसंसृतिप्रतिपादनं नाम सप्ताशीत्यधिकशततमः सर्गः।।१८७।।

CHAPTER 188

DESCRIPTION OF THE LIVING SOUL

Argument. The Living soul is identified with Brahma or the universal soul; its birth is but a fiction of speech; and the erroneous conception of its animal soul and body, is fully exposed herein.

वसिष्ठ उवाच

आदिमत्त्वमिदं प्रोक्तमेतस्य कलनस्य यत्।
परस्मादद्वितीयं तत्त्वद्बोधाय न वास्तवम्।।१।।

Vasiṣṭha continued: The fiction of the first rise of the living soul; from the calm and quiet spirit of god as said before, is merely fictitious and not a true one; but was meant to elucidate the nature of the animate soul, as the same with and not distinct from the Supreme soul.

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एवंविधं तत्कलनमात्मनोऽङ्गमकृत्रिमम्।
चेत्योन्मुखचिदाभासं जीवशब्देन कथ्यते।।२।।

In this manner the fiction (of the living soul) means that, this being a part of the supreme soul is verily the same with it. (As the air in the pot or *cot*, is the same as universal air or vacuum). It is when the subjective soul is employed with the thought of the objective, that it is termed the living god or spirit. (Hence the quiescent and creative souls, are but the states or hypostatses of the same soul).

कलनस्यास्य नामानि बहूनि रघुनन्दन।
शृणु तानि विचित्राणि चेत्योन्मुखचिदात्मनः।।३।।

The inclination of the self-intelligent or subjective soul, towards thinkable objects of thought, garbs it under a great many fictitious names or epithets, which you shall now hear me, O Rāma, relate to you in all their varieties.

जीवनाच्चेतनाज्जीवो जीव इत्येव कथ्यते।
चेत्योन्मुखतया चित्तं चिदित्येव निगद्यते।।४।।

It is called the living soul or *jīva*, from its power of living and thinking; and from its addictedness towards the thinkable, it is turned the thinking principle and the intellect.

इदमित्थमिति स्पष्टबोधाद्बुद्धिरिहोच्यते।
कल्पनान्मननज्ञत्वान्मन इत्यभिधीयते।।५।।

It is termed intelligence for its intellection of this thing as that, as well as for its knowledge of what is what; and it is called the mind from its mending willing and imagining of many things. (The three powers of the mind are here reckoned, as retention, volition and imagination).

अस्मीति प्रत्ययादन्तरहंकारश्च कथ्यते।
चेतनाढ्यमृतं चित्तमिति शास्त्रविचारिभिः।।६।।

The reliance in self that, "I am" is what is called egoism; and the principle of percipience called the mind by the vulgar, is when freed from everything, styled the intellect by the wise and those acquainted with the *śāstras*.

प्रौढसंकल्पजालात्स पुर्यष्टकमिति स्मृतम्।
संसृतेः प्रकृतत्वेन प्राथम्यात्प्रकृतिः स्मृता।।७।।

It is called the aggregate of the octuple principles or totality of existence, when is it combined with all its wishes of creation; and then named as subtile nature, before its production of the substantial world.

बोधादविद्यमानत्वादविद्येत्युच्यते बुधैः।
इत्यादिकलनस्यास्य नामानि कथितानि ते।।८।।

Being absent from or imperceptable to our perception, it is called he hidden nature; and in this manner many other fictitious names are given to it by way fiction or fabrication of our imagination. (The word *avidyā* here mean as absent, is elsewhere explained as unknown and as ignorance and illusion also).

एतत्कलनमाद्यन्तमनाकारमनामयम्।
आतिवाहिकदेहोक्तया समुदाह्रियते बुधैः।।९।।

All these fictitious appellations that I have told you here, are mere inventions of our fancy, for the one formless and changeless eternal being.

इत्येवं स्वप्नसंकल्पपुरवन्त्रिजगद्भ्रमः।
भात्यर्थकार्यप्यवपुः शून्यमप्रतिघात्मकम्।।१०।।

In this manner are all these three worlds, but the fairy lands of our dream and the castles of our imagination; they appear as objects made for our enjoyment and bliss, but are in reality an intactible vacuity.

इत्यातिवाहिकः प्रोक्तो देहो देहभृतां वर।
चिन्नभश्चित्तदेहोऽसौ शून्य आकाशतोपि च।।११।।

So must you know, O best of embodied beings, that this body of yours is of a spiritual or intangible nature; it is the intellectual body formed of the vacuous intellect, which is rarer than the rarified air.

नास्तमेति न चोदेति जगत्यामोक्षसंविदः।
चतुर्दशविधस्यैका भूतसर्गस्य चित्तभूः।।१२।।

It never rises nor sets (*i.e.* it is neither born nor dies) in this world, but continue with our consciousness of ourselves, until our final liberation from the sense of our personalities. This mental body or mind of ours, is the recipient of the fourteen worlds and all created objects.

अत्र संसारलक्षाणि भविष्यन्ति भवन्ति च।
भूतानि च फलानीव यथा कालव्यवस्थया।।१३।।

It is in the extensive regions of our minds, that millions of worlds continue to be *created* and

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dissolved in the course of time; and an unnumbered train of created beings, are growing and falling as fruits in it in the long run of time. (The mind and time, contain all things).

एष चित्तमयो देहो जगन्त्यन्तर्बहिस्त्वपि।
प्रतिबिम्बमिवादर्शः शून्य एव नभो यथा।।१४।।

This intellectual body beholds the world, both inside and outside of it; as the looking glass reflects and refracts, the outwards and its inward images both in as well as out of it; and as the open air reflects and shows us the upper skies.

महाकल्पस्य पर्यन्ते सर्वनाशे स्थिरे स्थिते।
महाशून्यपदे प्रौढे ब्रह्मात्मनि निरामये।।१५।।

The mind must bear these images in its mirror, until its final dissolution with all things at the end of the world; when all minds and bodies and all the world and their contents, are to be incorporated in the great vacuum of the Divine Mind.

स्वतश्चितीघनोऽचित्त्वाच्चिद्भानमिदमात्मनः।
आतिवाहिकदेहाभं क्रमेणानेन चेतति।।१६।।

The compactness of the Divine Mind, which comprehends all images or ideas in itself, imparts them partly in all individual minds, which are but parts of itself, and which are made to think likewise.

(This passage maintains the innate ideas derived immediately from God).

स आतिवाहिको देहस्तदालोकप्रवर्तितः।
कैश्चिद्ब्रह्मेति कथितः स्मृतः कैश्चिद्विराडिति।।१७।।

This spiritual body that was employed in viewing the inborn world in itself; is turned as the form of the Great Brahma by some, and as that of the God Virāṭ by others.

कश्चित्सनातनाभिख्यः कश्चिन्नारायणाभिधः।
कश्चिदीश इति ख्यातः कश्चिदुक्तः प्रजापतिः।।१८।।

Some call him the *sanātana* or sempeternal, and others give him the name of Nārāyaṇa or floating on the surface of the waters. Some style him as *Iṣa* and by his name as Prajāpati-the Lord of creatures (Patriarch).

काकतालीयवद्भाताः पञ्च स्वेन्द्रियसंविदः।
यत्र यत्र यथा तेषां स्थितास्तत्र तथा स्थिताः।।१९।।

This being chanced to have, his five organs of sense on a sudden, and these were seated in the several parts of his body, when they still retain there seats as before.

एवमत्यन्तविततेसंपन्ने दृश्यविभ्रमे।
न किंचिदपि संपन्नं सर्वशून्यं ततं यतः।।२०।।

Then his delusion of the phenomenal, seemed to extend too far and wide, without any appearance of reality therein, all being a vast waste and void. (The noumenal only is the true reality).

अनादिमत्परं ब्रह्म न सद्यन्नासदुच्यते।
तदेवेदमनाद्यन्तं तथास्थितमवेदनम्।।२१।।

It was all the appearance of that eternal and transcendental Brahma, and not of the unreal phenomenal which is never real; it is the very Brahma, which is without its beginning and end, and appearing in a light quite unintelligible to us. (Being imperceptible in his person, his reality is hid under the garb of unreality).

आतिवाहिकदेहस्य तस्यानुभवतः स्वयम्।
याति व्यसनिनः स्वप्नः कान्तेव परिपुष्टताम्।।२२।।

Our inquiry into the spiritual form of the deity, leads us to take the delusive world as such; just as the longing of the ardent lover after his loved one, leads him to the view of its bloated phantom in his dream. (*i.e.* in our search after the spiritual, we are misled to take the corporeal as such).

शून्योऽप्यनाकृतिरपि घटाकारोऽनुभूयते।
स्वप्नसंकल्पयोः स्वस्य देहस्य जगतो यथा।।२३।।

As we have the blank and formless notion of a pot, presented in the real shape of the pot in our minds; so have we the notions of our bodies and the world also, represented as realities in dreams and imagination.

भवत्यर्थकरोऽत्युच्चैस्तच्चित्खस्वप्नवस्तुवत्।
आकाशात्मक एवोग्रः पदार्थ इव भासते।।२४।।

As the dreamed objects of our vacuous minds, seem to be real ones for the time in our sleep; so all these aerial objects in nature, appear as solid substances in the delusion of our dreams by daylight.

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आतिवाहिकदेहोऽसौ स्वतोऽनुभवति क्रमात्।
अनाकारोपि शून्योपि स्वप्नाभोऽसन्नपि स्थितः।।२५।।

This spiritual and formless body (of the deity), comes to be gradually perceived in us and by itself also; as we come to see the aerial forms presenting themselves unto us in our dream.

चेतत्यस्थिगणः स्थूलं कराद्यवयवावलिम्।
त्रिकलोमशिरास्नायुसंनिवेशतया स्थितम्।।२६।।

It is then embodied in a gross body, composed of flesh and bones, and all its members, and its covering of the skin and hairs; and in this state it thinks (of its carnal appetites and enjoyments).

जन्मकर्मेहितस्थानं परिणामवयःस्थितम्।
देशकालक्रमाभोगभावार्थायोद्भवभ्रमम्।।२७।।

It then reflects on its birth and acts in that body, and upon the duration and end of that body also; and entertains the erroneous ideas of the enjoyments and incidents of its life.

जरामरणमाधानदशदिङ्मण्डलक्रमम्।
ज्ञानज्ञेयज्ञातृभावमादिमध्यान्तवेदनम्।।२८।।

It comes to know its subjection to decay, decrepitude and death, and of its wonderings on all sides of the wide sphere of this globe; it gets the knowledge of the knower and known, and also of the beginning; middle and of all acts and things.

क्षितिजलगगनदिवाकरजनताव्यवहारनगरशिखरात्मा।
स्वाधाराधेयमयं पश्यति वपुषः पुरातनः पुरुषः।।२९।।

And thus the primordial spirit, being transformed to the living soul, comes to know the elementary bodies of earth, air, and water etc., and the varieties of created beings and conduct of men and finds itself as contained and confined within the limits of its body and of this earth, after its having been the container of all bodies and space before. (The difference here spoken of, is that of the personal soul of the *jīva* or living being, and that of the impersonal soul of Brahma-the universal spirit).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ०जीवरूपवर्णनं नामाष्टाशीत्यधिकशततमः सर्गः।।१८८।।

CHAPTER 189

ON THE UNITY OF THE DIVINE SPIRIT

Argument. Unity of the impersonal and personal *spirit treated*; and the materiality of the living soul refuted.

वसिष्ठ उवाच

आतिवाहिकदेहोऽसौ तस्याद्यस्य प्रजापतेः।
काकतालीयवच्चित्त्वाद्यद्यथेत्यादि चेतति।।१।।

Vasiṣṭha continued: This spiritual body (or the personal spirit), as that of Brahma-the primeval creator of all; being possessed of its volition, comes as by an act of chance and of its own motion, to think and brood on its thoughts; (which it had derived from the eternal spirit of Brahma.

तत्तथा स्थितिमायाति चिरं संवित्स्वभावतः।
बत विश्वमिदं भातमत्रासत्ये कुतः स्मयः।।२।।

It continues to remain in the same state, as it is ever conscious of in itself; and sees of its own nature, this universe exposed before it as it had in his mind, nor is there and wonder in this.

द्रष्टाऽसत्यमसत्यं दृग्सत्यं दर्शनं ततम्।
सत्यमेवाथवा सर्वं ब्रह्मैवात्मतया तया।।३।।

Now this viewer-Brahma, and his viewing and the view of the world, must either all be false (as there is no duality in nature); or they must all be true, having the spirit of Brahma at the bottom.

श्रीराम उवाच

इत्यातिवाहिकालोकः स तस्याद्य प्रजापतेः।
कठिनत्वं कथं यातः कथं स्वप्नस्य सत्यता।।४।।

Rāma rejoined: Now sir, please to tell me, how this spiritual and shadowy sight of the primeval Lord of creation, could be realised in its solidified state, and reality can there be in the vision of a dream.

वसिष्ठ उवाच

आतिवाहिक आलोकः स्वत एवानुभूयते।
सदानवरतं तेन स एवाभाति पुष्टवत्।।५।।

Vasiṣṭha replied: The spiritual view is ever apparent by itself within ourselves; and our continuous and ceaseless sight of it, gives it the appearance of a solid reality.

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यथा स्वप्नस्य पुष्टत्वं चिरानुभवनोचितम्।
अतिसत्यमिवाभाति स्वातिवाहिकता तथा।।६।।

As the visionary sights of our dreams, come to be realised in times, by our continuous pouring upon them; so does the spiritual appear as real, by our constant habit of thinking them as such. (So it is recorded in the case King Hariścandra of old).

आतिवाहिकदेहस्य चिरस्वानुभवोदये।
आधिभौतिकताबुद्धिरुदेति मृगवारिवत्।।७।।

The constant thought of the reality of our spiritual body, makes appear as a real object to our sight; as the constant craving of deer after water, makes it appear in the mirage of the parched desert before them.

जगत्स्वप्नभ्रमाभासं मृगतृष्णाम्बुवत्स्थितम्।
असदेवेदमाभाति सत्यप्रत्ययकार्यपि।।८।।

So the vision of this world, has like every other fallacy, misled us like the poor and parching deer, to the misconception of water in the mirage; and does this and all other unrealities appear as real ones in our ignorance.

आतिवाहिकरूपाणामाधिभौतिकता स्वयम्।
असती सत्यववद्दूरमर्वाग्दर्शिभिरर्थिता।।९।।

Many spiritual and intellectual objects, like a great many unreal things, are taken for the material and real, by the avidity of their desires and ignorant admirers.

अयं सोहमिदं तन्म इमा गिरिनभोदिशः।
इति मिथ्याभ्रमो भाति भास्वरस्वप्नशैलवत्।।१०।।

The impression that I am this, and that one is another, and that this is mine and that is his; and that these are the hills and skies about us; are all as erroneous as the conception of reality in our dreams and false phantoms of the brain.

आतिवाहिकदेहोऽसौ स्रष्टुराद्यस्य भावितः।
आधिभौतिकतां चैतत्पिण्डाकारं प्रपश्यति।।११।।

The spiritual body which was at first conceived, by the prime creator of all-Brahma, assumed a material form as that of a globe under his sight. (Meaning the Mundane egg).

चिन्नभश्चेतनं त्यक्त्वा ब्रह्माहमिति पश्यति।
अयं देहोऽयमाधार इति बध्नाति भावनाम्।।१२।।

The living soul of Brahma, being born of the mundane egg in a corporeal body; forgot or rather forsook to think of its incorporeal intellectuality, and thought himself as composed of his present material body only. He looked into it and thought, that this was his body and the recipient of his soul; (instead of the souls being the fountain of the body).

असत्ये सत्यबुद्ध्यैव बद्धो भवति भावनात्।
बहुशो भावयत्यन्तर्नानात्वमनुधावति।।१३।।

Then it becomes confined in that body, by its belief of the unreality as a sober reality; and then it thinks of many things within itself, and goes on seeking and running after them all. (But the steady soul is sedate, and has all within itself, without seeking them elsewhere without).

शब्दान्करोति संकेतं संज्ञाश्च स्पन्दनानि च।
ओमित्युक्ते ततो वेदाञ्छब्दराशीन्प्रगायति।।१४।।

This God then makes many symbolical sounds and forms (invents) words for names and actions; and at last upon his utterance of the mystic syllable Om or (on) the Vedas rang out and sang in currents of verbiage.

तैरेव कल्पयत्याशु व्यवहारमितस्ततः।
मनो ह्यसौ कल्पयति यच्चेतति तदेव हि।।१५।।

Then through the medium of those sacred words, the god ordained the ordinances for the conduct of all mankind; and everything turned to be, as he wished and thought it to be in his own mind. (Hence Brahma is said the creative mind of god).*

*(Note. The sacred Sanskrit was at once a perfect language, without any knowledge of us regarding its formative stage, though a *balabhāṣā* or infant-language is said to have existed before, of which we have no relic nor know anything).

यो हि यन्मय एवासौ स न पश्यति तत्कथम्।
असत्यैव जगद्भ्रान्तिरेवं प्रौढिमुपागता।।१६।।

Whatever exists in any manner, the same is the self-same Brahma itself; and yet no body perceives it as such, owing to the predominant error of all, of believing the unreal world as a real existence.

आब्रह्मणो मुधा भाति चिरस्वप्नेन्द्रजालवत्।
इत्यातिवाहिकस्येयमाधिभौतिकतोचिता।।१७।।

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All the things from the great Brahma down to all, are but false appearances as those of dreams and magical show; and yet the spiritual reality is utterly lost to sight, under the garb of material unreality (*i.e.* The unreal matter is on for real spirit).

आधिभौतिकता नास्ति काचित्किंचिदपि क्वचित्।
आतिवाहिकतैवैनामभ्यासाद्याति भावनाम्।।१८।।

There is nothing as materiality any where and at any time; it is the spiritual only which by our habitual mode of thinking and naming, is said to be substantial, elemental and material.

मूलादेवैवमायातो मिथ्यानुभवनात्मकः।
मोहो ब्रह्मण एवायमित्यस्त्येष महात्मनाम्।।१९।।

This our fallacy of materiality, has come to us from our very source in Brahma-the creator; who entertained the false idea of the material world, and transmitted this error even into the minds of the wise and very great souls.

एवमित्थं दशा राम पिण्डबन्धः क्व विद्यते।
भ्रान्तिरेवेदमखिलं ब्रह्मैवाभातमेव वा।।२०।।

How is it possible, O Rāma, for the intelligent soul, to be thus confined in a clod of earth, all this must either be an illusory scence, or a represen7tation of Brahma himself.

न शाश्वतादन्यदिहास्ति कारणा-
न्न कारणं तत्खलु कार्यतां विना।
न कार्यता कारणतादिसंभवो-
ऽस्त्यनामये तत्किमपीदमाततम्।।२१।।

There can be no other cause of this world, except the eternal causality of Brahma; who is self-existent, only without any action or causation of himself; thus the Supreme soul being wholly devoid of the attributes of cause and effect, what can this world be, but an extension of the Divine essence.

इत्यार्षे वासिष्ठमहारामायणे वा० मो० निर्वा० उ० ब्रह्मैकताप्रतिपादनंनामैकोननवत्यधिकशततमः सर्गः।।१८९।।

CHAPTER 190

ECSTASIS OR INERTNESS OF RĀMA

Argument. Description of liberation, as heedlessness of the past and future, ignorance of the knowable, and thoughtlessness about the thinkable.

वसिष्ठ उवाच

ज्ञानस्य ज्ञेयतापत्तिर्बन्ध इत्यभिधीयते।
तस्यैव ज्ञेयताशान्तिर्मोक्ष इत्यभिधीयते।।१।।

Vasiṣṭha continued: Gaining the knowledge of knowables, is called our bondage in this world; but is our release from the bonds of knowable objects, that is termed our liberation from it.

श्रीराम उवाच

ज्ञानस्य ज्ञेयताशान्तिः कथं ब्रह्मन्प्रवर्तते।
सा रूढा बन्धताबुद्धिः कथं वात्र निवर्तते।।२।।

Rāma rejoined: But how can it be possible sir, to get our escape from the knowledge of the knowables, and how can our rooted knowledge of things, and our habitual sense of bounded to them, be removed from us.

वसिष्ठ उवाच

सम्यग्ज्ञानेन बोधेन मन्दबुद्धिर्निवर्तते।
निराकारा निजा शान्ता मुक्तिरेवं प्रवर्तते।।३।।

Vasiṣṭha replied: It is the perfection of our knowledge, and feeling of it as such, that removes our misjudgement; and then we get our liberation from error, after disappearance of our inborn bias.

श्रीराम उवाच

बोधः केवलतारूपः सम्यग्ज्ञानं किमुच्यते।
येन बन्धादयं जन्तुरशेषेण विमुच्यते।।४।।

Rāma rejoined: Tell me sir, what is that simply uniform feeling, and what is called that complete and perfect knowledge said to be, which releases the living soul entirely, from its fetters of error.

वसिष्ठ उवाच

ज्ञानस्य ज्ञेयता नास्ति केवलं ज्ञानमव्ययम्।
अवाच्यमिति बोधोन्तः सम्यग्ज्ञानमिति स्मृतम्।।५।।

Vasiṣṭha replied: The soul is full with its subjective knowledge of intuition, and has no need of the objective knowledge of the knowable from without; and perfect knowledge is our inward sense of the same, and not expressible in words.

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श्रीराम उवाच

ज्ञानस्य ज्ञेयता भिन्ना त्वन्तः केति मुने वद।
उत्पाद्यो ज्ञानशब्दश्च भावे वा करणेऽथ किम्।।६।।

Rāma rejoined: Tell me sir, whether the knowableness of knowledge, that is whether the internal knowledge of the knowing soul, is the same or separate from itself; and whether the word *jñāna* or knowledge, is taken in its instrumental or abstract sense. (*i.e.* whether it is used to mean the power by means of which we derive our knowledge, or the so derived knowledge itself).

वसिष्ठ उवाच

बोधमात्रं भवेज्ज्ञानं भावसाधनमात्रकम्।
न ज्ञानज्ञेययोर्भेदः पवनस्पन्दयोरिव।।७।।

Vasiṣṭha replied: All perception is knowledge, and this term is denotative of its causality also (as we say, my knowledge is my guide, (*i.e.* the instrumentality of my guidance). Hence there is no difference between knowledge and the known or the knowable, as there is none between the air and its ventilation

श्रीराम उवाच

एवं चेत्तत्कथमयं ज्ञानज्ञेयादिविभ्रमः।
सिद्धः शशविषाणाभो भविष्यद्भूतभव्यशः।।८।।

Rāma rejoined: If it be so (that there is no difference between them); then tell me, whence arises the error of difference in our conception of them; the conception of the materiality of the perceptible or objective world, must be as erroneous as that of the horns of a hare, which had never been *in esse*, nor are likely to be at any time in future.

वसिष्ठ उवाच

बाह्यार्थभ्रान्तितो ज्ञेया भ्रमबुद्धिरिहोदिता।
बाह्यश्चाभ्यन्तरश्चार्थो न संभवति कश्चन।।९।।

Vasiṣṭha replied: The error of the reality of external objects, gives rise to the error of the reality to our knowledge of them also; but there is no inward object of thought, nor of the outward senses, has ever any reality in it.

श्रीराम उवाच

योऽयं प्रत्यक्षदृश्योऽर्थो मुने त्वमहमादिकः।
भूतादिरनुभूतात्मा स कथं नास्ति मे वद।।१०।।

Rāma rejoined: Tell me, O sage, how can you deny the existence of those objects, which are evident to the senses of mine, yours and all others alike; and which are ever present in their thoughts in the minds of sensible beings.

वसिष्ठ उवाच

आदिसर्गविधावेव विराडात्मादिकोऽनघ।
जातो न कश्चिदेवार्थो ज्ञेयस्यातो न संभवः।।११।।

Vasiṣṭha replied: It was at the time of the first creation of the world, that the self manifested God Virāṭ, exhibited the outline of the cosmos in a corner of his all-comprehensive mind; But as nothing was produced in reality, there is no possibility of our knowing any as a knowable or real entity.

श्रीराम उवाच

भविष्यद्भूतभव्यस्था जगद्दृष्टिरियं मुने।
नित्यानुभूयमानापि न जातेति किमुच्यते।।१२।।

Rāma rejoined: How can our common sight, of the present, past and future prospects of this world; and our daily perception of things, which are felt by all in general, be regarded as nothing by your teaching. (Common sense cannot be controverted by abstruse philosophy).

वसिष्ठ उवाच

स्वप्नार्थमृगतृष्णाम्बुद्वीन्दुसंकल्पितार्थवत्।
मिथ्या जगदहं त्वं च भाति केशोण्ड्रकं यथा।।१३।।

Vasiṣṭha replied: Just as the dreamer's vision in sleep, the deer's mistake of water in the mirage in sand, the illusory sight of a moon in the sky, and the prospects of our delusive fancies, do all disappear on right observation; so the false perceptions of worldly things, and the mistaken conceptions of our own entities, are as erroneous as the sights of the false lights in the empty air.

(These dissolve as dreams upon waking, and the testimony of one waking man, is enough to disperse the deceptive sights of all dreamers and sleepers).

श्रीराम उवाच

अहं त्वमयमित्यादिजगज्जठरमप्यलम्।
कथं न जातं भगवन्सर्गादावनुभूतिमत्।।१४।।

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Rāma rejoined: If our knowledge of I and you and of this and that, is as false as that of all other things in the womb of the world; why then were these brought into existence, not left to remain in their ideas in the mind of their creator, as they had existed before his creation of them.

वसिष्ठ उवाच

कारणाज्जायते कार्यं नान्यथेत्येव निश्चयः।
सर्वोपशान्तौ जगतामुत्पत्तौ नास्ति कारणम्।।१५।।

Vasiṣṭha replied: It is certain that everything springs from its cause, and not otherwise; what then could there be the (material) cause, for the creation of the world therefrom, after the dissolution of everything at the universal destruction?

श्रीराम उवाच

महाप्रलयसंपत्तौ शिष्टं यदजमव्ययम्।
तत्कथं नाम सर्गस्य न भवेत्कारणं मुने।।१६।।

Rāma replied: Why sir, cannot that being be the cause of recreation, which remains undestroyed and indestructible, after destruction of the prior creation?

वसिष्ठ उवाच

यदस्ति कारणे कार्यं तत्तस्मात्संप्रवर्तते।
न त्वसज्जायते राम न घटाज्जायते पटः।।१७।।

Vasiṣṭha replied: Whatever substance there abides in the cause, the same is evolved in effect also; hence the essence of Brahma being composed of his intellect only, it could not give rise to the material world from itself; as the substance of a pot, cannot produce that of a picture or cloth.

श्रीराम उवाच

जगत्सूक्ष्मेण रूपेण महाप्रलय आगते।
आस्ते ब्रह्मणि तत्तस्मात्पुनरेव प्रवर्तते।।१८।।

Rāma replied: Why sir, the world existed in its subtile (or ideal) state, in the person (mind) of Brahma (god); from which it issued forth anew and again, after dissolution of the former creation.

वसिष्ठ उवाच

महाप्रलयपर्यन्ते केन सर्गास्तितानघ।
अनुभूता महाबुद्धे तत्रस्था सा च कीदृशी।।१९।।

Vasiṣṭha said: Tell me, O intelligence Rāma, how could the lord god (whose nature is composed of pure intelligence), could conceive the entity or quintessence of the world in himself, and which like the productive seed, sprang out in the form of the future creation. Say what sort of entity was it.

श्रीराम उवाच

ज्ञप्त्यात्मिका श्रीस्तत्रस्था तादृशेरनुभूयते।
व्योमात्मिका तु न भवेन्न सत्तामसदेति हि।।२०।।

Rāma replied: It is an entity of Divine intelligence, and is situated in the subjective soul of god in that form. It is neither a vacuous nullity, nor an unreal entity.

वसिष्ठ उवाच

एवं चेत्तन्महाबाहो ज्ञप्तिरेव जगत्त्रयम्।
विशुद्धज्ञानदेहस्य कुतो मरणजन्मनी।।२१।।

Vasiṣṭha said: If it be so, O mighty armed Rāma, that the three worlds are Divine intelligence only; then tell me why bodies formed of pure intelligence (as those of the gods and angels), and those having the intelligent soul in them (as those of human beings), are subject to their birth and death.*

*(Note— If the world be a form of Divine knowledge, and subsistent in and subjective to the eternal mind of god; it can then be neither created nor destroyed at any time; but since it is subject to creation and destruction, it can be a part of Divine knowledge. Nor is it an object for want of any cause of its creation. Therefore it is a mere nullity.)

श्रीराम उवाच

तदेवमादितो नास्ति सर्गस्तदियमागता।
कुतः कथमिव भ्रान्तिरिति मे भगवन्वद।।२२।।

Rāma said: If then there has been no creation at all at any time from the beginning; then tell me sir, whence has this fallacy of the existence of the world come to be in vogue.

वसिष्ठ उवाच

कार्यकारणताभावाद्भावाभावौ स्त एव नो।
इदं च चेत्यते यद्यत्स्वात्मा चेतति चेतितम्।।२३।।

Vasiṣṭha replied: The in-existence of cause and effect, proves the nullity of being and not

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being; (*i.e.* its annihilation also); all this that is thought of to exist, is the thought and thinking of the divine soul, which is the *tripuṭi* or *triple* entity of thinker, thinking and the thought together. (*i.e.* The soul is both the subjective and objective, as also their connecting predicate by itself).

श्रीराम उवाच

चेतिता चेतति यन्त्रं द्रष्टा दृश्यत्वमीश्वरः।
कथमेति कथं वह्निं दहेत्काष्ठं कदा किल।।२४।।

Rāma rejoined: The thinking soul thinks about the implements and the acts, as the looker looks on the objects of his sight; but how can the divine looker be the dull spectacle (and the object the same with the subject); unless you maintain that the objective fuel burns the subjective fire (which is impossible).

वसिष्ठ उवाच

द्रष्टा न याति दृश्यत्वं दृश्यस्यासंभवादतः।
द्रष्टैव केवलो भाति सर्वात्मैकघनाकृतिः।।२५।।

Vasiṣṭha replied: The viewer is not transformed to the view, owing to impossibility of the existence of an objective view; it is the all seeing soul, that shows itself as one solid plenum in itself.

श्रीराम उवाच

चिन्मात्रं तदनाद्यन्तं चेत्यं चेतयते तदा।
तदिदं जगदाभानं कुतः स्याच्चेत्यसंभवः।।२६।।

Rāma rejoined: The soul is the pure intellect only, and is without its beginning and end; it thinks only on its eternal and formless thoughts; how then can it present the form and appearance of the visible world.*

*(Note. If the thinkables are the produce of their first, creation, then it remains to be said, whence (*i.e.* from what materials they were formed).

वसिष्ठ उवाच

चेत्यं हि कारणाभावान्न संभवति किंचन।
चेत्याभावाच्चेतनस्य मुक्ताऽवाच्यता सदा।।२७।।

Vasiṣṭha replied: The thinkables being all causeless of themselves, have none of them any cause whatsoever; and it is the privation of the thinkable, that bespeaks the liberation of the intellect. (The production of the thinkable, is as impossible as the birth of the offspring of a Barren woman. gloss).

श्रीराम उवाच

एवं चेत्तदहन्तादि चेत्यं कथमिदं कुतः।
कथं जगद्वेदनं च कथं स्पन्दादिवेदनम्।।२८।।

Rāma rejoined: If it is so, then say how and whence have we the thought of our conception of ourselves; and our knowledge of the world, and our sense of motion and the like; (as they are suggested to us by our common sense, and the universal testimony of all people).

वसिष्ठ उवाच

कारणासंभवादादावेवोत्पन्नं न किंचन।
कुतश्चेत्यमतः शान्तं सर्वं सर्गस्तु विभ्रमः।।२९।।

Vasiṣṭha replied: The impossibility of cause, precludes the possibility of any production; how and whence could the thinkables proceed, when all is quite calm and quiet everywhere, and the knowledge of creation is but an error and a delusion.

श्रीराम उवाच

अत्र मे विगतोल्लेखे निश्चेत्यचलनादिके।
सकृद्विभाते विमले विभ्रमः कस्य कीदृशः।।३०।।

Rāma rejoined: Here tell we sir, how this error come to overshadow the unknowable, unthinkable and the immovable being, that is self manifest and ever untainted and clear by itself (*Svaprakāśa* or *Svayamprakāśa*).

वसिष्ठ उवाच

कारणाभावतो राम नास्त्येव खलु विभ्रमः।
सर्वं त्वमहमित्यादि शान्तमेकमनामयम्।।३१।।

Vasiṣṭha replied: There is no error or mistake herein, owing to its want of any causation also; our knowledge of egoism and tuism, is drowned altogether in that of one unevanescent Unity.

श्रीराम उवाच

ब्रह्मन्भ्रममिवापन्नः प्रष्टुं जानामि नाधिकम्।
नात्यन्तं च प्रबुद्धोऽस्मि पृच्छामि किमिहाधुना।।३२।।

Rāma replied: O venerable sir, I am so bewildered in the error of my consciousness, that I know not what other question I am here to

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make; I am not so enlightened as the learned, to argue any more on this point.

वसिष्ठ उवाच

कारणस्यैव निकषं पृच्छ माऽऽ कारणक्षयात्।
परे स्वभावेऽनिर्वाच्ये स्वयं विश्रान्तिमेष्यसि।।३३।।

Vasiṣṭha replied: Do not desist, O Rāma, from making your inquiries concerning the causality of Brahma; until you are satisfied with the proof of his causelessness, as they test the purity of gold on the stone; and then by knowing this, you will be able to repose yourself, in the blissful state of the supremely Blest.

श्रीराम उवाच

मन्येऽहं कारणाभावात्पूर्वमेव न सर्गता।
उदिता तेन कस्यायं चेत्यचेतनविभ्रमः।।३४।।

Rāma rejoined: I grant sir, as you say, that there is no creation for want of its cause, but tell me now whence is this my error of the thinkable and its thought, (so rooted in me that I cannot get rid of it).

वसिष्ठ उवाच

अकारणत्वात्सर्वत्र शान्तत्वाद्भ्रान्तिरस्ति नो।
अनभ्यासवशादेव न विश्राम्यति केवलम्।।३५।।

Vasiṣṭha replied: There is no error in the belief of the uncaused creation, and in its perfect calmness; but it is for want of your habit of thinking it so; (and your bias of the reality of the world), that really makes you so restless.

श्रीराम उवाच

कुतो भवेदनभ्यासो भवेदभ्यसनं कुतः।
कुतोऽभ्यासात्मिका भ्रान्तिरेषा पुनरुपस्थिता।।३६।।

Rāma rejoined: Tell me sir, whence rise this habit as well as the desuetude of this mode of our thinking; and how does our rest proceed from the one, and our disquiet from the other mode of thought.

वसिष्ठ उवाच

अनन्तत्वादनन्तस्य भ्रान्तिर्नास्ति च संप्रति।
अभ्यासभ्रान्तिरखिलं महाचिद्घनमक्षतम्।।३७।।

Vasiṣṭha replied: Belief in the eternal God, breed no error in that of the eternity of the world; it is the habit of thinking it otherwise, that creates the error of creation. Be you therefore as sound in your mind, as the solid minded sages have been.

श्रीराम उवाच

उपदेश्योपदेशादावनया शब्दसंपदा।
किमन्यद्वद मे ब्रह्मन्सर्वस्मिञ्छान्ततां गते।।३८।।

Rāma rejoined: Please to tell me sir, in your preaching of these lectures to your audience, what other mode of practice their may be, in our attainment of a quietude like that of the living liberated sages.

वसिष्ठ उवाच

उपदेश्योपदेशात्म ब्रह्म ब्रह्मणि संस्थितम्।
बोधात्मनि न मोक्षोऽस्ति न बन्धोऽस्तीति निश्चयः।।३९

Vasiṣṭha replied: The lesson that we preach, is to know one's self as Brahma and resting in the spirit of Brahma; and this knowledge is sure to release the soul, both from its longing for liberation, as also from its dread of bondage in this world.

श्रीराम उवाच

देशकालक्रियाद्रव्यभेदवेदनचेतसाम्।
सर्वस्यासंभवे सर्वसत्ता कथमुपस्थिता।।४०।।

Rāma rejoined: This doctrine of yours, by its all negative distinctions of our knowledge of time and space, and of our actions and thing, serves to drive away our consciousness of all existence whatsoever from the mind.

वसिष्ठ उवाच

देशकालक्रियाद्रव्यभेदवेदनचेतसाम्।
अज्ञानमात्रादितरा सत्ता नान्यास्ति नो पुरा।।४१।।

Vasiṣṭha replied: Yes, because all our objective knowledge, of the distinctions of time and place and of actions and things in our minds; is the effect of our ignorance of the subjectivity of the soul, beside which there is no other substance-before the liberated spirit.

श्रीराम उवाच

बोध्यबोधकतापत्तेरभावाद्बोधता कथम्।
द्वैतैक्यासंभवे ब्रह्मन्कारणासंभवे सति।।४२।।

Rāma rejoined: The absence of our knowledge of an intelligent agent, and also of an

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intelligible object; deprives us altogether of any intelligence at all; the impossibility of the union of the unity and duality together, must preserve our distinct knowledge of the knowing principle and the known or knowable object.

(The transitive verb to know must have an object, and cannot like a neuter or intransitive verb, be confined to or reflect upon its agent. gloss).

वसिष्ठ उवाच

बोधेन बोधतामेति बोधशब्दस्तु बोध्यताम्।
भवद्विषमेवायमुचितो नास्मदादिषु।।४३।।

Vasiṣṭha replied: It is by your act of knowing of God, that you have or get your knowledge of Him; therefore the word is taken in its active sense by you and others (Who have to know a thing before it is known to them). But with us (or sages like ourselves), who are posses of our intuitive knowledge of ourselves as the deity, it is but a self reflexive-verb.

(Gloss. *Buddhi* with the ignorant, means knowing; but with the sapient, it means feeling).

श्रीराम उवाच

बोध एव यदाहन्त्वमेति बोधान्यता तदा।
कुत एषा परेऽनन्ते नासावतिजलेऽमले।।४४।।

Rāma rejoined: But how do you feel your finite selves or egoism, and your limited knowledge, as same with the infinite soul and omniscience of the deity; unless it were to ascribe your imperfections to the transcendental divinity, who is purer than the purest water, and rarer than the rarified ether.

वसिष्ठ उवाच

यत्तद्बोधस्य बोधत्वं तदेवाहन्त्वमुच्यते।
द्वित्वमत्रानिलस्पन्ददृशोरिव निगद्यते।।४५।।

Vasiṣṭha replied: It is the feeling of the perfection's of the divine soul in ourselves, that we call our egoism; and not the ascription of our imperfect personalities unto him. And here the duality of the living and divine souls, bears resemblance to the unity of the ventilating breeze with the universal and unfluctuating air. जीबब्रह्मणोरैक्यं।

श्रीराम उवाच

सौम्याब्ध्यन्तस्तरङ्गादिर्यथादत्ते यथास्थितम्।
तथा स्वरूपमात्रात्म बोध्यं बोधोऽवबुद्धवान्।।४६।।

As the waves of the ocean, have been continually rising and subsiding in it; so the objective thoughts of one's egoism and the world besides, must be always rising and falling in the subjective soul of the supreme being, as well as self- liberated persons; (Hence the subjective and objective cannot be the one and same thing).

वसिष्ठ उवाच

एवं चेत्तत्कथं कः स्याद्दोषो द्वित्वादिदोषतः।
अनन्ते स्थित एकस्मिञ्छान्ते पूर्णे परे पदे।।४७।।

Vasiṣṭha replied: If so it be, then say what is the fault, that is so much reprehended in the popular belief of a duality; and in disregarding the creed of the Unity, which is eternal and infinite, full and perfect in itself, quite calm and quiet in its nature, and is termed the transcendent One.

श्रीराम उवाच

कोऽत्र कल्पयिताहन्त्वं भुङ्क्ते भोक्ता च कश्च वा।
यन्मूलं यज्जगद्भ्रान्तिरनन्ता प्रविजृम्भते।।४८।।

Rāma rejoined: If it be so, (that the living soul, is as the breeze or breath of the calm air of Brahma and same with it), then tell me sir, who and what power is it, which conceives the ego, *tu* and others, which feels and enjoys all as their agent, if the fundamental fallacy of the world be the root of all. (The whole being false, there is nothing as one or another or as bondage or liberation).

वसिष्ठ उवाच

ज्ञेयसत्तावबोधे हि बन्धनं सच्च नास्त्यलम्।
ज्ञप्तेः सर्वार्थरूपत्वाद्बन्धमोक्षावतः कुतः।।४९।।

Vasiṣṭha replied: The knowledge of the reality of the objective or knowable things, is the cause of our bondage (in this world); true knowledge does not recognise their reality, and full intelligence which assumes the forms of (and shows) all things in itself, sees no difference of bondage or liberation before it. (All things are alike in the full light of intelligence).

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श्रीराम उवाच

ज्ञप्तेर्बाह्यार्थता दीपान्नीलादीव प्रवर्तते।
बाह्यस्त्वर्थोऽस्ति सद्रूपो ननु दृष्टोपलम्भनः।।५०।।

Rāma rejoined: Intelligence like light, does not show us all things in the same light; it shows us the difference between a pot and a picture, as light shows the white and black to view. Again as the light of our eye sight shows us the different forms of outward objects, so does our intelligence confirm and attest the reality of our visual perceptions.

वसिष्ठ उवाच

अकारणस्य कार्यस्य बाह्यस्यार्थस्य सत्यता।
येयं सा भ्रान्तिमात्रात्मरूपिणी नेतराङ्गिका।।५१।।

Vasiṣṭha replied: All outward objects having no cause of their creation, nor any source of their production, are as incredible as the offspring of a barren woman; and the appearance of their reality which is presented to our sight, is as false as that of silver in a conch-shell or in the glittering sands, and not otherwise. (The phenomenal is a mirage, and deception of sight).

श्रीराम उवाच

स्वप्नः सत्योऽस्त्वसत्यो वा दुःखं तावत्प्रयच्छति।
तथैवेयं जगद्भ्रान्तिः क उपायोऽत्र कथ्यताम्।।५२।।

Rāma rejoined: The sight of the miserable world, whether it be true or false, is like the startling apparition in a dream, and attended with pain only for the time; tell me therefore the best means, how to avoid and get rid of this error.

वसिष्ठ उवाच

एवं तावद्यथा स्वप्नस्तथेयं चेज्जगत्स्थितिः।
तत्पिण्डग्रहतार्थानां सर्वैव भ्रान्तितोदिता।।५३।।

Vasiṣṭha replied: The world being never the better than a dream, it is the reflection of the idea of its reality, that is the best method of getting rid of the snare of its tempting joys and sorrows.

श्रीराम उवाच

किमेतावति संपन्ने संपन्नं भवति प्रियम्।
कथं च शाम्यत्यर्थानां सवप्नादौ पिण्डरूपता।।५४।।

Rāma rejoined: But how to effect this object, which may redound to our bliss and rest; say how to put an end to the sight of the world, which shows the sights of falsities as realities, in the continuous train of its deluding dreams.

वसिष्ठ उवाच

पूर्वापरपरामर्शात्पिण्डातार्थेषु शाम्यति।
स्वप्नेप्येवं स्थिते स्थूला भावना विनिवर्तते।।५५।।

Vasiṣṭha replied: It is the due consideration of the antecedent and subsequent states of things, which must remove the erroneous impression of their reality; just as the conception of the substantiality of sights seen in our dreams, is eliminated upon reflection of their subsequent disappearance; (and bearing no trace of former forms behind).

श्रीराम उवाच

भावना तनुतां याता यस्यासौ किं प्रपश्यति।
कथं शाम्यति तस्यायं संसारकुहरभ्रमः।।५६।।

Rāma rejoined: But how do the rising apparitions of the world, disappear in the depth of our minds, and what do we then come to perceive, after the vestiges of our gross remembrances have faded away. (The mind is never vacant of its thoughts of visible objects).

वसिष्ठ उवाच

उद्भवस्तमसदाभासमुत्पन्ननगरोपमम्।
वर्षप्रोन्मृष्टचित्राभं जगत्पश्यत्यवासनः।।५७।।

Vasiṣṭha responded: After the false appearance of the world, has vanished like he faded sight of a city from view; the unconcerned mind of the unconcerned soul, looks upon it as a painting, wholly washed out by the rain (*i.e.* as a clear blank or vacuity).

श्रीराम उवाच

ततः किं तस्य भवति वासनातानवे स्थिते।
पिण्डग्रहे गतेऽर्थानां स्वप्नोपमजगत्स्थितेः।।५८।।

Rāma asked: What then become of the man, after subsidence of the worldly sights and desires from his mind; like the gross looking objects of a dream; and after the mind rests in its state of listless indifference.

वसिष्ठ उवाच

संकल्परूपजगतः क्रमात्सापि विलीयते।
वासना तस्य तेनाशु स निर्वाति विवासनः।।५९।।

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Vasiṣṭha replied: Then the world recedes from his sight, and then this predilection of it, and his desire for its enjoyment depart and die away along with it.

श्रीराम उवाच

अनेकजन्मसंरूढा शाखा प्रसवशालिनी।
भवबन्धकरी घोरा कथं शाम्यति वासना।।६०।।

Rāma rejoined: How can this blind and deep rooted predilection, which has accompanied the soul from many previous births, branched out into multifarious desires, resign its hold of the human heart all at once?

वसिष्ठ उवाच

यथाभूतार्थविज्ञानाद्भ्रान्तिमात्रात्मनि स्थिते।
पिण्डग्रहवियुक्तेऽस्मिनदृश्यचक्रे क्रमात्क्षयः।।६१।।

Vasiṣṭha replied: As the knowledge of truth, serves to disperse the rooted error of the material world from the mind, so the sense of the vanity of human desires, and of the bitterness of their enjoyment, dissipate their seeds at once from the heart: (where they can take root no more).

श्रीराम उवाच

पिण्डग्रहविमुक्तेऽस्मिन्दृश्यचक्रे क्रमान्मुने।
संपद्यते किमपरं कथं शान्तिः प्रजायते।।६२।।

Rāma rejoined: After dissipation of the error of materiality, of the visible spheres of worlds; say, O sage, what is that state of the mind which follows it, and how its peace and tranquility at last.

वसिष्ठ उवाच

पिण्डग्रहभ्रमे शान्ते चित्तमात्रात्मतां गते।
निरोधगौरवोन्मुक्ते जगत्यास्थोपशाम्यति।।६३।।

Vasiṣṭha said: After dissipation of the error of the material world, the mind reverts to its seat in the immaterial soul; where it is released from all its earthly bonds, and finds its rests in the state of an indifferent insouciance- *Vairāgya*.

श्रीराम उवाच

बालसंकल्परूपेऽस्मिन्स्थिते जगति भासुरे।
कथमास्थोपशमनं तादृग्दुःखाय किं नरः।।६४।।

Rāma rejoined: Tell me sir, if the error of the world is as little, as that of a child's idea of sorrow, then what trouble there is for a man to remedy it?

वसिष्ठ उवाच

संकल्पमात्रसंपन्ने नष्टं दुःखं कथं भवेत्।
संकल्पचित्तमात्रं यत्तत्तावत्प्रविचार्यताम्।।६५।।

Vasiṣṭha replied: All our desires, like the fond wishes of boys, being wholly extinct in the mind, there remains no more any cause of any sorrow in it; and this you may well know from the association of desires in all minds.

श्रीराम उवाच

कीदृशं भगवंश्चित्तं कथं तत्प्रविचार्यते।
किं च संपद्यते ब्रूहि तस्मिन्सम्यग्विचारिते।।६६।।

Rāma rejoined: Tell me sir, what is the mind, and how are we to know its nature and workings; and what good do we derive, by our best investigation of the mental powers and properties.

वसिष्ठ उवाच

चितश्चेत्योन्मुखत्वं यत्तच्चित्तमिति कथ्यते।
विचार एष एवास्य वासनानेन शाम्यति।।६७।।

Vasiṣṭha replied: The inclination of the intellect towards the intelligible, is called the mind, for its mending the thinkable only; and the right knowledge of its workings, leads to the extinction of all our worldly desires. (*i.e.* The thoughts of things, are productive of our desires for them; banish your thoughts, and you get rid of your desires at once).

श्रीराम उवाच

कियन्नाम भवेद्ब्रह्मन्न चेत्योन्मुखता चित्तेः।
चित्तस्याचित्ततोदेति कथं निर्वाणकारिणी।।६८।।

Rāma rejoined: Tell me sir, how long continues this tendency of the intellect towards the thinkables, and when does the mind come to have its unmindfulness, which causes our coma or anesthesis of *Nirvāṇa*.

वसिष्ठ उवाच

चेत्यं न संभवत्येव चित्किं चेतयते कुतः।
चेत्यासंभवतश्चित्तसत्ता नास्ति ततश्चिरम्।।६९।।

Vasiṣṭha replied: There being a total absence of thinkable things, what is then left for the

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intellect to be intent upon; the mind dwells upon its thoughts only, but the want of thinkable objects, leaves nothing for it to think upon.

श्रीराम उवाच

कथं न संभवत्येतच्चेत्यं यदनुभूयते।
अपह्नवश्चानुभवे क्रियते कथमीदृशः।।७०।।

Rāma rejoined: How can there be the absence of thinkables, when we have the ideas in stores to think and reflect upon; nor is there any one who can deny the existence of ideas, which are ever imprinted in the mind: (*i.e.* the eternal ideas).

वसिष्ठ उवाच

यादृक्स्यादज्ञविषयं जगत्तस्य न सत्यता।
यादृक्च तज्ज्ञविषयं तदनाख्यं यदद्वयम्।।७१।।

Vasiṣṭha replied: Whatever is the ideal world of the ignorant, has no truth in it and is denied by the learned; and the conception which the sapient have of it, is that of a nameless and formless unity only.

श्रीराम उवाच

त्रिजगत्कीदृगज्ञानां कथं तस्य न सत्यता।
तज्ज्ञानां तु जगद्यादृक्तद्वक्तुं किं न युज्यते।।७२।।

Rāma rejoined: What is that knowledge of this triple world of the ignorant, which has no truth or reality therein; and what is the true knowledge of the wise about it, which is inexpressible in words?

वसिष्ठ उवाच

आद्यन्तद्वैतमज्ञानां तज्ज्ञानां तन्न विद्यते।
जगच्च नो संभवति नित्यानुत्पन्नमादितः।।७३।।

Vasiṣṭha replied: The knowledge of the ignorant, regarding the duality of the world, is wholly untrue from first to last; but the true knowledge of the wise, neither recognizes a duality herein; nor acknowledge the production hereof; (but views it in the light of a nullity and void).

श्रीराम उवाच

आदितो यदनुत्पन्नं न संभवति कर्हिचित्।
असदूपमनाभासं कथं तदनुभूयते।।७४।।

Rāma rejoined: Whatever is not produced in the beginning, cannot of course exist at any time; but how is it, that this unreal and unapparent nothing, could come to produce in us its conception of a something?

वसिष्ठ उवाच

असदेव सदाभासमनुत्पन्नमकारणम्।
जाग्रत्स्वप्नवदुद्भूतमर्थकृच्चानुभूयते।।७५।।

Vasiṣṭha said: This causeless and uncaused unreality of the world, appears unto us as a real entity; like the day dream that presents the false sight of the cosmos as a reality in our waking.

श्रीराम उवाच

स्वप्नादौ कल्पनादौ च यदृश्यमनुभूयते।
तज्जाग्रद्रूपसंस्कारादनुष्ठानानुभूतितः।।७६।।

Rāma rejoined: The sights that we see in our dreams, and the images that we conceive in our imagination; are but perceptions derived from our impressions of them in our waking state.

वसिष्ठ उवाच

किं जाग्रद्रूपमाहोस्विदन्यत्स्वप्नेऽनुभूयते।
संकल्पे च मनोराज्ये इति मे वद राघव।।७७।।

Vasiṣṭha replied: Tell me, O Rāma, whether the things that you see in your dream, or conceive in your imagination, are exactly of the same forms, that you see in your waking state.

श्रीराम उवाच

स्वप्नेषु कल्पनाद्येषु जाग्रदेवावभासते।
संस्कारात्मतया नित्यं मनोराज्यभ्रमेषु च।।७८।।

Rāma replied: The things that we see in our dream, and conceive of in our fancy or imagination; do all of them appear unto us in the same light, as they show themselves to us in our waking state.

वसिष्ठ उवाच

तदेव जाग्रत्संस्कारात्स्वप्नश्चेदवभासते।
तत्स्वप्ने लुठितं गेहं कथं प्रातरवाप्यते।।७९।।

Vasiṣṭha questioned: If the impressions of the waking state, come to represent themselves in our dreaming; (and if our dreams are alike our waking sights), then tell me Rāma! why do you find your house standing entire in the morning, which you beheld to have fallen down in your dream.

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श्रीराम उवाच

न जाग्रद्राजते स्वप्ने तद्ब्राह्मान्यत्तदेव हि।
बुद्धमेतत्कथं त्वन्यदपूर्वमिव भासते।।८०।।

Rāma answered: I see that the thing seen in waking, do not appear the same in dreaming; but tell me sir, why they seem to resemble those that have been seen before.

वसिष्ठ उवाच

नानुभूतोऽनुभूतश्च चेतस्यर्थोऽवभासते।
सर्गाद्यन्तादिमध्येषु स्वभ्यस्तस्त्विति भासते।।८१।।

Vasiṣṭha replied: It is neither the notion nor idea of anything, that appears as a reality in our minds; but the inherent impression of the world in the soul, that exhibits it to us from first to last.

श्रीराम उवाच

एवं स्वप्नात्मकं भातिं जगदित्येव बुद्धवान्।
गृहवत्स्वप्नयक्षोऽयं कथं ब्रह्मंश्चिकित्स्यते।।८२।।

Rāma said: I find it now, that this world is no better than a dream; but tell me sir, how to remedy our fallacy of its reality, which holds us fast as a goblin.

वसिष्ठ उवाच

यो यं संसरणस्वप्नः स किंकारणको भवेत्।
कार्यान्न कारणं भिन्नमिति दृष्टं विचारय।।८३।।

Vasiṣṭha replied: Now consider how this dream of the world has come into vogue, and what may be the cause thereof; and knowing that the cause is not different from its effect, view this visible creation in the light of its invisible origin.

श्रीराम उवाच

चित्तं स्वप्नोपलम्भानां हेतुस्तस्मात्तदेव ते।
विश्व चाद्यन्तरहितमनासारमनामयम्।।८४।।

Rāma said:— But as the mind is the cause of the sights, seen in our dreams in sleep, it must therefore be the same with its creation of this world, which is equally unsubstantial and undecaying as itself. (The world is the permeation of the Divine mind its maker or pervader).

वसिष्ठ उवाच

एवं चित्तं महाबुद्धे महाचिद्घनमेव तत्।
तथास्थितं न स्वप्नादि किंचनास्तीतरात्मकम्।।८५।।

Vasiṣṭha replied: So it is, O most intelligent Rāma, the world is verily the *mānas-mens* or the mind of God, which is no other than the consolidation of the Divine Intellect or intelligence. Thus the world being situated in the mind, and this in that, it is this mind only that exhibits these dreamlike shows, which originate from it, and have no other source besides.

श्रीराम उवाच

अवयवावयविनोर्यथा भिन्नस्तथा स हि।
तत्रानवयवे ब्रह्मण्येकता जगदादिना।।८६।।

Rāma rejoined: But why am I not to think the identity of the world with Brahma himself, as there is the identity of the divine mind with him, and that of the mind with the creation. And likewise as the relation of sameness subsists between a component part and its *ensemble* or the integral whole, as there is between the branch of a tree and the tree itself? (because these are but parts of one undivided whole). But it would be absurd to identify the undivided and formless Brahma, with the divided and formal world.

वसिष्ठ उवाच

एवं न संभवत्येव नित्यानुत्पन्नमादितः।
जगत्तेनाजरं शान्तमजं सर्वमवेधितम्।।८७।।

Vasiṣṭha replied: It is impossible, O Rāma, to identify this frail world with the eternal Brahma, who is increate to identify this perishable, quite calm and quiescent and intact in his nature.

श्रीराम उवाच

काकतालीयवन्मन्ये सर्गाद्यन्तादयो भ्रमाः।
भ्रान्तिद्रष्टृत्वभोक्तृत्वसहिताः परमे पदे।।८८।।

Rāma added: I come to find at last and by a haphazard, my erroneous conception of the world from first to last; as also the error of my attributing the qualities of activity and passivity, to the nature of the transcendent being.

वसिष्ठ उवाच

या व्यापरवती रसाद्रसविदां काचित्कवीनां नवा
दृष्टिर्या परिनिष्ठितार्थविषयोन्मेषा च वैपश्चिती।
ते द्वे अप्यवलम्ब्य विश्वमखिलं निर्वर्णितं निर्वृतं
यावद्दृष्टिदृशो न सन्ति कलिता नो शून्यता नो भ्रमः।।८९

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Vasiṣṭha concluded with saying: Now I have fully exposed the erroneous views of the world, (entertained both by the wise and ignorant), both by the elegance of my poetical diction, as also by the enlightening reasoning of the learned; both of which are calculated to remove the mistaken views of the vacuity and delusion of the world, by establishment of the truth of the whole, as being composed of essence of the One sole and Supreme entity.

इत्यार्षे वासिष्ठमहारामायणे वा० दे० मो० नि० उ० राम-विश्रान्तिर्नाम नवत्यधिकशततमः सर्गः॥१९०॥

CHAPTER 191

SOLUTION OF THE GREAT QUESTION OF UNITY AND DUALITY

Argument. Concerning the identity of the world and God, or the total absent of the universe.

श्रीराम उवाच

एवं चेत्तन्मुनिश्रेष्ठ परमार्थमयं जगत्।
सर्वदा सर्वभावात्मा नोदेति न च शाम्यति॥१॥

Rāma rejoined: If it is so sir, as you say, the world must be a great riddle; as it can neither be said to be in-existence with all its contents, or it is a perfect- nullity with every thing quite extinct in it.

भ्रान्तिरेवेयमाभाति जगदाभासरूपिणी।
भ्रान्तिरेवापि वा नैव ब्रह्मसत्तैव केवला॥२॥

This existence that shows itself as the world to sight, appears as a delusion or deception of vision in view; though it cannot properly be called an illusion, if it is composed of divine essence as you mean to say.

वसिष्ठ उवाच

काकतालीयवद्ब्रह्म यद्भातीवात्मनात्मनि।
स तेनैवात्मनात्मैव जगदित्यवबुध्यते॥३॥

Vasiṣṭha replied: The fortuitous appearance in which Brahma, manifests himself of his own accord; is known to him as the world and subsisting in himself.

श्रीराम उवाच

कथं तपत्यहोऽ दिक्कं सर्गस्यादौ परत्र च।
कथं भित्त्या विना भाति वद दीपप्रभा मुने॥४॥

Rāma rejoined: How does Brahmá manifest himself as the world, before existence of space and after its extinction (at the ultimate dissolution of creation); and how does the divine spirit shine itself as the world in want of the light of the luminaries.

वसिष्ठ उवाच

इत्थंरूपमिदं भाति चितिरूपप्रभाप्रभा।
पश्य सैवात्मऽऽनास्ते यत्प्रकाशादिभिरेव च॥५॥

Vasiṣṭha replied: The world shines in this manner in the light of the Divine Intellect; and know this light to proceed from the Divine spirit, which is thus diffused all over the universe.

भित्तौ प्रकाशो भातीव तत्कुड्यंम भासनं च तत्।
दृश्यस्यासंभवादादौ वक्ता द्रष्टा प्रदृश्यताम्॥६॥

As the light of the lamp or chandelier, enlightens the house with its lustre; it was thus the holy light of the Divine spirit that shone itself, without presenting its outward appearance or having any one to look upon it (before creation).

तस्माद्रष्टास्ति नो दृश्यं नैवास्तीदमनामयम्।
चित्प्रभैवात्मना भित्तिर्भवत्याभासनं तथा॥७॥

Thus it is an immaterial and imperishable entity, without any appearance of or looker on it; it shines with the light of the intellect, upon the basis or stand of the Divine spirit.

द्रष्टृदृश्यात्मिकैकैव स्वात्मनैव विराजते।
स्वप्नादिषु यथेहाद्य द्रष्टृदृश्यात्मिका सती॥८॥

It shines in its visible appearance, in the sight of the spirit only, that constantly looks upon it, as it sees its dreams in sleep.

चिद्भात्येव हि सर्गादौ कचन्ती भाति सर्गवत्।
भासनीयं च भानं रूपं यत्र स्वयंप्रभा॥९॥

It shines only in the light of the intellect, and appears as the created world before its creation; all its visible and shinning seen being derived from the Supreme.

एकैव चित्त्रयं भूत्वा सर्गादौ भाति सर्गवत्।
एष एव स्वभावोऽस्या यदेवं भाति भासुरा॥१०॥

The One Supreme intellect alone, assumes the triple forms of the sight, seer and seeing (*i.e.* the subjective, objective and the attribute), in the

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beginning of creation; and shows itself as the created world of its own nature and accord.

एतत्तु स्वप्नसंकल्पनगरेष्वनुभूयते।
इत्थंनाम तपत्येषा चिद्दीप्तिः प्रथमोदिता।।११।।

We have the resemblance of such like appearance, presenting unto us in our dreams and creatures of our fancy; and it is in the same manner, that this creation shines before us with the light of the intellect.

नभस्येव नभोरूपा यदिदं भासते जगत्।
अनाद्यन्तमिदं तस्याः सर्गाः सर्गात्मभासनम्।।१२।।

This world (shining so bright and fair), is like a vacuous body appearing in the vacuity of the intellect; the creation has neither its beginning nor end, it is a development of the intellect, which is distributed through it.

स्वभावभूतमस्माकं त्विदं भाति महात्मनाम्।
भास्यभासकसंवित्तिर्नश्यति प्रतिभामिता।।१३।।

It has become habitual to our nature, to suppose the existence of the world, but the false impression of its visibility, is lost in the consciousness of high-minded men.

तदा तु नाम सर्गादौ नासाद्भास्यो न भासकः।
मिथ्याज्ञानवशादेव स्थाणौ पुंस्प्रत्ययो यथा।।१४।।

To them this creation presents no visible forms, nor any sensible appearance at all; it is to them a representation of fallacy only, as the mistake of a man in a statue, or taking a false apparition as real.

तथात्मनि द्विताभानाच्चित्ते द्वैतविभासनम्।
सर्गादौ न च भास्योस्ति न च वा नास्ति भासकः।।१५

In this manner the blunder of a duality in the soul, produces a dualism in the mind; but ere the existence of creation, there existed no dualism of the creator and the created, or of the manifester and the manifested.

कारणाभावतोद्वैतं चिद्व्योमाभाति केवलम्।
किं नाम कारणं ब्रूहि सर्गादौ चिति वस्तुतः।।१६।।

The want of a cause causes the appearance of a duality (*i.e.* of the causal agency and its effect, in the vacuity of the intellect); but tell me how could there be a cause when there is no creation in-existence. (The creation presupposes a cause, but not otherwise nor its absence).

अभावादर्थदृष्टीनां चिदेवेत्थं प्रकाशते।
जगद्भानमिदं यत्तन्न जाग्रन्न सुषुप्तकम्।।१७।।

It is the Divine intellect alone, that manifests itself in the manner of the world, in the total absence of all visible objects; and though this seems to be the waking state of the Supreme soul, yet it is neither its waking, sleeping nor dreaming state.

न स्वप्नोऽसंभवादृश्यं केवलं ब्रह्म भासते।
चिन्मात्रव्योमसर्गादावित्थं कचकचायते।।१८।।

The visible world is no production of dream, but a manifestation of Brahma himself; and there existed the Divine intellect only, in the manner of the infinite void, before the birth of the atmospheric vacuum of the world.

यत्स्वमेव वपुर्वेत्ति जगदित्यजगन्मयम्।
चिन्मात्रव्योमसर्गादावित्थं भाति विकासनम्।।१९।।

The intellect which beholds this universe as its body, without being distributed or changed in the form of the world; is purely of a spiritual or vacuous form, that manifested itself in this visible form before it came to existence.

यदिदं जगदित्येव शून्यत्वाम्बरयोरिव।।२०।।

And this visible world that is so manifest to view, is as void and vacuous as the empty air.

बुद्ध्वा च यावत्स्वनुभूतियुक्तं
स्थातव्यमेतेन विकल्पमुक्तम्।
पाषाणमौनं कुजनेन तूक्तं
न ग्राह्यमज्ञेन हि भुक्तमुक्तम्।।२१।।

Now knowing this in your own understanding, you must remain devoid of all dualism in your mind; be as mute as a block of stone, nor give heed to the words of the universe in your heart, nor care for their sayings of earthly enjoyments, (for fear of losing your spiritual bliss).

इत्यार्षे श्रीवासिष्ठम० वा०मो० नि० उ० महावादबोधनं (तत्त्वानुसंधानं) नामैकनवत्यधिकशततमः सर्गः।।१९१।।

CHAPTER 192

ON THE ATTAINMENT OF SPIRITUAL ANAESTHESIA

Argument. Rāma's coma and trance, and his revival by the spiritual lecture of his preceptor.

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श्रीराम उवाच

अहो नु सुचिरं कालं संभ्रान्ता वयमन्तरे।
अपरिज्ञातमात्रेण संसारपरमाम्बरे।।१।।

Rāma said: Alas! that I have so long strayed about, in the erroneous maze of the world; without the knowledge of its being a mere void and vacuum.

बुद्धे यावदियं नाम जगद्भ्रान्तिर्न किंचन।
न चाभून्न च वास्तीयं न च नाम भविष्यति।।२।।

I now come to know the fallacy of my conception of the world, which is but a mere nullity; which never is nor was, nor shall ever prove o be a positive reality.

सर्वं शान्तं निरालम्बं विज्ञानं केवलं स्थितम्।
अनन्तं चिद्घनं व्योम निरागमपकल्पनम्।।३।।

It is all still and supportless, and existing in our false knowledge of it; it is an endless formation of the solid intellect, and a mere vacuous conception of ours, without any figure or form or colour or mark of its own.

परमाकाशमेवेदमपरिज्ञातमात्रकम्।
संसारतामिवास्माकं गतं चित्रमहो नु भोः।।४।।

It is the transcendental vacuum and of a wholly inconceivable nature; and yet how wonderous it is, that we call this our world, our earth and the sphere of our action.

इत्थं द्वैतमिदं भातमिमे लोका इमेऽद्रयः।
परमाकाशमित्यच्छमेवानच्छमिव स्थितम्।।५।।

How it appears as a duality (apart from the unity of God), and how these worlds and mountains seen as separate and solid bodies of themselves; when they are in reality but the pellucid sky appearing as thick and opaque to our misconception of them.

सर्गादौ परलोकादौ स्वप्नादौ कल्पनादिके।
चिदेव चेत्यवद्भाति कुतोऽन्या किल दृश्यधीः।।६।।

These creation and the future world, are as the dreams that we see, but working of our imagination; while it is the intellect only that shows itself as these intelligible objects, which could not otherwise present their visible aspects to our conceptions of them.

स्वर्गे वा नरके वापि स्थितोऽस्मीति मतिर्यदि।
तत्तस्या नरकस्यान्तो दृश्यं संविन्मयात्मकम्।।७।।

The thought that I am situated in heaven or hell in this life, makes this world appear as such unto us; because the visible are all objects or creatures of our consciousness of them. (It is the mind that makes a heaven of hell).

नेदं दृश्यं न च द्रष्टा न सर्गो न जगन्न चित्।
न जाग्रत्स्वप्नसिद्धादि किमपीदं तदप्यसत्।।८।।

There is nothing as visible or its vision, nor this world or its creation, unless it is caused as such, by the intellect within us; it is neither a scene in our waking or sleeping, nor is this anything as real in its nature.

कुतोऽस्याः संभवो भ्रान्तेरिति चेदृश्यते मुने।
तदेतदपि नो युक्तं भ्रान्त्यभावानुभूतितः।।९।।

If this be but an erroneous sight, how could the negative error produce this positive spectacle, should it but a false conception of the mind, then tell me, O sage, how could this blank fallacy bring forth the thought of this real existence.

भ्रान्तिर्न संभवत्येव निर्विकारे ज्ञतापदे।
यत्त्विदं भ्रान्तिताज्ञानं तत्तदेवेतरन्न तत्।।१०।।

It is not possible for error, to creep into the infallible mind of omniscience; nor is it probable that error should reign over this perfect creation at large; it is therefore the Lord himself, that exhibits his glory in this manner.

निरन्तरे निराद्यन्ते व्योम्नि शैलोदरेऽथवा।
कुतोऽन्यताकल्पकं स्याज्ज्ञपदे चाविकारिणि।।११।।

What can we think otherwise of the continuity of space, infinity of vacuum and infinity of time, than they are the attributes of omnipotence; and how are we to look on the transparency of the air and crystal, without thinking them as manifestation of his nature?

मिथ्यैवानुभवो भ्रान्तेः स्वप्ने स्वमरणोपमः।
यदनालोकनं नाम शाम्यतीदं विलोकनात्।।१२।।

An erroneous notion is as false, as the sight of one's own death in a dream; but how can this world which is so palpable to sight, be lost to or expunged from our sight, without losing our sight of its great manifester also? (To ignore the world is to ignore its maker also, as the denial of God leads to that of the world).

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मृगतृष्णाम्बुगन्धर्वनगरद्वीन्दुविभ्रमः।
तथा विद्याभ्रमश्चायं विचारान्नोपलभ्यते।।१३।।

The sights of the mirage, fairy cities and double moons in the sky, are of course deceptions of vision and productions of our error; but the same analogy does not apply to our sight of the world.

बालवेतालवद्भ्रान्तिर्न विद्या जाग्रगापि हि।
अविचारेण संरूढा विचारेणोपशाम्यति।।१४।।

The boy's apparitions of ghosts, never lay hold on adults and the waking, nor on any one in the day light and open air; this and similar errors arise in our ignorance only, but they vanish upon our school thought and true knowledge of them.

कुत आसीदिति मुने नात्र प्रश्नो विराजते।
सत एव विचारेण लाभो भवति नासतः।।१५।।

It is improper in this place to raise the question, regarding whence this bug bear of error could rise among mankind; since it is evident from our own reasoning, that there is no such thing as *avidyā* or ignorance, (which is the cause of error) ever in existence, nor an *asat* or not being even in being. (Because the Veda says सदेवेदमग्र आसीत् the existence existed from before).

प्रामाणिकविचारेण प्रेक्षितं यन्न लभ्यते।
तदेतदसदेवादि तत्तर्ह्यनुभवो भ्रमः।।१६।।

It is evident by rational reasoning, that whatever is invisible and imperceptible to us, the same is called as *asat* or not being, and the conception of idea or that is termed an error.

यन्नास्तीति परिच्छिन्नं प्रमाणैः सुविचारितम्।
खपुष्पशशशृङ्गाभं तत्कथं लभ्यते सतः।।१७।।

That which is not clearly obtained by any proof or reasoning, and is as impossible as the sky-flower or the horn of a hare, how can that be believed to be as anything in-existence.

सर्वतः प्रेक्ष्यमाणोऽपि यः कुतश्चिन्न लभ्यते।
तस्य स्यात्कीदृशी सत्ता वन्ध्यातनयरूपिणः।।१८।।

And a thing however apparent to sight, but having no cause or evident of its reality, cannot be believed as thing in-existence, but it must be a nullity like the issue of a barren woman.

भ्रान्तिर्न संभवत्येव तस्मात्काचित्कदाचन।
निरावरणविज्ञानघनमेवेदमाततम्।।१९।।

Therefore there can no error at any time, nor can an error ever produce anything whatever; it is therefore the manifest omniscience of Providence, that is conspicuous in every part of this wide and grand display.

यत्किंचिज्जगदद्यात्र भातीदं परमेव तत्।
परं परे परापूर्णे पूर्णमेवावतिष्ठते।।२०।।

Whatever then is seen now to shine before us, is the manifestation of Supreme being itself; the same Supreme spirit fills this plenitude, and is full with it in itself. (So the Veda पूर्णमदः पूर्णमिदं etc.).

न भातं न च नाभातमिह किंचित्कदाचन।
इदमित्थं स्थितं स्वच्छं शान्तमेव जगद्वपुः।।२१।।

There is nothing that is either shining or unshining here at any time, unless it be the calm and quiet and transparent spirit of God, that inheres in its body of the mundane world.

अजममरमहार्यमार्यजुष्टं
परमविकारि निरामयं समन्तात्।
पदमहमुदितं ततं हि शुद्धं
निरहमनेकमथाद्वयं विकासि।।२२।।

It is the one unborn, undying and unchanging everlasting Being, that is the most adorable and ever adored Lord of all, that fills and pervades the whole with his essence. He only is the word ego, self manifest-pure and all pervading, while I and all others are without our egoism, and shine only in that unity; (lit. without our duality).

इत्यार्षे श्रीवासिष्ठमहारामायणे वा० दे० मो० नि० उ० विश्रान्त्युपगमवर्णनं नाम द्विनवत्यधिकशततमः सर्गः।।१९२।।

CHAPTER 193

MENTAL TORPOR OR TRANQUILITY

Argument. Rāma's ecstatic hybernation and union with the Supreme unity.

श्रीराम उवाच

अनादिमध्यपर्यन्तं न देवा नर्षयो विदुः।
यत्पदं तदिदं भाति क्व जगत्क्व च दृश्यता।।१।।

Rāma rejoined: There is the only One alone whom neither the gods nor the *ṛṣis* know or comprehend; He is without beginning, middle

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and end, and it is that being that thus shines himself, without this world and these phenomena.

द्वैताद्वैतसमुद्भेदवाक्यसंदेहविभ्रमैः।
अलमस्माकमाशान्तमाद्यं रूपमनामयम्।।२।।

It is useless to us to mind the difference, between the unity and duality, and to be led to the doubts created by the misleading verbiology of erroneous doctrines; without relying in the state of one tranquil and unvarying Spirit.

व्योमनि व्योमभावानां प्रशान्तं यादृगासितम्।
तादृक्चिव्योमनि स्फारत्रिजगव्योमभासनम्।।३।।

The world is as clearly a vacuous body, appearing in the womb of vacuity; as the string of pearls and the aerial castles, that are seen in the open sky.

यथा व्योमनि व्योमत्वं दृषत्त्वं दृषदि स्थितम्।
जलत्वं च जलस्यान्तर्जगत्त्वं चिद्घने तथा।।४।।

The world is attached in the same manner, to the solidity of the invisible intellect; as vacuity is inherent in vacuum, rapidity in the stone, and fluidity in water.

साहन्तादिजगद्दृश्यमाशाकाशविसार्यपि।
महाचिदुदरं विद्धि खं शान्तं शून्यतोदितम्।।५।।

Though the world, appears to be spread on all sides of space; yet it is no more than an empty vacuity, lying calm and quiet, in the hollow womb of the great intellect.

जीवस्यास्मिन्विमूढस्य परेऽ परिमितोदये।
प्रस्फुरंश्चापि संसारपिशाच उपशाम्यति।।६।।

This world appearing so fair and perspicuous, to the sight of ignorant people; vanishes as a phantom into nothing, at the sight of the boundless glory of the transcendent god,

भेदोपलब्धिर्गलति व्यवहारवतोऽप्यलम्।
जडस्येवाजडस्यैव वीचेरिव जलोदरे।।७।।

The impression of difference and duality, existing between the creator and creation, among worldly men; vanishes upon reflection, like waves into the waters of the sea.

क्वाप्यज्ञानरवौ याते प्रतापाद्याकरे भृशम्।
संसारसत्तादिवसो यात्यस्तं स निशागमः।।८।।

The existence of the world, together with all our miseries in it, before the light of our liberation; as the darkness of night flies away at sunrise, and the light of the day disappears, before the gloom of night.

भावाभावेषु कार्येषु जरामरणजन्मसु।
ज्ञ आजवं जवीभावे तिष्ठन्नपि न तिष्ठति।।९।।

Whether in plenty or poverty, or in birth, death or disease; or in the troubles and turmoils of the world, the wise man remains unshaken, though he may be overpowered by them.

नाविद्यास्ति ह न भ्रान्तिर्न दुःखं न सुखोदयः।
विद्याऽविद्या सुखं दुःखमिति ब्रह्मैव निर्मलम्।।१०।।

There is no knowing nor error in this world, nor any pain or pleasure, or distress or delight in it; but they are all attributes of the deity, whose pure nature is unsullied by them.

परिज्ञातं सदेतत्तु यावद्ब्रह्मैव निर्मलम्।
अपरिज्ञातमस्माकमब्रह्मात्म न विद्यते।।११।।

I have come to know, that this existence is the immaculate Brahma himself; and is the want of our knowledge, which says anything to be beside the spirit of the Great God.

प्रबुद्धोऽस्मि प्रशान्ता मे सर्वा एव कुदृष्टयः।
शान्तं समं सोहमिदं खं पश्यामि जगत्त्रयम्।।१२।।

I am awakened to, and enlightened in divine knowledge; and find external existence cease to exist in any presence.

सम्यग्ज्ञातं यावदिदं जगद्ब्रह्मैव केवलम्।
अज्ञातात्माभवद्ब्रह्म ज्ञातात्मन्यधुना स्थितम्।।१३।।

Perfect knowledge tells us, all these worlds to be but Brahma himself; but want of this knowledge says, I was no Brahma before, but have now becomes so by my knowledge.

ज्ञाताज्ञातमनिर्भासं ब्रह्मैकमजरं तथा।
शून्यत्वैकत्वनीलत्वरूपमेकं नभो यथा।।१४।।

The known and the unknown, the dark and the bright are all but Brahma, as vacuity and unity, and brightness and blueness, do all appertain to the one and same sky.

निर्वाणमासे गतशङ्कमासे
निरीहमासे सुसुखेऽहमासे।
यथास्थितं नित्यमनन्तमासे
तदेवमासे न कथं समासे।।१५।।

I am extinct in the deity (in my divine knowledge), and sit dauntless of anything; I am

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devoid of all desire, with my leaning in perfect blessedness; I am as I am, ravished in my infinite bliss, without my sensibility of what or which.

सर्वं सदैवाहमनन्तमेकं
न किंचिदेवाप्यथवातिशान्तः।
सर्वं न किंचिच्च सदेकमस्मि
न चास्मि चेतीयमहो नु शान्तिः।।१६।।

I am wholly that one and sole entity, which is naught but perfect tranquility; I see nothing but a calm and quiet, which utterly absorbs and enrapts me quite.

अधिगतमधिगम्यं प्राप्तमप्राप्तमन्यै-
र्गतमिदमलमस्तं वस्तुजातं समस्तम्।
उदितमुदितबोधं तादृशं यत्र भूयो-
ऽस्तमयसमुदयानां नाम नामापि नास्ति।।१७।।

Knowing the knowable (the unknown One) is to unknown one's self and ignore the visible; as this cognition continues to dawn in the soul, the whole cosmos sinks into oblivion and seems a block of stone, without the name and sign of anything being known.

इत्यार्षे श्रीवासिष्ठमहारामायणे वा० दे० मो० नि० उ० विश्रान्तिकथनं नाम त्रिनवत्यधिकशततमः सर्गः।।१९३।।

CHAPTER 194

RĀMA'S REST IN NIRVĀṆA INSENSIBILITY

Argument. Rāma's feeling of his comatosity, and his relation of it to his preceptor Vasiṣṭha.

श्रीराम उवाच

सर्वात्म सर्वभावेषु येन यदा यदा।
यथाभाति स्वयं बोधस्तथानुभवति स्वयम्।।१।।

Rāma said: In whatever manner and form, the living or individual soul conceives the universal soul within itself; it has the same conception or idea presented before it, agreeably to its concept thereof. (*i.e.* The divine spirit appears in the same form in us, as we think it to be).

स्वभाव एव तिष्ठन्ति सर्गाः संमिलिता अपि।
अत्रापि स्वीकृता एव नानारत्नांशवो यथा।।२।।

All these worlds lie in concert in their spiritual state, in the boundless spirit of the great Brahma; but they appear to us in various lights, like the different rays, radiating from the one and same gem.

अत्र दृष्टमदृष्टं च मिथो विशति गच्छति।
जगद्रश्मिघनं रत्नं नानारत्नघनं यथा।।३।।

The great and bright quarry of the Divine Mind, contains all these gemming worlds in its unbounded bosom; all of which unite to shed and scatter their conjoined light upon us, like he commingled rays of the gems contained in the womb of a vast mine.

दीपानामिव सर्गाणां बहूनां ज्वलतां परम्।
केषांचिदस्त्यनुभवो मिथः केषांचिदेव नो।।४।।

All these several worlds, shining together like so many lamps of a lustre; are clearly perceived by some and are imperceptible to others, as the blaze of day light is dazzling to the clear-sighted, but quite dim to the blind.

अप्स्वप्स्विव रसोऽम्भोधावावर्तरमणावनौ।
सर्गेऽस्ति प्रत्यणुं तस्मिन्नापि सर्गास्तथा क्रमः।।५।।

As the rushing of the contrary currents, describe the whirlpools in the waters of the deep; so do the contact and conflict of the elementary atoms, produce the consolidation and dissolution of worlds, which are no acts of creation.

सर्वत्र सर्वतो नित्यं चिद्घनस्याम्बुवेदनम्।
संख्यातुं केन शक्यन्ते सर्गाधारपरम्पराः।।६।।

The creation is everywhere but a coagulation, of the drizzling drops of the gelid intellect; who can therefore count the countless watery particles, that are incessantly oozing out of it, and are condensed in the forms of worldly sphere rules.

यथावयविता भिन्ना नैवावयविनः क्वचित्।
शब्दभेदादृते भिन्ना न तथा सर्गता परे।।७।।

As the part is not different in its substance, from that of the whole; so the creation is not otherwise than its creator, except in the difference of the two terms of devious signification's.

एकस्यानन्तरूपस्य कारणाभावतः स्वयम्।
नोदेति न च यात्यस्तं जगदादिः स्वभावतः।।८।।

The causeless and uncausing unity, being the archetype of infinite variety; these numberless multiplicities are only ectypes of that sole

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moiety, and neither a duality nor pluralities whatever; nor do these copies and counterparts, ever rise or fall apart from their original prototype; (but the both is showing the same).

तपन्ती ज्ञप्तिरेवेयमखण्डज्ञेयतामिमाम्।
करोत्यकर्तृरूपैव समालोकमिवार्कभाः।।९।।

It is that intelligence which shows the intelligibles in itself; it produces these unproduced productions to view, as the sun light exposes the visible to light.

वैतृष्ण्यात्सर्वभावानां समाप्त्यैवाक्षयं स्वयम्।
संपद्यते समाधानं यत्तन्निर्वाणमुच्यते।।१०।।

It is from my inappetency of all things in-existence, that I have accomplished that perfection, and acquired that prosperity for myself, which is termed *insouciance* or the nirvāṇa extinction.

न बुद्ध्याबुद्ध्यते बोधो बोधाबुद्धेर्न बोध्यते।
न बुद्ध्यते वा तेनापि बोध्यो बोधः कथं भवेत्।।११।।

It is not by our understanding this bliss, nor can we have any knowledge of it by our percipience; neither is there any knowledge whereby we may know, the unknown one which is alone to be known. (Here is a pun and play of the word *boddha* or knowledge, which is explained in the gloss to a great length).

प्रबुद्ध एव सुप्ताभः स्वयं बोधोविबुध्यते।
देशकालाद्यभावेऽपि मध्याह्नेऽर्कातपो यथा।।१२।।

It is a knowledge that rises of itself, and a waking of the soul resembling its somnolence; it throws a light as that of the midday sun in the inmost soul, and is neither confined in or absent from any place or time. (*i.e.* The full blaze of spiritual light, fills the soul at all times and places or as Pope says: It wraps my soul, and absorbs me quite).

सर्वकर्मवितृष्णानां शान्तेच्छानां प्रबोधतः।
सतामनिच्छतामेव निर्वाणं संप्रवर्तते।।१३।।

It is after the subsidence of all desire within, and desinence of all actions without accompanied with one's desistence from all wishes, that this stillness attends upon the enlightened soul.

प्रबुद्धबोधो ध्यानस्थः स्वभावे केवले स्थितः।
न किंचिदपि गृह्णति न किंचिदपि चोज्झति।।१४।।

The saint of awakened understanding, that is confined in himself, and absorbed in his meditation; is neither inclined to the prurience of anything, nor to the avoidance of aught whatever. (Have what I have, and dare not leave, enamoured of the present day. Young).

यो यथास्थित एवास्ते पश्यन्दीप इवाक्रियः।
अमनोमानमननो मनोमननवानपि।।१५।।

In this state of rapture, the mind of the saint, though in full possession of its mental faculties; remains yet as fixed and inactive, and unmindful of all worldly things and bodily actions; as a burning taper, that consumes itself while illumes others, without any shaking or motion of its own. (*i.e.* Thoughtful and inactive).

व्युत्थाने विश्वरूपाख्यमन्यत्र ब्रह्मसंज्ञितम्।
सर्गासर्गात्म चिन्मात्रं सत्यं सर्वत्र भासते।।१६।।

The soul becomes as *Viśvarūpa* or incorporated with the world, in its condition of thoughtfulness, when it is called the *Viśvātma* or the mundane soul; or else it is said to be situated in the state of the immense void of Brahma, when it is devoid of and unoccupied with its thoughts. Hence creation and its cessation, both appertain to the Divine Intellect, in its states of activity or thoughtfulness and its wants or stupor.

अभिन्नबोधसदूपस्वरूपानुभवे स्थितः।
व्युत्थितः सन्निरुद्धश्च यः पश्यति स शाम्यति।।१७।।

He who is enrapt in divine ecstasy, and settled in his belief of the identity of the Deity with his excogitation of him, remains closely confined in himself with his rapture and secure from distraction of his mind, (and perturbation of worldly thoughts).

जगत्पदार्थसार्थानां बोधमात्रैकनिष्ठताम्।
विना नास्त्यपरा सत्ता व्योम्नः शून्येतरा यथा।।१८।।

He who relies only in the cogitation of his self, regardless of all other things in the world; comes to find the reality of his self-cognition alone, and else beside, to be as *nil* as empty air. (Lit. as empty air is not distinct from vacuity).

शिष्यते स्फीतबोधानां केवलानन्तबोधता।
सापि स्वपरिणामेन परेणायात्यवाच्यताम्।।१९।।

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The man of enlarged understanding, has an unbounded store of knowledge in himself; but this ultimate ends in the knowledge of the unspeakable one. (The end of all knowledge is the knowledge of God).

तद्विश्रान्तौ परा सत्ता शिष्यते वा न शिष्यते।
या काप्यत्यन्तशान्तानां न वाग्गोचरमेति सा।।२०।।

It is therefore in our quetism, that we feel the very best entity of our consciousness, to be either dormant or extinct; and this state of tranquility of the mind, is inutterable in words.

या समस्य पराकाष्ठा सैव बोधस्य सन्मयी।
सर्गस्तन्मय एवातः सकलं शान्तमव्ययम्।।२१।।

That which is the acme of all knowledge, is the abstract and abstruse knowledge of all as the true One; hence the world is a real entity, in as much as it abides in the eternal One (in its abstract light).

निर्वाणाय वितृष्णाय स्वच्छशीतलसंविदे।
स्पृहयन्ति सदा सत्तां ब्रह्मविष्णुहरा अपि।।२२।।

The felicity of *Nirvāṇa*-ecstasy, with the utter extinction of all desire, and the consciousness of a cool and calm composure of one's self, is the *summunbonum* or highest state of bliss and perfection; that is aimed at to be attained even by the Gods Brahma, Viṣṇu and Śiva.

सर्वार्थात्मैव सर्वत्र सर्वदा सर्वथोदितम्।
चेतनं शुद्धमेवास्ति नाशो नास्योपपद्यते।।२३।।

All things (Desirable to the soul), are always present with it, in all places and at all times; they are ever accompanied with our concepts of them in the intellect, which is the only pure entity that is ever in-existence, and is never dissolved. (The thought survives the thing it represents).

अत्यन्ततप्तः संसारो निर्वाणमतिशीतलम्।
अतिशीतलमेवास्ति तप्तस्त्वेव न विद्यते।।२४।।

Too hot is the busy bustle of the world, and very cooling is the bliss of *Nirvāṇa* insensibility; it is therefore far better to have the cold heartedness of *insouciance*, that the heart burning heat of worldliness.

संचेतन्ति शिलान्तस्था यथालं शालभञ्जिकाः।
अनुत्कीर्णास्तथा ब्रह्म चेततीदमखण्डितम्।।२५।।

As an artist conceives in himself, the contrivance of a statue sculptured in relief, in the slab of his mind; so the Great Brahma sees this universe inscribed in him, inreleivo and not curved out of him.

यथा चेतति सौम्याम्बुकोशस्थं वीचिमण्डलम्।
तथा चेतति कोशस्थं महाचिच्चेत्यमव्ययम्।।२६।।

Just as the spacious ocean looks upon the waves, heaving upon the surface of its waters; so does the great Brahma see the myriads of worlds, rolling about in the midst of its intellect.

अविभक्तो विभागस्थैरिव शान्तैरनन्तकैः।
परमार्थाम्बराभोगैस्त्वबोधात्मत्वमन्थरैः।।२७।।

But ignorant people of dull understandings, behold those fixed inseparable spectacles, in the light of separate spectres, appearing in various shapes and forms, in the spheres of their intellect.

येयैर्यथास्व आत्मान्तर्भावितश्चेतितश्चिरम्।
भोगमोक्षप्रभेदेषु तेषां तेषां तथोदितः।।२८।।

In whatever manner does any body conceive anything in his mind, he verily thinks and beholds it in the same light, by his habitual mode of thinking the same as such.

मृते वाप्यमृते बन्धौ स्वप्ने स्वप्नविबोधिनः।
न यथोदेति सत्याख्या तथा दृश्येषु तद्विदः।।२९।।

As a man waking from his sleep, finds no truth in aught he saw in his dream; whether it be the death or presence or absence of a friend or other; so the enlightened soul sees no reality in the Life or death, of any living being seen in this visible world because none lives by himself, nor dies or departs away of himself, but all are deputed alike in the tablet of the eternal mind.

यदिदं किल दृश्यादि तच्छान्तमखिलं शिवम्।
भावितेऽवगतेऽप्यन्तरिति भ्रान्तेः क उद्भवः।।३०।।

The thought and conviction of this truth in the mind, that whatever appears to pass under and away from our sight, is the fixed inert and quiescent *rachauffe* of its divine original, is sure and enough to forfend the mind, from its falling into the error of taking the copy for its mould.

सर्वथा देहसंख्येषु वैतृष्ण्यमुपजायते।
सम्यग्बोधे सति स्वप्न इवापि स्वार्थकादिषु।।३१।।

This lesson will certainly tend to lessen the enjoyments of your body, that none of them will ever serve to prevent its fall to naught; as also to

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protect you from the error of accounting for the reality of these numberless, that are at best but passing sights in your dream.

वैतृष्ण्याद्वर्धते बोधो बोधाद्वैतृष्ण्यवर्धनम्।
परस्परेण प्रकटे एते कुड्यप्रकाशवत्।।३२।।

Inappetency of earthly enjoyments increases our wisdom, as wisdom serves to diminish our worldly desires, thus they mutually serve to augment one another, as the open air and sunshine.

येन बोधेन वैतृष्ण्यं धनदारसुतादि वा।
स्वनूनमपि संपन्नं जाड्यं तत्संस्थितं तथा।।३३।।

The knowledge which tends to create your aversion to riches, and to your family and friends is of course averse to your ignorance and dullness; and the one being acquired and accomplished by your, serves to put an and to your ignorance at once.

एतावदेव बोधस्य बोधत्वं यद्वितृष्णता।
पाण्डित्यं नाम तन्मौर्ख्यं यत्र नास्ति वितृष्णता।।३४।।

That is the true wisdom of wise man, which is unalloyed by avarice, and that is the true learning of the learned, which is not vitiated by any yearning.

न तु वैतृष्ण्यबोधाढ्यौ न परस्परवर्धितौ।
असत्यावेव तौ नाम नष्टौ चित्रहुताशवत्।।३५।।

But neither wisdom and inappetency, singly and simply, nor in their combined and augmented states, are of no good unless, they have attained their perfection, but prove as vain as the blaze of a sacrificial fire in a picture, which has not the power of consuming the oblation offered upon it.

परमा बोधवैतृष्ण्यसंपत्तिर्मोक्ष उच्यते।
तत्रानन्ते पदे शान्ते वसता च न शोच्यते।।३६।।

The perfection of wisdom and inappetence, is a treasure which is termed liberation also; because anybody who has reached to, and remains in that state of infinite bliss, is freed from all the bonds of care.

गतं गम्यं कृतं कार्यं दृष्टं दृश्यमशेषतः।
यावत्सर्वं शिवं शान्तमेकमाद्यमनामयम्।।३७।।

In this state of our emancipation, we see the past and present, and all our sights and doings in them as present before us; and find ourselves situated, in a state of even calm and tranquility, of which there is no end nor any breach whatever.

आत्मारामस्य शान्तस्य वैतृष्ण्यस्यानहंकृतेः।
असंकल्पैव भवति स्थितिः खस्येव निर्मला।।३८।।

The self-contented mean who finds all his happiness in himself, is ever cool and calm and tranquil in his soul, and is devoid of all desire and selfishness in his mind. He relies in his cool hearted indifference and apathy to all worldly objects, and sees only a clear void stretched before him.

सहस्रेभ्यः सहस्रेभ्यः कश्चिदुत्थाय वीर्यवान्।
भिनत्ति वासनाजालं पञ्जरं केसरी यथा।।३९।।

We scarcely find one man, among a hundred thousand human beings, who is strong enough and has the bravery, to break down the trammels of his earthly desires, as the lion alone breaks of the iron bars of his prison house. (The adamantine chain of avarice, binds us all alike to this nether earth).

प्राप्तज्योतिर्बोधशुद्धिः परमन्तःप्रकाशवान्।
नीहारः शरदीवाशु स्वयमेवोपशाम्यति।।४०।।

It is the inward light of the clear understanding, that dispels the mist of desires that overcasts the cupidinous mind; and melts down the incrassated avarice, as the broad sunshine dissolves the thickened ice in autumn.

ज्ञातज्ञेयस्त्वसंकल्पः संकल्पातिशयाशयः।
अवासनो व्यवहृतौ वातवत्स्पन्दते न वा।।४१।।

It is the want of desire that is the knowledge of the knowable, (or what is best and most worthy of being known), and stands above all things that are desirable or worth our desiring; it bears its resemblance to the breath of air, without any external action of it. (*i.e.* The man that is without any desire of his, lives to breathe his vital breath only, without doing any external action of his; but breathes as the current mind, to no purpose whatsoever.

आसीद्धीरान्मनस्कारैर्भ्रान्तिमात्रैकनिश्चयात्।
यः सर्वत्र खवद्भावस्तदवासनमासितम्।।४२।।

He sits quiet and firm in himself, with his thoughts fixed in ascertaining the truths and

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errors of the world; and looks all others in the light of himself, without having to do with or desire of them.

निर्वासने भाव उदारसत्त्वे
ब्रह्माखिलं दृश्यमिति प्रबुद्धे।
स्थिरैकनिर्वाणमतावनन्तो
मोक्षाभिधानः प्रशमोऽभ्युदेति।।४३।।

He sits reclined in the immensity of Brahma, with his enlightened view of the visible as subsisting in Him; he remains indifferent to all things, and devoid of his desire for anything, and sits quiet in the quiescence of his liberation; which is styled as *mokṣa* by the wise.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मी० दे० मो० निर्वा० उ० रामविश्रान्त्युपगमो नाम चतुर्नवत्यधिकशततमः सर्गः।।१९४।।

CHAPTER 195

LECTURED ON THE ENLIGHTENMENT OF UNDERSTANDING

Argument. Vasiṣṭha's commendation of Rāma's knowledge, and his further questions for his trial and Rāma's replies.

वसिष्ठ उवाच

अहो नु संप्रबुद्धोऽसि राघवाघविघातिनी।
वागियं तव संपन्ना प्रबुद्धेष्ववहासिनी।।१।।

Vasiṣṭha said: Bravo Rāma! that you are awakened to light and enlightened in your understanding; and the words you have spoken, are calculated to destroy the darkness of ignorant minds, and rejoice the hearts of wise.

विभातीवासदेवेदमसंकल्पेन शाम्यति।
एतच्छान्तिस्तु निर्वाणमित्येव परमार्थता।।२।।

These phenomenal that ever appear so very bright to our sight, lose their gloss at our want of desire and disregard of them; it is the knowledge of this truth, that is attended with our peace and tranquility, and our liberation and unexcitability.

कल्पनाकल्पने रूपं परस्यैवेतरस्य नो।
स्पन्दनास्पन्दने वायोर्यथा नात्रैकताद्विते।।३।।

All these imaginary sights vanish from our view, at the suppression of our imagination of them; just as the want of ventilation in the winds, reduces them to the level of the one common, and calm still air.

प्रबुद्धस्यैव या पुंसः शिलाजठरवत्स्थितिः।
शान्तौ व्यवहृतौ वापि सामला मुक्ततोच्यते।।४।।

The enlightened man remaining unmoved as a stone, or moving quietly in his conduct in life; (*i.e.* who is ever unruffled in his disposition), is verily said to have his clear liberation.

वयमस्मिन्पदे स्थित्वा राघवाघविघातिनि।
शान्तत्वे व्यवहारे च सममित्थमवस्थिताः।।५।।

Look at yogis like ourselves, O Rāma, that having attained this state of liberation, have been cleansed from all our iniquities; and are now set at quite rest, even in the conduct of our worldly affairs.

अस्मिन्नेव पदे नित्यं ब्रह्मविष्णुहरादयः।
तिष्ठन्ति व्यवहारस्था अपि शान्ता ज्ञरूपिणः।।६।।

Know the great Gods Brahma, Viṣṇu and others, to have been situated in this state of quiet and freedom, that they are remaining as pure intelligence's, even while discharging the offices of their god-ship.

शैलोदरस्थितिमतां प्रबुद्धानामनामयम्।
अस्माकं पदमेवं तदालभ्यैतदिहोष्यताम्।।७।।

Do you, O Rāma, attain the enlightenment of holy sages, and remain as still as a stone like ourselves.

श्रीराम उवाच

ब्रह्मण्येवमसद्रूपमनुत्पन्नमभासुरम्।
अनारम्भमनाकारमेवेदं भासते जगत्।।८।।

Rāma replied: I see this world as a formless void, situated in the infinite vacuity of Brahma; it is an uncreated and unsubstantial nihility, and with all its visibility, it is an invisible nothing.

मृगतृष्णाम्बुसदृशं तरङ्गावर्तिवारिवत्।
रुचकादीव कनके स्वप्नसंकल्पशैलवत्।।९।।

It is as the appearance of water in the mirage, and a whirlpool in the ocean; its glare is as glitter gold in the dust, and of sands in the sandy shores of seas in sunshine.

वसिष्ठ उवाच

बुद्धवानसि चेद्राम तत्स्वबोधविवृद्धये।
कुरु संशयविच्छेदं पृच्छतः प्रच्छकस्य मे।।१०।।

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Vasiṣṭha said: Rāma! if you have become so enlightened and intelligent, then I will tell you more for the edification of your understanding; and put some questions for your answer to them, in order to remove my doubts regarding them.

इत्थं नित्यानुभूतोऽपि शिरस्थोऽप्यतिभासुरः।
जगदाख्योऽयमाभासः कथं नाम न विद्यते।।११।।

Tell me, how can the world be a nullity, when it shines so very brightly all about and above our heads; and how can all these things, which are so resplendent to sight, and always perceptible to our senses.

श्रीराम उवाच

पूर्वमेवेदमुत्पन्नं न किंचन कदाचन।
तेन वन्ध्यासुतस्यास्य न सत्ता कल्पनादृते।।१२।।

Rāma replied: The world was never created in the beginning, nor was anything ever produced at any time, it is therefore as nil as the offspring of an unprolific woman and a creation of our imagination only.

किमिवास्या जगद्भ्रान्तेः कारणं प्रोत्थिता यतः।
न कारणं विना कार्यं किंचित्संभवति क्वचित्।।१३।।

It is true that there is no result without its cause, or that nothing comes from nothing, but can be the cause of the world when it is a nullity, and a production of our error only.

न चाविकारमजरं सविकारं क्षयादृते।
कारणं क्वचिदेवेह किंचिद्भवितुमर्हति।।१४।।

The immutable and everlasting deity, cannot be the creator, without changing itself to a finite form; how can therefore be there a cause of this frail and finite form.

ब्रह्मैवेदमनाख्यात्म कारणं प्रविजृम्भते।
तत्क्व कस्य कथं नाम जगच्छब्दार्थसंविदः।।१५।।

It is the unknown and nameless Brahma, that shows himself as the cause of the world, which having proceeded from him is his very self, nor does the word world bear any other sense at all, (nor it can be made to bear any other sense).

तदनाख्ये पदे शान्ते चिरात्प्रथमचेतनम्।
कंचित्काललवं तिष्ठत्यातिवाहिकदेहभृत्।।१६।।

The first intelligence named as the God Brahma, rises from and abides for a little while, that unknown and nameless category of the universal spirit, as the conscious soul and having a spiritual body. (This is called the *jīvātmā* or the living soul with a personal body of it).

क्षणे वत्सरसंवित्तिं स्वप्ने त्वमिव चेतति।
काकतालीयवत्तत्र चन्द्रार्कादींश्च पश्यति।।१७।।

It then comes to see on a sudden, the luminaries of the sun and moon an the heavenly hosts, rising in the infinity of the Divine Mind, and thinks a small moment as a long year as its reverie of a dream. (The Morning and evening of the creation of Brahma, occupying many a year of mortals).

संकल्पैकात्मनस्तस्य देशकालक्रियान्वितम्।
अत्यन्तमेव व्योम्नयेव भुवनं भासते स्वयम्।।१८।।

It then perceived the ideas of space and time, together with those of their divisions and motions also; and the whole universe appearing to its sight, in the vast immensity of vacuity: (of the Divine Mind).

तस्मिन्मिथ्योपसंपन्ने स मिथ्यापुरुषस्ततः।
मिथ्यैव तत्समाचारं कुर्वन्विपरिवर्तते।।१९।।

Upon the completion of the false world in this manner, its false contriver the *soi-disant* Brahma, was employed in wandering all over the world as his creation.

अधस्तादूर्ध्वमायाति पुनरूर्ध्वाद्व्रजत्यधः।
कल्पितानन्तसंभारपदार्थानर्थसंभ्रमः।।२०।।

So the living soul of everybody, being deluded by its mistaken conception of the world as a positive reality, traverses up and down and all about it, in its repeated wanderings amidst its false utopia.

काकतालीयवत्तस्य संकल्पस्य भवेद्यदि।
यद्यथा तत्तथाद्यापि सुस्थिरामात्तवान्स्थितिम्।।२१।।

And though the events of life, takes place according to the wishes of the soul; yet these are mere accidents of chance; and it is a mistake to think them as permanent result of fixed laws.

शिलावन्ध्यासुतमुखे व्योमचूर्णेन रञ्जनम्।
करोतीत्यादिवदिदं मिथ्या जगदुपस्थितम्।।२२।।

Because it is as wrong to suppose the substantiality of the world, and the permanency of the events; as to grant the birth of a child born

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of a barren woman, and the feeding of it with the powder of the pulverized air.

सत्यमेवेदमथवा मिथ्यात्वं तु कुतः किल।
न मिथ्यात्वं न सत्यत्वं किमपीदमजं ततम्।।२३।।

Nothing can be positively affirmed or denied, regarding the existence of the world; except that whatever it is, it is no other than the diffusion of the all pervasive spirit of the Eternal One.

आकाशकोशवत्स्वच्छं शिलाजठरवद्घनम्।
पाषाणमौनवच्चेदं शान्तमेवाक्षयं जगत्।।२४।।

The world is as clear as the transparent atmosphere, and as solid as the density of a rock; it is as mute and still as a stone, and quite indestructible in its nature.

चिन्मात्रसर्वसंकल्पे विराडात्मातिवाहिके।
देहे संवेदनं व्योम जगदित्यवभासते।।२५।।

The world is originally ideal, from the ideas of the eternal mind; and then it is spiritual, from the pervasion of the all pervading spirit of Virāṭ; it is thus a mere void, appearing as a solid body to us.

एवं ब्रह्म महाकाशमेवेदं क्व जगत्कथा।
शान्तं समसमाभोगमेकमाद्यन्तवर्जितम्।।२६।।

Thus Brahma being the great vacuum and its fullness, where is any other thing as the world in it, the whole is a dead calm as quietus, and a void devoid of its beginning and end: (*i.e.* a round sphere).

यथा पयसि वीचीनामुन्मज्जननिमज्जनैः।
न जलान्यत्वमेवं हि भावाभावैः परैः परे।।२७।।

As the waves have been ever heaving and diving, in the bosom of the waters of the deep; and as the waves are not distinct from those waters, so the worlds rolling in the breast of the vacuous Brahma, are no other than the self-same essence of Brahma himself.

परावरविदः केचिदेतस्मिन्परमे पदे।
शुद्धे परिणमन्त्यन्तर्वारिबिन्दुरिवाम्भसि।।२८।।

The few that are versed in their superior or esoteric, as well as in the inferior or exoteric knowledge; live as long as they live and then dive at last in this Supreme, as drops of water mix into the sea.

परेऽपरमिदं भाति परस्येव परात्मकम्।
संभवन्त्यमले शान्ते न जगति न तत्क्रियाः।।२९।।

The exoteric (or phenomenal world, abides in the esoteric (or the noumenal Brahma); and is of the same transcendent nature as the Divine Mind; for it is never possible for the gross, changeful and transitional nature, to subsist in the pure, unchanged and quiet state of the deity.

स्वप्ने स्वप्न इति ज्ञाते दृश्ये ब्रह्मतयापि च।
मृगाम्बुनि परत्वेन को भावयति भावनाम्।।३०।।

For who that knows the nature of dream as false, and that of mirage as a fallacy can ever believe them as realities; so any one that knows the visible Nature to be of the nature of Brahma, can ever take it for dull and gross material substance. (Nature being one with its God, is equally of a spiritual nature).

परमार्थचमत्कारमन्तः स्थानुभवं विना।
अन्यस्यान्यं न जानाति सीधुस्वादुमिव द्विजः।।३१।।

The enlightened sage, that has the esoteric knowledge of the world, and reflects it in its spiritual sense; cannot be misled to view it in its gross (material) light, as the holy-man that tastes ambrosia, is never inclined to drink the impure liquor of wine.

निर्वाय निज आत्मायं परिवृत्यावलोकितः।
चेत्योन्मुखत्वमुत्सृज्यसंतिष्ठेच्छान्तआत्मनि।।३२।।

He who remains in his *Nirvāṇa* meditation, by reverting his view from the sight of the visible, to the excogitation of his self; and represses his mind from the thoughts of thinkable, he is verily seated in the tranquility of Supreme spirit.

वसिष्ठ उवाच

दृश्यं बीजाङ्कुर इव स्थितं ब्रह्मणि कारणे।
इति सर्गादिसद्भावः कस्मान्नेहोपपद्यते।।३३।।

Vasiṣṭha said: If the visible creation is situated in Brahma-their cause and origin, as the germ or sprout of a plant in seated in its producing seed; how then can you ignore the substantiality or distinction of either of them from their originating source the seed or god. (who is said in the śruti, as the seed of the arbour of the world,— *sansāramahirūpavīja* etc.).

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श्रीराम उवाच

बीजेऽङ्कोरोङ्कुरतया संश्रितो नोपलभ्यते।
बीजोदरे तु या सत्ता बीजमेव हि सा भवेत्।।३४।।

Rāma replied: The germ does seem to be seated or situated in the seeds (as the separate or different substance); but as it is produced from the essence of the seed, it appears to be the same substance with itself. (Were it not so, the germ would become another plant than that of the seed).

ब्रह्मणोऽन्तर्जगत्तैवं जगत्तैवोपलभ्यते।
अस्ति चेत्तद्भवेन्नित्यं सा ब्रह्मैवाविकारि तत्।।३५।।

If the world as it appears to us is inherent in Brahma; then it must be of the same essence and nature as Brahma's; and these being eternal and imperishable in Brahma, needs have the world to be so also: (and not of the seed and sprout, or the begetter and begotten).

अविकारादनाकाराद्विकार्याकृतिभासुरम्।
उदेतीति किलास्माभिर्नैव दृष्टं न च श्रुतम्।।३६।।

We have neither seen nor ever hears, that any finite, formal or perishable, has ever proceeded from an infinite, formless and imperishable cause, (therefore this world is not as it appears to us).

अनाकृतावाकृतिमन्न चैतत्स्थातुमर्हति।
परमाणौ न चैवान्तरिव संभान्ति मेरवः।।३७।।

It is impossible for a formless thing, to remain in any form or other whatsoever; as it is never possible for an atom, to contain a mountain in its bosom.

समुद्गके रत्नमिव जगद्ब्रह्मणि तिष्ठति।
महाकारं निराकार इत्युन्मत्तवचो भवेत्।।३८।।

It is the voice of an idiot only who says, that the stupendous world with its gigantic form, abides in the formless abyss of Brahma; as bright gems are contained in the hollow of a box or basket. (The basket has a base to support anything, whereas the vacuity of Brahma has no basis at all).

शान्तं परं च साकारस्याधार इति राजते।
न वक्तुं राजते क्वेव साकारस्याविनाशिता।।३९।।

It does not befit any body to say that, the transcendent and tranquil of god, supports the material and moving world upon it; nor that a corporeal body (the corpus mundi), is an imperishable things (as the divine spirit).

बोध एवायमाकार इति कल्पनायापि धीः।
अपूर्वैः स्वप्नदूढैः संसारैर्नोपलभ्यते।।४०।।

Our perception of the worlds having a form, is no proof of its reality; because there is no truth whatever in the many curious forms, that present themselves before us in our dreams. (This is a refutation of the Buddhists reliableness in perception).

अपूर्व एव स्वप्नोऽयं यद्वै सर्गोऽनुभूयते।
स्वप्नः किलानुभूतार्थः स्वभ्यस्त इव दृश्यते।।४१।।

It is an unprecedented dream, that presents us the sight of the world, of which he had no innate or preconceived idea in us; while our usual drams are commonly known, to be the reproduced representations, of our former impressions and perceptions, and the results of our past remembrances of things etc.

यदेव जाग्रत्तत्स्वप्न इति नात्रोपपद्यते।
स्वप्ने प्रदग्धः पुरुषः कथं प्रातर्विलोक्यते।।४२।।

It is not a day dream as some would have it to be, because the night dreams disappear in the day time; but how does a dreamer of his own funeral at night, come to see himself alive upon his waking in the day? (This continuous sight of the world day by day, is not comparable to a transient dream by day or night, but a permanent one in the person of the Great God himself).

अशरीरस्य न स्वप्न इत्येतदपि नोचितम्।
संभवन्ति पिशाचाद्यास्तेषा च स्वप्नवत्स्थितिः।।४३।।

Others again maintain that, no bodiless things can appear in our dream, since we dream of certain bodies only; but this tenet has no truth in it, since we often dream of, as well as see the apparitions of bodiless ghosts both by day and night.

तस्मात्स्वप्नवदाभासः संविदात्मनि संस्थितः।
सर्गादिनानाकृतिना परमात्मा निराकृतिः।।४४।।

Therefore the world is not as false as a dream, but an impression settled like a dream in our very conscious soul; it is the formless deity, that manifests itself in the various forms of this world, to our understandings.

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स्वप्ने चिदेव शैलादिरूपेणात्मनि तिष्ठति।
ब्रह्मात्माखिलमुक्तोऽसावन्येनासौकृतोयदि।।४५।।

As our intellect remains alone and in itself, in the forms and other things, appearing ad dreams unto us in our sleep; so does Brahma remain solely in himself in the form of the world we see: for god being wholly free and apart from all, cannot have any accompaniment with him?

नेहास्तित्वं न नास्तित्वमुपलब्धेऽनुभूयते।
नैवानुभवितृत्वं च न चानुभवनक्रमः।।४६।।

There is nothing that is either co-existent or in-existent in him (that is what can be either affirmed or denied of him); because we have no concept or conception of him ourselves, nor do we any notion or idea we are to form of him.

किमपीदमनाख्येयं बुद्धेनैवानुभूयते।
स्वसंवेदनसंवेद्यं सत्तासत्ताविजृम्भितम्।।४७।।

What is this nameless thing, that we can no know in our understanding; it is known in our consciousness (*i.e.* we are conscious of it), but it is in *esse* or *non-esse*, we know nothing of (this world).

अभावरूपिणो भावा अभावा भावरूपिणः।
सर्वदा सर्वथा सर्वे भान्ति भासुरतां गताः।।४८।।

It is an in-existence appearing as existent, as also an existence seeing to be unexistent; all things are quiet manifest in it at all times and in all forms, but how and whence they are is quite unknown).

बृंहति ब्रह्मणि ब्रह्म व्योम व्योमनि वर्धते।
न चोपपद्यते किंचिद्ब्रह्म व्योम्नि विबृंहणम्।।४९।।

It is the development of Brahma in Brahma, as the sky is evolved in vacuity; for nothing can be found to fill the vacuum of Brahma, except Brahma himself (or his own essence).

द्रष्टृदृश्यदृगात्मायमहं सर्गादिविभ्रमः।
शान्तचिद्व्योमविस्तारो न कुड्याद्युपपद्यते।।५०।।

There I, my seeing and my sight of the world, is all mere fallacy; it is the calm and quiet extension of the Divine intellect only, that fills the infinite vacuity of his own spirit, and naught beside.

यथा न सन्न कुड्यादि स्वसंकल्पनपत्तनम्।
तथैवायं जगदिति शान्तमेकमनामयम्।।५१।।

As the aerial castle of our imagination, has no building nor reality in it; so is this world but a calm and quiet vacuity, and unfailing vacant ideality.

पूर्णं हि परमं शान्तमिदं सर्वमखण्डितम्।
अनिङ्गनमनाभासमनाद्यन्तमचेतितम्।।५२।।

It is a boundless space full with the essence of the Supreme spirit, it is without its beginning and end, wholly inscrutable in its nature, and quiet calm and quiet in its aspect.

अजन्ममरणं शान्तमनादिनिधनं महत्।
आनुपाधि निराकारं स्वपदं बुद्धवानहम्।।५३।।

I have known my own state also, to be without its birth and death, and as calm and quiet, as that of the unborn and immortal Brahma himself; and I have come to know myself (*i.e.* my soul) also, to be as formless and undefinable, as the Supreme soul or spirit.

या संविदन्तः स्फुरति सैवोपायाति वाक्यताम्।
यद्बीजं लीनमवनौ तद्यात्यङ्कुरतां किल।।५४।।

I have now given expression, to all that I find to be impressed in my consciousness; just as whatever is contained in the seed, the same comes to sprout forth out of it.

शुद्धज्ञानामयैकात्मा द्वैतेक्यपरिवर्जितः।
मनागपि न जानामि द्वैतक्यकलनाकलाम्।।५५।।

I know only the knowledge that I bear in my consciousness, and nothing about the unity or duality (of the creation and creator); because the question of unity and duality rises only from imagination (of the one or other).

सर्वे तूष्णीमया एव जीवन्मुक्ता इमे जनाः।
संशान्तसर्वसरंम्भाः खे खभाव इव स्थिताः।।५६।।

All these knowing and living liberated men, that have been liberated from the burthen of life by their knowledge of truth; are sitting silent here, and devoid of all their earthly cares, like the empty air in the infinite vacuity.

जगत्स्पर्शमहारम्भमपि तूष्णीमिदं स्थितम्।
चित्रं भित्ताविव कृतं मनोराज्य इवोदितम्।।५७।।

All there efforts of mixing with the busy bustle of the world, are here as an end; and they are sitting here as quiet and silent as you mute and motionless picture on the wall, meddling on the bright regions in there minds.

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शैलादिवोत्कीर्णसमं कथायामिव वर्णितम्।
शम्बरेणेव रचितं व्योम्नि स्वप्न इवोदितम्।।५८।।

They are as still as the statues engraven in a rock, or as people described in fancy tales, to dwell in the aerial city built by Śambara in air, (*i.e.* as the inhabitants dwelling in the Elysian of Plato, or in the utopia of air Thomas Moore); or as the airy figures in our dream.

किल स्वप्नवदेवेदं सर्गादावेव भाति यत्।
अभित्तिकं निष्प्रतिघं जगत्केवास्य सत्यता।।५९।।

This world is verily a phantom appearing in our dream of the creation; it is a structure without its base, and a figure intangible to our touch. Where then is its reality? (Its tangibleness is a deception of our sense).

जगद्बुद्धाविदं सत्यं परिज्ञानवतो मृषा।
ब्रह्मात्मक इदं ब्रह्म शान्ते शान्तं पराम्बरम्।।६०।।

The world appears as a positive reality to the blinded ignorant, but it found to be a negative nullity by the keen-sighted sage; who sees it in the light of Brahma and a manifestation of himself, and as still as the calm air, reposing in the quiet vacuity of that transcendent spirit.

सर्व एव इमे भावाः सह स्थावरजरङ्गमा।
अस्मदादय आकाशं जगज्ज्ञविषयं तथा।।६१।।

All these existence s, with their moving and unmoving beings, and ourselves also, are mere void and vacant nullities, in the knowledge of the discerning and philosophic mind.

खमहं खं भवांश्चित्खं जगत्खं खं खमेव च।
चिदाकाशैकतामेत्य भजैकाकाशरूपताम्।।६२।।

I am void and so are you too, and the world beside but mere blanks; the intellect is a void also, and by doing all several void in itself, it forms the immense intellectual vacuum, which is the sole object of our adoration; (being as infinite and eternal, as well as all pervading and containing all as the supreme spirit).

ज्ञानेनाकाशकलपेन सर्वात्म गगनोपमम्।
ज्ञेयाभिन्नेन संबोधात्तं वन्दे द्विपदांवरम्।।६३।।

Being thus seated with my knowledge of the infinite vacuity of Brahma, I take the also, O you best of biped beings, as indistinct from the knowable One, who is one and same with the all comprehending vacuum, and so make my obeisance to you.

चिद्रूपत्वादुदेतीदं जगत्तत्रैव लीयते।
अकारणकमेवान्तः परं व्योमैव निर्मलम्।।६४।।

It is from the all comprehensiveness (*i.e.* omniscience) of the vacuous intellect, that this world rises and sets in it by turns; it is as clear as the transparent air, and has no other cause of it but the undulation of the same.

एतत्सर्वपदातीतं सर्वशास्त्रकलातिगम्।
पदमासाद्य निर्द्वन्द्वं त्वमाकाशात्मकोऽभवः।।६५।।

This hypostasis of Brahma is beyond all other existence's, and above the reach of all śāstras, it is by attaining to this state of transcendentalism, that one becomes as pure and superfine as empty air.

अहं जगच्च नो पादपाण्यादि न घटादि च।
सर्वमाकाशमाकाशमेवाच्छं सूक्ष्मचिद्भवेत्।।६६।।

There is nothing as myself, my feet and hands, or this pot or aught else that I bear, as any material existence; all is air and empty and inane as air, and knowing this, let us turn ourselves to our airy intellects only. (*i.e.* I think ourselves as intellectual and spiritual beings only, in utter disregard of our bodies and earthly things).

सर्वापह्नव एवायं मया यो दर्शितस्तव।
स निन्द्यो वादिनां वादेष्वात्मज्ञानेषु राजते।।६७।।

You have shewn me sir, the nullity of the world and the vanity of all worldly things; and the truth of this doctrine is evident in the light of our spiritual knowledge, in defiance of the sophistry of our opponents.

काष्ठमौनात्मको वादे न सर्वापह्नवो यदा।
क्रियते तेन वादेषु नात्मज्ञानं प्रसीदति।।६८।।

The sophist that discomfits the silent sage with his sophistry, can never expect to see the light of spiritual knowledge to gleam upon him; (spiritual is got by silent meditation and not by wrangling).

प्रत्यक्षादिप्रमाणानां यदगम्यमचिह्नितम्।
स्वानुभूतिभवं ब्रह्म वादैस्तल्लभ्यते कथम्।।६९।।

The Being that is beyond our perception and conception, and without any designation or indication; can be only known in our

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consciousness of him, and not by any kind of reasoning or argumentation.

सर्वागमार्थसमतीतमचिह्नमच्छ—
माकाशमेकमजमाद्यमनामरूपम्।
शुद्धं चिदात्मकमिहास्त्यनुभूतिमात्रं
शान्ताभिधानकलनं मलशङ्कयालम्।।७०।।

The Being that is without any attribute, or sight or symbol of his nature, is purely vacuous and entirely inconceivable by us, save by means of our spiritual light of him.

इत्यार्षे श्रीवासिष्ठमहारामायणे वा० मो० नि० उ० बोधप्रकाशीकरणयोगोपदेशो नाम पञ्चनवत्यधिकशततमः सर्गः।।१९५।।

CHAPTER 196

STORY OF A WOOD-CUTTER AND HIS GEM

Argument. Illustration of the efficacy of knowledge derived from Books and Preceptors. In the story of the Wood-cutter, and his obtaining a precious Gem.

वाल्मीकिरुवाच

एवमुक्त्वा महाबुद्धे रामो राजीवलोचनः
मुहूर्तमात्रं विश्रम्य तूष्णीं स्थित्वा परे पदे।।१।।

Vālmīki related: After the lotus-eyed Rāma, had said these words, he fell into a trance and remained silent, with his mind reposing in the state of supreme bliss. (The ecstatic state of rapture and transport of the devout).

परमां तृप्तिमापन्नो विश्रान्तः परमात्मनि।
मुनिं पुनरपृच्छत्तं जानन्नपि हि लीलया।।२।।

He felt himself supremely blest at his repose in the Supreme spirit, and then awaking after a while from his holy trance, he wistfully asked his sagely preceptor, saying:—

श्रीराम उवाच

भगवन्संशयाम्भोदशरत्काल मुनीश्वर।
इदानीं संशयोऽयं मे जातो मनसि पेलवः।।३।।

Rāma said: O Venerable sir, that art the dispeller of my doubts, as the clear autumn is the scatterer of dark clouds; that the doubt which had so long rankled in my breast, has at last quite set at rest.

एवमेतन्महाज्ञानं संसारार्णवतारणम्।
समस्तमेव वाग्जालं समतीत्यावतिष्ठते।।४।।

I find this knowledge of mine to be the best and greatest of all, and capable of saving me from the boisterous ocean of this world; it transcends all other doctrines, which are mere berbiology to ensnare the heedless minds of men.

यदिदं किल सद्ब्रह्म स्वसंविन्मात्रनिश्चयम्।
तदवाच्यं किल गिरां महतामपि मानद।।५।।

If all this is certainly the very Brahma, and our consciousness of him; then O Venerable sir, he must be unspeakable and in-expressible in words, even by the most learned and wisest of men.

एवं स्थिते परं ज्ञेयं सर्वसंकल्पनोज्झितम्।
स्वसंवित्तुर्यतन्मात्रलभ्यं दुर्गमतां गतम्।।६।।

Remaining thus in the meditation of the knowable One, and without any desire in our minds of any earthly good; we are enabled to attain the consciousness of our highest bliss. (The *Turīya* state), which is unattainable by learning and unutterable in words. (The divine state is only known one self, but never to be spoken or expressed).

प्रतियोगिव्यवच्छेदसंख्याभेदैषिणां किल।
कथं शास्त्रपदैस्तुच्छैः सविकल्पैरवाप्यते।।७।।

How can this certain and invariable state of felicity, be obtained from the dogmas of the śāstras; which are at variance with each other, and are employed in the enumeration of their several categories. (The ever varying śāstras cannot give us any knowledge of this invariable felicity).

विकल्पसारशब्दाद्यैर्ज्ञानं शास्त्रैर्न लभ्यते।
तत्किमर्थमनर्थाय गुरुशास्त्रादि कल्पितम्।।८।।

We can gain no true knowledge from the tenets of the different śāstras, that are best but contradictory of one another; it is therefore in vain to except any benefit from them, that are best upon mere theories of our pretended leaders.

गुरुशास्त्रादिविज्ञाने कारणं वास्त्यकारणम्।
तदत्र निश्चयं ब्रह्मन्ब्रूहि मे वदतां वर।।९।।

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Tell me therefore, O Venerable sir, whether it is of any good to us, to learn the doctrines of the śāstras or attend to the teaching of our preceptors; (when our true knowledge is derived from within ourselves: (*i.e.* from our intuition, self-consciousness and our personal experiences).

वसिष्ठ उवाच

एवमेतन्महाबाहो न शास्त्रं ज्ञानकारणम्।
नानाशब्दमयं शास्त्रमनाम च परं पदम्।।१०।।

Vasiṣṭha replied: So it is, O mighty armed Rāma, the śāstras are not the means to divine knowledge; those being profused in wordy torrents, and this beyond the reach of words.

तथापि राघवश्रेष्ठ यथैतद्धेतुतां गतम्।
शास्त्राद्युत्तमबोधस्य तत्समासेन मे शृणु।।११।।

Yet hear me to tell you, O you best of Raghu's race, how the dictates of the śāstras and the lectures of your preceptors, are of some avail towards the improvement of your understanding.

सन्ति क्वचिद्वैवधिकाः कीरकाश्चिरदुर्भगाः।
दुःखेनाभ्यागताः शोषं ग्रीष्मेणेव जरद्द्रुमाः।।१२।।

There lived in a certain place some wood-cutters, who had been ever unfortunate and miserable in this lives; (or who were miserably poor all their lives). They pined and faded away in their poverty, like the withering trees in summer heat.

दारिद्र्येण दुरन्तेन कन्थासंस्थानकारिणा।
दीनाननाशयाः पद्मा निर्गतेनेव वारिणा।।१३।।

Excessive poverty made them cover themselves with patched up rags, and they were as emaciated in their despair as the fading lotus flowers for want of their natal water.

दौर्गत्यपरितप्तास्ते जीवितार्थमचिन्तयन्।
जठरस्य कया युक्त्या वयं कुर्मः प्रपूरणम्।।१४।।

Being parched by famine, and despairing of their lives; they only thought of the means of filling their bellies.

इति संचिन्त्य विधिना दिनान्तेन दिनं प्रति।
दारुभारेण जीवामो विक्रीतेनेति संस्थिताः।।१५।।

In this state of their distress and dispondence, one thought gleamed in their minds; and it was to carry the woods day by day to the town, and to live upon the profits of their sale as fuel.

इति संचिन्त्य ते जग्मुर्दार्वर्थं विपिनान्तरम्।
ययैवाजीव्यते युक्त्या सैवापदि विराजते।।१६।।

Thus determined they went to the forest to fell down the woods, because any plan that is hit upon in distress, is best to by availed of, for the preservation of life.

इति ते प्रत्यहं गत्वा काननं भवचारिणः।
दारूण्यानीय विक्रीय चक्रुर्देहस्य धारणम्।।१७।।

Thus they continued daily to go to the forest to fell the woods, and fetch them to the town for sale; and to fill their bellies and support their bodies with the sale proceeds thereof.

यत्प्रयान्ति वनान्तं ते तस्मिन्सन्त्यखिलानि हि।
गुप्तागुप्तानि रत्नानि दारूणि कनकानि च।।१८।।

It happened that the skirts of the forest wither they went, were full of woods with hordes of treasures, consisting of gold and precious gems, lying hidden under the trees, and also exposed to view.

तेषां भारभृतां मध्यात्केचित्कतिपयैर्वनात्।
जातरूपाणि रत्नानि तानि संप्राप्नुवन्ति हि।।१९।।

It then turned out that some of the log-bearers, happened by their good luck to espy the brilliant gems, which they took with them to their homes from the forest.

केचिच्चन्दनदारूणि केचित्पुष्पाणि मानद।
केचित्फलानि विक्रीय जीवन्ति चिरकीरकाः।।२०।।

Some saw the valuable sandal wood trees, and others beheld beautiful flowers in some place; some found fruit trees some where, all which they took and sold of their food and livelihood.

केचित्सर्वमनासाद्य दुर्दारूण्येव दुर्धियः।
नीत्वा विक्रीय जीवन्ति वनवीथ्युपजीविनः।।२१।।

Some men of dull understanding, slighted all these goods; and kept collecting the blocks of wood, which they bore to the way side of the forest, and there sold at trifling prices. (Nothing is valued at home unless it is taken to a distance).

दार्वर्थमुद्यताः सर्वे ते संप्राप्य महावनम्।
केचित्प्राप्य स्थिताः सर्वे झटित्येवं गतज्वरम्।।२२।।

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Among all these wood men, who were employed in common in collection of woods, some of them happened by their good luck, to find some precious gems where, which set them at ease for every care.

इति यावदजस्रं ते सेवन्ते तन्महावनम्।
प्रदेशात्तवदेकस्मात्प्राप्तश्चिन्तामणिर्मणिः।।२३।।

Thus amongst all of these that had been toiling and moiling in the some field of labour; now it happened to obtain their desired boon the Philosophers gem. (That converts all things to gold, and is desired by all but found by few).

तस्माच्चिन्तामणेः प्राप्ताः समग्रा विभवश्रियः।
परमं सुखमायातास्तत्र ते संस्थिताः सुखम्।।२४।।

Now they having obtained the desirable gem, which bestowed upon them all the blessings of affluence and prosperity; they became pre-eminently happy with their fortune, and remained quite content in the very woods.

दार्वर्थमुद्यताः सन्तः प्राप्य सर्वार्थदं मणिम्।
सुखं तिष्ठन्ति निर्द्वन्द्वा दिवि देववरा इव।।२५।।

So the seekers and sellers of worthless wooden blocks, been gainers of all bounteous gem of their heart's desire (*Cintāmaṇi*); remained happily with themselves, as the gods dwelling together in harmony in the Elysian field.

सर्वार्थसारपरिपूर्णतया तया ते
काष्ठोद्यमाधिगतसन्मणयो महान्तः।
तिष्ठन्ति शान्तभयमोहविषाददुःख-
मानन्दमन्थरधियः समतामुपेताः।।२६।।

Thus the Kirwood man, having obtained their best gains of what forms the pith and gist of every good in the main, remained in quiet and quite content in themselves, and passed their days without any fear or grief, in the enjoyment of their everlasting equanimity and felicity.

इत्यार्षे श्रीवासि० वा० दे० मो० नि० उ० काष्ठवैवधिकोपाख्याने चिन्तामणिलाभो नाम षण्णवत्यधिकशततमः सर्गः।।१९६।।

CHAPTER 197

ON THE EXCELLENCE OF LEARNING

Argument. Study of the śāstras whether for temporal ends or ultimate bliss tends mainly to the edification of the Mind.

श्रीराम उवाच

तथा कुरु मुनिश्रेष्ठ यथा वैवधिकक्रमम्।
असंदेहमिमं सम्यगवगच्छामि मानद।।१।।

Rāma said: Do you, O greatest of sages, deign to give me the best treasures of knowledge, as the wood-cutter obtained their precious treasures of the Philosopher's stones, and whereby I may attain to the full, perfect and indubitable knowledge of all things.

वसिष्ठ उवाच

ये ते वैवधिका राम त एते मानवा भुवि।
तेषां दारिद्र्यदुःखं यत्तदज्ञानं महातपः।।२।।

Vasiṣṭha replied: The wood-men that I have mentioned bear allusion to all mankind in general and their great poverty that I have described, refers to the extreme ignorance of men which is the cause of all their woe:— (three fold miseries-*tritapas* of the body, mind and soul, or of this world and the next. Gloss).

यत्तन्महावनं प्रोक्तं गुरुशास्त्रक्रमादि तत्।
यदुद्यतास्ते ग्रासार्थं जना भोगर्थिनो हि ते।।३।।

The great forest which is said to the place of their residence, is the vast wilderness of knowledge, which the human kind have to traverse under the guidance of their preceptors and the śāstras; and their labour in felling and selling the wood for their daily food, is the hard struggle of human kind in their life time for their simple fare and supportance.

भोगौघाः सिद्धिमायान्तु मम निष्कृपणो जनः।
अनपेक्षितकार्यार्थः शास्त्रादौ संप्रवर्तते।।४।।

The unavaricious men that are unemployed in business, and are yet desirous of the enjoyments of life; are the persons that devote themselves to the acquisition of learning. (Such is the literary body of students and scholars).

भोगार्थं संप्रवृत्तोऽपि प्राप्नोत्यभ्यासतः क्रमात्।
जन्तुश्चिन्तितमेवाद्यपदं परवशोऽपि सन्।।५।।

And those people also, who pursue their callings for the provisions of life, and are dependents others for their supportance; become successful in the acquirement of learning in their minds, by their practice of the precepts and studious habits.

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दार्वर्थमुद्यतो भावी यथा संप्राप्तवान्मणिम्।
भोगार्थमात्तशास्त्रोऽयं तथाप्नोति जनः पदम्।।६।।

As the wood-cutters, who sought for the worthless wood at first, get the very valuable gems at last; so men prosecuting their studies for a paltry maintenance and self supportance, succeed to gain divine knowledge at the end. (Secular knowledge often leads to the spiritual).

किं स्याच्छास्त्रविचाराभ्यामिति संदेहलीलया।
कश्चित्प्रवर्तते पश्चादाप्नोति पदमुत्तमम्।।७।।

There are some sceptics who say by way of derision, what is the good to be derived from pouring upon books? but these have been found to have turned to true believers at last. (Those who came to deride, returned believers at the end and confessed the truth).

अदृष्टोत्तमतत्त्वार्थः शास्त्रादौ संप्रवर्तते।
संदेहेनार्थभोगार्थं जनः प्राप्नोति तत्पदम्।।८।।

Worldly men devoted to the objects of their fruition in life, and acquainted with the objects of mental and spiritual truths; coming distrustfully to listen to the doctrines of the śāstras, have become fully convinced of their truth at last.

अन्यथा संप्रवर्तन्ते शास्त्रैर्वासनया जनाः।
अन्यदासादयन्त्याद्यं मणिं वैवधिका इव।।९।।

Men are led away to many ways by the different tenets of the śāstras, and by direction of their various desires and inclinations; but they come to meet at last in the same path of glory, as the gemming forest of the wood-men.

परोपकारेऽविरतं स्वभावेन प्रवर्तते।
यः स साधुरिति प्रोक्तः प्रमाणं त्वस्य चेष्टितम्।।१०।।

He who is not inclined to the injury of others, but goes on in his own beaten course; is called the upright-men; and it is his judgement which is sought and followed by every one.

साध्वाचारवशाल्लोको भोगसंप्राप्तिशङ्कया।
संदेहश्चाप्यतत्त्वज्ञः शास्त्रादौ संप्रवर्तते।।११।।

But men ignorant of truth, are dubious of the result of righteous conduct, in earning their livelihood; and are doubtful also of the benefit, which is derived from the study of the śāstras. (Hence they fall to misconduct and neglect their studies also, in order to earn their bread by foul means).

भोगार्थं संप्रवृत्तोऽसौ भोगमोक्षावुभावपि।
तस्मात्प्राप्नोति दार्वर्थी वनाच्चिन्तामणिं यथा।।१२।।

But men persisting in their righteousness, gain both their livelihood and liberation at once; as the honest wood-men obtained their wood as well as the gems together, and in the same place.

केचिच्चन्दनदारूणि केचिच्चिन्तामणिं मणिम्।
केचित्सामान्यरत्नानि प्राप्नुवन्ति यथा वनात्।।१३।।

Among these some succeeded to get the sandal woods, and some to gain the precious gems, while others met with some common metals, and a great number of them, found the wood of the forest trees only. (So are our lots differently cast among different individuals, according to our respective deserts).

केचित्कामं केचिदर्थं केचिद्धर्मत्रयं तु वा।
केचिन्मोक्षमशेषं च लभन्ते शास्त्रतस्तथा।।१४।।

Some of us gain the objects of our desire, and some acquire riches or deeds of virtue and merit; others obtain their liberation; and attain their proficiency in the śāstras.

वर्गत्रयोपदेशो हि शास्त्रादिष्वस्ति राघव।
ब्रह्मप्राप्तिस्त्ववाच्यत्वान्नास्तितच्छासनेष्वपि।।१५।।

Know, O Rāma, that the śāstras deal only with instructions for the acquirement of the triple blessings of our livelihood, riches and virtue; but they give no direction for our knowing the Supreme One, who is inexpressible in words. (Because no word nor thought can ever approach to the unknowable One).

केवलं सर्ववाक्यार्थैर्ध्वन्यमानावगम्यते।
कालश्रीः प्रसवेनेव स्वयं स्वानुभवेन सा।।१६।।

The words and their signification's (which are used in the śāstras), serve only to express the intelligible objects which are signified by them, as the seasons denote the season fruits and flowers which they bear; but the knowledge of the supreme being, is derived from one[s intuition, and is felt in our consciousness alone.

सर्वार्थातिगतं शास्त्रे विद्यते ब्रह्मवेदनम्।
सर्वगातिगतं स्वच्छं लावण्यमिव योषिति।।१७।।

Divine knowledge is said in the śāstras, to transcend the knowledge of all other things; and

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the transparency of the Divine person, surpasses the brightness of all objects, as the beauty of the female body excels the lustre of the brightest gems. (The personal grace of females, transcends the beauty of all her decorations).

न शास्त्रान्न गुरोर्वाक्यान्न दानान्नेश्वरार्चनात्।
एष सर्वपदातीतो बोधः संप्राप्यते परः।।१८।।

The transcendental knowledge of the Deity, is not to be derived from the doctrine of the śāstras, nor from the teachings of our preceptors; it cannot be had by means of our gifts and charities, nor by divine service and religious observances, can we ever know the unknowable One.

एतान्यकरणान्येव कारणत्वं गतान्यलम्।
परमात्मैकविश्रान्तौ यथा राघव तच्छृणु।।१९।।

These and other acts and rites, are falsely said to be the causes of divine knowledge, which can never be attained by them; now attend to me, O Rāma, and I will tell you the way to your rest in the Supreme soul.

शास्त्रादभ्यासयोगेन चित्तं यातं विशुद्धताम्।
अनिच्छदेवमेवाशु पदं पश्यति पावनम्।।२०।।

The study of the śāstras, serves of course to purify the mind from vulgar errors and prejudices; but is the want of desire or aversion to worldly enjoyments, that makes the mind look within itself, wherein it sees clearly the image of God shining in it.

एतच्छास्त्रादविद्यायाः सात्विको भाग उच्यते।
तामसः सात्त्विकेनास्याभागेनायाति संक्षयम्।।२१।।

This śāstra establishes right understanding in lieu of ignorance, and this right reasoning serves to drive away all gross errors from the mind at once.

नूनं मलं प्रधानेन क्षालयच्छास्त्ररूपिणा।
पुरुषः शुद्धतामेति परमां वस्तुशक्तितः।।२२।।

The śāstra or learning serves principally to cleanse the mirror of the mind, from its dross of errors at first, and then it purifies the persons of its possessor, by the force of its doctrines. (So the śāstra has the power of purifying both the body and mind of the learned man).

अनिच्छयोरेव यथा सप्तसप्तिसमुद्रयोः।
प्रागदृश्यं तृतीयत्वं स्वभाववशतः स्वतः।।२३।।

As the rising sun casts his image spontaneously, on the dark bosom of the ocean; so does the luminary of śāstra or learning, shed of its own accord the bright light of truth, in the minds of ignorant.

स्वसंनिधानमात्रेण विदितप्रतिभासनम्।
सदसन्मयमाभोगि प्रतिबिम्बं प्रवर्तते।।२४।।

As the sun enlightens all objects, by his presence before them; so does the light of learning illume the dark understandings of the illiterate, by its benign appearance therein.

मुमुक्षुशास्त्रयोरेवं मिथः संबन्धमात्रतः।
सर्वसंवित्पदातीतमात्मज्ञानं प्रवर्तते।।२५।।

In this manner there is an intimate relation, between the learning derived from the śāstra, and the mind of the man that is desirous of his liberation; in as much as the śāstra and affords the knowledge of the otherwise knowable One to our minds.

अनयोः प्रेक्षणाद्वेहे विवेको जायते यथा।
तथा स्वभावतः शास्त्रविवेकाज्ज्ञेयवेदनम्।।२६।।

As the sight of the sun and the ocean, shows us the blue waters of the one, turning to a bright expanse by the rays of the other; so the instance of the śāstra and its doctrines, shows the enlightenment of human intellect by means of the other.

लोष्टेन लोष्टं सलिले क्षालयन्बालको यथा।
क्षयेण लोष्टयोर्हस्तनैर्मल्यं लभते परम्।।२७।।

As boys in their play with pebbles, rub them against one another in the water, and have their hands cleansed of dirt by abrasion of the stones; so the discussion of the śāstras, clears the minds of the disputants of their errors, by refutation of discordant opinions.

तथा शास्त्रविकल्पौघैर्विकल्पांश्चेतनाद्बुधः।
क्षालयन्स्वविचारेण परमां याति शुद्धताम्।।२८।।

So also do learned men, by their confutation of repugnant doctrines, clear their minds of doubtful questions; and become perfected in forming right principles, and ascertaining the truth from falsehood.

महावाक्यार्थनिष्पन्दं स्वात्मज्ञानमवाप्यते।
शास्त्रादेरिक्षुरसतः स्वाद्विव स्वानुभूतितः।।२९।।

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The śāstras distil with sweetness of the holy texts, and infuse the sweet balm of true knowledge into the mind; they are as profuse of dulcitude, as the sugar-cane exudes with its saccharine juice, which is so delectable to taste.

प्रभाभित्त्योः समासङ्गाद्यथाऽऽ लोकोऽनुभूयते।
श्रुतश्रुतवतोः सङ्गादात्मज्ञानं तथा भवेत्।।३०।।

As the rays of sunlight falling on the walls of houses, become perceptible to us, by means of our visual organs; so the light of spiritual knowledge, pierces into the souls of men, by means of our hearing the śāstras through the medium of our ears.

त्रिवर्गमात्रसिद्ध्यै यन्न मोक्षाय च तच्छ्रुतम्।
विपुलश्रुतचर्चासु तुच्छमश्रुतमेव तत्।।३१।।

Learning acquired for the acquisition of the triple good of this world, namely virtue, wealth and the objects of our desire; is not learning at all without the knowledge of the śāstras leading to our liberation. Much learning both in theory and practice, in worth nothing without the salvation of our souls.

तच्छ्रुतं यत्किल ज्ञप्त्यै सा ज्ञप्तिः समता यया।
तत्साम्यं यत्र सौषुप्ती स्थितिर्जाग्रति जायते।।३२।।

That is the best learning, which gives us the knowledge of truth; and that is true knowledge, which causes our equanimity in all states of our being; and that is called perfect equanimity, which produces our hypnotism in waking; (*i.e.* whereby we may sleep in sensibility over the waking and tumultuous world).

एवं हि सर्वमेतत्तच्छास्त्रादेः समवाप्यते।
तस्मात्सर्वप्रयत्नेन शास्त्राद्यभ्यासमाहरेत्।।३३।।

Thus are all these blessings obtained from learning of the śāstras, therefore let every one devote himself to the study of the śāstras with all diligence.

शास्त्रार्थभावनवशेन गिरा गुरूणां
सत्सङ्गमेन नियमेन शमेन राम।
तत्प्राप्यते सकलविश्वपदादतीतं
सर्वेश्वरं परममाद्यमनादिर्शम।।३४।।

Hence know, O Rāma! that it is the study of the śāstras, and meditation of their recondite meanings; together with one's attendance of his preceptor, and audience o his lectures and counsels, as well by his equanimity, and observance of his vows and discipline, that he can attain his supreme bliss, in the everlasting god, who is beyond all worldly things, and is the supreme lord God of all.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० शास्त्रमाहात्म्यं नाम सप्तनवत्यधिकशततमः सर्गः।।१९७।।

CHAPTER 198

EXCELLENCE OF UNIVERSAL TOLERATION

Argument. *Sama-darśana* or equanimity agreeing with stoic fortitude under all the various shades of its meaning, elaborately treated here.

वसिष्ठ उवाच

भूयो निपुणबोधाय शृणु किंचिद्रघूद्वह।
पुनः पुनर्यत्कथितं तदज्ञेऽप्यवतिष्ठते।।१।।

Vasiṣṭha continued: Hear me Rāma, to tell you again for the perfection of your understanding, (after what I have said already in praise of the virtue of equanimity); because the repetition of a lesson, serves to impress it the more in the memory of inattentive persons.

राघव प्रथमं प्रोक्तं स्थितिप्रकरणं मया।
येनेदमित्थमुत्पन्नमिति विज्ञायते जगत्।।२।।

Rāma! I have told you before about the existence of the world, after I had related to you in length regarding its creation or production; whereby you have come to know, that both the appearance and subsistence of the world, (*i.e.* its coming to and being in-existence), are mere fallacies of our understanding.

ततो जगति जातेन परोपशमशालिना।
भवितव्यमिति प्रोक्तं मयोपशमयुक्तिभिः।।३।।

I have next explained to you also, in the *Upasama-Prakaraṇa* or my lecture on Insouciance, of the necessity of observing and maintaining a total indifference in regard to the whole creation; (which is here repeated as leading to our *nirvāṇa* or lukewarmness in this our living state).

उपशान्तिप्रकरणे प्रोक्तैरुपशमक्रमैः।
परमोपशमं गत्वा वस्तव्यमिह विज्वरम्।।४।।

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In my discourse on indifference, I have described to you the different stages of nonchalance; the attainment of the highest pitch of which, will conduce ultimately to you obtaining the blissfulness of the *nirvāṇa* numbness, which is treated of in this book on *anaesthesia*. (From the stage of *Upaśama* or allaying of all excitements to that of *upaśānti* or absence of excitability, there are some intermediate states spoken of before).

प्राप्तप्राप्येन तज्ज्ञेन यथा संसारदृष्टिषु।
विहर्तव्यं हि नः किंचित्स्वल्पं श्रोतव्यमस्ति ते।।५।।

You shall have here to hear (or learn) from me, regarding the manner in which the learned are to conduct themselves in this phenomenal world, after they have learnt and obtained, whatever there is to be known and obtainable herein: (*i.e.* after their attainment of divine knowledge and wisdom).

जन्म संप्राप्य जगति बाल्य एव जगत्स्थितिम्।
यथाभूतामिमां बुद्ध्वा वस्तव्यमिह विज्वरम्।।६।।

A man having received his birth in the world, should habituate himself from his boyhood, to view the phenomenal as they are of themselves, and without any concern with himself; in order to have his security and happiness apart form all others. (*i.e.* Constrain yourself to yourself, and without any concern of yours with any).

सर्वसौहार्दजननीं सर्वस्याश्वासकारिणीम्।
समतामलमाश्रित्य विहर्तव्यमिहानघ।।७।।

Regard all in the one and same light with yourself, and observe a universal benevolence towards all beings, and then placing your reliance in your own equanimity, conduct yourself safely and securely everywhere.

सर्वसंपत्तिसुभगं सर्वसौभाग्यवर्धनम्।
समतासुलतायास्तु फलं भवति पावनम्।।८।।

Know the plan of your even-mindedness, to be productive of the fruits of purest and, most delicious taste; and bearing the blossoms of unbounded prosperity, and the flowers of our unfading good fortune.

समतासुभगेहानां कुर्वतां प्रकृतं क्रमम्।
सर्वैवेयं जगल्लक्ष्मीर्भृत्यतामेति राघव।।९।।

Meekness of disposition, yields the fruit of universal benevolence, and makes the prosperity of the whole world wait at its service. (Blessed are the meek; for they shall enjoy all the blessing etc.).

न तदासाद्यते राज्यान्न कान्ताजनसंगमात्।
अनपायि सुखं सारं समत्वाद्यदवाप्यते।।१०।।

Neither the possession of a kingdom on earth, nor the enjoyment of the best beauties herein; can yield that undecaying and essential happiness, which is derived from the equanimity of the meek.

द्वन्द्वोपशमसीमान्तं संरम्भज्वरनाशनम्।
सर्वदुःखातपाम्भोदं समत्वं विद्धि राघव।।११।।

The utmost limit of a cool disposition, and the entire want of all anxious cares, are the two antidotes that set at naught the fervour and vapours of sorrow from the human mind.

मित्रीभूताखिलरिपुर्यथाभूतार्थदर्शनः।
दुर्लभो जगतां मध्ये साम्यामृतमयो जनः।।१२।।

It is very rare to meet a person, amidst the spheres of all these worlds; who is fraught with the ambrosia of cool insouciance, who is friendly to his enemies and whose enemies are his friends, and who looks on all alike as he does to himself.

प्रबुद्धस्य स्वचित्तेन्दोर्निष्यन्दममृताधिकम्।
साम्यमास्वाद्य जीवन्ति सर्वे वै जनकादयः।।१३।।

The mind of the enlightened man, shines as brightly as the luminous moon; and dazzles with drops of ambrosial dews; the sages all lived to drink the cooling draught of immortality, as you learn from the lives of the royal sage Janaka and others of immortal fame.

साम्यमभ्यस्यतो जन्तोः स्वदोषोऽपि गुणायते।
दुःखं सुखायते नित्यं मरणं जीवितायते।।१४।।

The man practising his demureness, has his faults described as his qualities, his sorrows seem as his pleasure, (*i.e.* he rejoices in his misery); and his death is eternal life unto him.

साम्यसौन्दर्यसुभगं वनिता मुदितादिकाः।
आलिङ्गन्ति महात्मानं नित्यं व्यसनिता इव।।१५।।

Sāmyam or stoicism is ever accompanied, with a good grace, good lot and placidness; all of which are constant attendants on the stoic sage, as faithful wives fondly cling to the sides of their beloved husband.

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समः समुदितो नित्यं समोऽनुदितधीः सदा।
न काश्चिदिह ताः सन्ति याः समस्य हि नर्धयः।।१६।।

Equanimity is the perpetual prosperity of the soul and not the transitory hilarity of the mind; therefore there is no treasure (*i.e.* spiritual bliss) whatsoever, which is a stranger to the meekness of spirit.

सर्वकार्यसमं साधुं प्रकृतव्यवहारिणम्।
चिन्तामणिमिवोदारं प्रवाञ्छन्ति नरामराः।।१७।।

He that is honest in all his dealings, and steady in his own professions; and liberal in his minds, (*i.e.* taken no heed of the faults of others); are men as valuable as richest gems, and are deemed and desired by all as gods upon earth. (Because men with godly virtues, are deemed and deified as gods).

सम्यक्कारिणमुद्याममुदितं समचेतसम्।
न दहन्त्यग्नयो राम नापः सिञ्चन्ति मानवम्।।१८।।

The even minded man, that is righteous and upright in all his doings and dealings, who is magnanimous in his soul and benevolent in his mind; such a man is neither burnt by fire, nor ever soiled or sullied by water: (*i.e.* nothing can alter the even tenor of his mind and the smoothness of his conduct).

यद्यथा तत्तथा येन क्रियते दृश्यते तथा।
आनन्दोद्वेगमुक्तेन कस्तं तोलयितुं क्षमः।।१९।।

Who can foil that man that does what is right, and observes thing in their true light; who is not susceptible of joy or grief, (but goes on in the even course of his life).

मित्राणि बन्धुरिपवो राजानो व्यवहारिणः।
सम्यक्कारिणि तत्त्वज्ञे विश्वसन्ति महाधियः।।२०।।

The righteous and unflinching man, is relied upon and esteemed by all his friends and enemies also; he is honoured by his king and master, and loved by all wise-man with whom he has any dealing.

नानिष्टात्प्रपलायन्ते नेष्टादायानति तुष्टताम्।
प्रकृतक्रमसंप्राप्तास्तत्त्वज्ञाः समदर्शिनः।।२१।।

The wise and even sighted men are of indifferent minds, and do not try to flee from evil, nor rejoice to receive any good; they are content with whatever comes to pass upon them, as aught of good or bad, they care for naught.

त्यक्तवा सर्वानुपादेयान्राम भावाननिन्दितान्।
समतायामदुःखायां दधानः वृत्तिमुत्तमाम्।।२२।।

These meek minded men are unmindful of any good or desirable thing, which they may happen either to lose or leave from them; because they have to resort to the happy state of their equanimity (*Samatā* or stoic sameness); of which no calamity or chance can deprive them.

विहसन्ति जगज्जालं जीवयन्ति निरामयाः।
पूज्यन्ते विबुधैः सर्वैः समतामुदिताशयाः।।२३।।

Men enjoying the felicity of equanimity, laugh to scorn at the tribulations of the world; and live uninjured under all the varying circumstances of life; they are venerated by the gods also, for the invariable *samatā* or sameness of their minds, (as those of the gods themselves).

प्रकृतक्रमसंप्राप्तं मुखेन्दौ कोममेव यः।
समाशयो धारयति स्यात्सौम्यामृतवज्जनः।।२४।।

If the (unfavourable) course of events, ever happened to unruffle the countenance of the for bearing man; yet the inward equanimity of his mind, serves to shed the ambrosial beams, of a placid moonlight within himself.

यत्करोति यदश्नाति यदाक्रामति निन्दति।
समदृष्टिस्तदस्येयं स्तौति नित्यं जनावलिः।।२५।।

Whatever the even minded man acts or does for himself, and whatsoever he says in opprobrium of the misdeeds of others; are all lauded with applause by the majority of men, (who like to see the goodness of others, and to learn of and correct their own faults).

यच्छुभं वाशुभं यच्च यच्चिरेण यदद्य वा।
समदृष्टिकृतं सम्यगभिनन्दति तज्जनः।।२६।।

Whatever good or evil is known or seen to be done by the impartial observer, at any time whether past or present; are all approved of by the public, (under the impression of their being done for common good).

सुखदुःखेषु भीमेषु संततेषु महत्स्वपि।
मनागपि न वैरस्यं प्रयान्ति समदृष्टयः।।२७।।

The man that sees all things in the same light (of indifference), is never displeased or dejected in his countenance at any calamity or danger, that may betide him at any time.

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शिबिर्भूपः कपोताय मांससमङ्गविकर्तनम्।
ददौ मुदितया बुद्ध्या समदृष्टितयानया।।२८।।

The prince Śibi of old, is recorded in history to have passed pieces of flesh from his own body, and to have fed a hawk there with, in order to save the life of a captive pigeon from his claws. (This is an instance of *samadṛṣṭi* or fellow feeling even towards the brute creation).

प्राणेभ्योऽपि प्रियतमां कान्तामग्रे विकालिताम्।
दृष्टाप्यङ्ग महीपालो न मुमोह समाशयः।।२९।।

Again mind the impassible prince, who did not sink into despondence seeing his beloved consort to be maltreated before his sight. (This is an instance of unimpressible fortitude).

मनोरथशतप्राप्तं तनयं समया धिया।
राक्षसाय त्रिगर्तेशो ददौ स्वपणहारितम्।।३०।।

Mind also how the king of *trigarta*, offered his only son who was accomplished and successful in all his desires to the horrible *Rākṣasa*; upon his being vanquished by the fiend, at a certain wager he had lay with him.

नगर्यां दह्यमानायां भूषितायां तथोत्सवे।
सम एव महीपालो जनको भूभृतां वरः।।३१।।

Look at the great king Janaka, how he remained undismayed and undejected, at the burning of his well decorated city of Mithilā.

न्यायतः परिविक्रीतं साल्वराट् समदर्शनः।
स्वमेव विचकर्ताशु शिरः पद्मदलं यथा।।३२।।

Look at the quiet and submissive prince of *Sālvadeśa*, how he calmly struck off his head from his body, as if it were the plucking off of a lotus leaf or flower from its stem, inorder to satisfy the demand of a deity for the same.

कुन्दप्रकरनिर्भासं यज्ञे पाण्डुमिवाचलम्।
जहौ तरत्तृणमिव सौवीरः समया धिया।।३३।।

The *Sauvīra* sovereign, who had won the big Airavata elephant of the god Indra, in a combat with him; made at last a gift of him to the very god, with as much unconcern, as one offers a heap of white *kundu* flowers, or huge heaps of rotten straws upon the sacrificial fire.

समयैव धिया नित्यं निजमभ्याहरन्त्क्रमम्।
मातङ्ग कुण्डपो नाम प्राप वैमानिकस्थितिम्।।३४।।

You have heard how the elephant named *kuṇḍapa*, employed his trunk in sympathy to the Brāhmaṇa's kine, in lifting them from being plunged in the mud; and afterwards devoted his body to the service of the Brāhmaṇa; wherefore he was taken up to heaven in a celestial car.

सर्वभूतक्षयकरीं साम्याभ्यासेन भूरिणा।
तत्याज राक्षसीं वृत्तिं कदम्बवनराक्षसः।।३५।।

Let your continued observance of toleration, preserve you from acts of intolerance, which tend at best to the oppression of others; and know that the spirit of intolerance, is as the gobbling of the *kadamba* forest, (whose business was the havoc and depredation of all living beings). (*i.e.* By want of forbearance, you make yourself an enemy to all, and make them as enemies to you).

बालचन्द्राभिजातोऽपि समबुद्धितया जडः।
गुडमोदकवन्न्यायप्राप्तमग्निमभक्षयत्।।३६।।

Remember the young and gentle *Jaḍabharata*, who by the natural habitude of his mind, devoured the fire-brand that was thrown into his alms-pot, thinking as a piece of meat, and without any injury to himself; (To the meek and tolerant, a furnace of fire, becomes a bed of roses and flowers).

समबुद्धितया क्रूरव्यवहारपरोऽपि सन्।
धर्मव्याधस्तनुं त्यक्तवा जगाम परमं पदम्।।३७।।

Think of the sober minded *kura*, who notwithstanding his following the profession of a hunts-man all his lifetime, was at last translated to heaven, and placed by the souls of the righteous men after his demise.

नन्दनोद्यानसंस्थोऽपि पुरुषोऽपि कपर्दनः।
लुलुभे न सुरस्त्रीषु नूनं प्रणयिनीष्वपि।।३८।।

Think of the listlessness and want of concupiscence, in the person of the royal sage Kapardana, who being seated in the garden of paradise in his youth, and beset by celestial damsels all about, felt no desire for any of them.

समचित्ततयास्पन्दः करञ्जगहनेष्वपि।
विन्ध्याकान्तारकच्छेषु राज्यं त्यक्तवावसच्चिरम्।।३९

Know how many princes and Lords of peoples have from the unperturbed apathy of

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their souls, resigned their realms and society of mankind, and betaken themselves to lonely forests and solitary caves of Vindhya Mountains, and there spent their lives in motionless torpidity.

ऋषयो मुनयश्चैव ये सिद्धाः सुरपूजिताः।
समदृष्टितयोद्विग्ना न ते तासु व्रतर्द्धिषु।।४०।।

Think of the great sages and saints, and of divine and devoted adepts, who were adored by even the gods, for the steadiness of their holy devotion, that have passed away in the observance of their rigid and unruffled vows of an universal indifference.

राजानः प्राकृताश्चैव धर्मव्याधादयोऽपरे।
समदृष्टिपदाभ्यासान्महतां पूज्यतां गताः।।४१।।

Call to your mind the instances of many a monarch of ordinary men and of base and mean hunts-men also, that have been honoured in all ages and countries, for their observance of an unimpressed equality in all states and circumstances of their lives.

इहामुत्र च सिद्ध्यर्थं पुरुषार्थप्रवृत्तये।
समदृष्टितया नित्यं विचरन्ति सुबुद्धयः।।४२।।

All intelligent men strictly observed the rule, of preserving their equanimity in their course through life; whether it be for the achievement of their acts for this life or the next, as also for the success of their understandings of every kind.

अभिवाञ्छेन्न मरणमभिवाञ्छेन्न जीवितम्।
यथाप्राप्तसमाचारो विचरेदविहिंसकः।।४३।।

They neither long for longivity nor desire their death in difficulties; but live as long as they have to live, and act as they are called to act, without any grudge or murmur.

समकलितगुणागुणैकभावः
समसुखदुःखपरावरो विलासी।
प्रविचरति समावमानमानः
प्रकृतवरव्यवहारपूतमूर्तिः।।४४।।

It is the business of the wise-man, to conduct himself in the career of his life, with a contented mind and placid countenance, both in his favourable and unfavourable circumstances, as well as in the happiness or misery of himself or others.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० समदृष्टिप्रंशसा नामाष्टनवत्यधिकशततमः सर्गः।।१९८।।

CHAPTER 199

STATE OF LIVING LIBERATED MAN

Argument. The liberated man neither gains nor loses anything, by his observance or neglect of the acts of life; and yet he is enjoined to act in conformity with the prescribed rules of conduct of his society and country.

श्रीराम उवाच

नित्यं ज्ञानैकनिष्ठत्वादात्मारामतया तथा।
मुक्तैः कर्मपरित्यागः कस्मान्न क्रियते मुने।।१।।

Rāma said: Tell me sir, why the wise and liberated man is not freed from his subjection to the prescribed rules of conduct, when his soul is beautified with the spiritual light, and his mind is emancipated from all earthly cares.

वसिष्ठ उवाच

हेयोपादेयदृष्टी द्वे यस्य क्षीणे हि तस्य वै।
क्रियात्यागेन कोऽर्थः स्यात्क्रियासंश्रयणेन वा।।२।।

Vasiṣṭha replied: The observance and avoidance of all ritual and pious acts, are equal and of no avail to the truly enlightened man; who is indifferent to aught of good or evil to his life; (*i.e.* who is neither solicitous to have anything desirable or leave what is unfavourable to him into the world).

न तदस्तीह यत्त्याज्यं ज्ञस्योद्वेगकरं भवेत्।
न वास्ति यदुपादेयं तज्ज्ञसंश्रेयतां गतम्।।३।।

There is nothing whatever in this frail world, which may be desirable to the man of right understanding, not aught of positive evil, which deserves the avoidance and abhorance of the wise-man.

ज्ञस्य नार्थः कर्मत्यागैर्नार्थः कर्मसमाश्रयैः।
तेन स्थितं यथा यद्यत्तत्तथैव करोत्यसौ।।४।।

The wise-man derives no positive nor permanent good, by his doing of any act prescribed by custom or usage; nor does he lose

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anything by his neglect of them; wherefore it is best for him to stand in the middle course, and according to the common rules of society and his country.

यावदायुरियं राम निश्चितं स्पन्दते तनुः।
तद्यथाप्राप्तमव्यग्रं स्पन्दतामपरेण किम्।।५।।

As long as there is life in the body, is called a living body and has its motion also; therefore measure your movements according to the breathing of your life, nor accelerate nor slacken them beyond their just measure. (*i.e.* neither out run your breath, nor halt in your course).

अन्यथान्यत्र चेत्कार्या क्रिया त्यक्त्वा निजं क्रमम्।
समाने हि क्रियास्पन्दे को दोषः सत्क्रमे किल।।६।।

If it is equal to any one, to walk either by his way or that to his journey's end, yet it is much better for him, to walk by the beaten path, than in a strange and unknown one. (So if it be the same-thing to sleep at home or abroad; yet it must be safer and more comfortable to every one to sleep at his own lodge than elsewhere).

समया स्वच्छया बुद्ध्या सततं निर्विकारया।
यथा यत्क्रियते राम तददोषाय सर्वदा।।७।।

Whatever action are done at any time, with meekness and mildness of disposition, and with a placid frankness of the mind, is ever held as perfectly pure and contrite in its nature, and never blameable in anywise.

इह मह्यां महाबाहो बहवो बहुदृष्टयः।
बहुधा बहुदोषेषु विहरन्ति विचक्षणाः।।८।।

We have seen many wise, learned and farsighted men, to have conducted themselves very honourably and blamelessly in this world, which is full of faults and pitfalls, and beset by traps and snares on every way.

गतसङ्गतया बुद्ध्या विहरन्ति यथास्थितेः।
गृहस्थारम्भिणः केचिज्जीवन्मुक्ताः स्थिता भुवि।।९।।

Every one is employed with perfect compliance of his mind, in discharging the duties of the particular sphere in which he is placed; some commencing their career in life, in the state of householdership and others ascending gradually to state of living liberation: (when they are not exempted from observances of particular duties also).

तज्ज्ञा राजर्षयश्चान्ये वीतरागा भवादृशाः।
असंसक्तधियो राज्यं कुर्वन्ति विगतज्वराः।।१०।।

There are many wise and well discerning kings and princes, like yourself and those sitting in this assembly who are vigilantly employed in the ruling of their respective states, without their attachment or tenacity to them, and without their desire of reaping any fruition from them, and by way of the disinterested discharge of duty.

केचित्प्रकृतवेदार्थव्यवहारानुसारिणः।
यज्ञशिष्टाशिनो नित्यमग्निहोत्रे व्यवस्थिताः।।११।।

There are some that follow the usages, according to the true sense of the Vedas, and take their food from what is left after their daily offerings to the sacrificial fire. (The early Aryans ever fed upon cooked food, after their first offerings to the gods by their mouth of the fire; (*Agner vaidevanam Mukham*).

केचिच्चतुर्षु वर्णेषु ध्यानदेवार्चनादिकाम्।
स्वक्रियामनुतिष्ठन्तः स्थिता विविधयेहया।।१२।।

All men belonging to any of the four classes, are employed in the observance of their respective rites and duties, and in the acts of the worship of the gods, and in their meditations with different end and views (*Kamya-karma*).

केचित्सर्वपरित्यागमन्तः कृत्वा महाशयाः।
सर्वकर्मपरा नित्यं तज्ज्ञा एवाज्ञवत्स्थिता।।१३।।

Some men of magnanimous minds, and higher aims of future liberation or *Mokṣa*, have renounced all their ritual acts *kūrma kāṇḍa*; and remain inactive as ignorant people, with their spiritual knowledge of the only One.

स्वप्नेऽप्यदृष्टलोकासु मुग्धमुग्धमृगासु च।
वनावनीषु शून्यासु केचिद्ध्याननपरायणाः।।१४।।

Some are seen to be sitting silent and insensitive, in their posture of deep and unbroken meditation; in dreary and dismal deserts untraversed by the deer and wild beasts; and in distant and lovely solitude, where no trace of a human beings was never seen even in a dream.

पुण्यवद्भिः सदा जुष्टे पुण्योपचयकारिणि।
शमशालिसमाचारे केचिदायतने स्थिताः।।१५।।

Some are found to resort to some sacred place of pilgrimage, and there to perform their acts for

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future rewards; while others are known to recline in some holy hermitage or sacred shrine of saints, and there to pass their lives in the practice of resignation and indifference and quite unknown to men.

रागद्वेषप्रहाणार्थं त्यक्त्वा देशं समाशयाः।
केचिदन्यत्र देशे च पदमालम्ब्य संस्थिताः।।१६।।

Many are seen to leave their own houses, and quiet their native countries, in order to avoid the enmity and scorn of their fellow country-men; and betake themselves to other lands, where they settle as strangers.

वनाद्वनं पुराद्ग्रामं स्थानात्स्थानं गिरेर्गिरिम्।
भ्रमन्तः संस्थिताः केचित्संसारोच्छित्तये बुधाः।।१७।।

There are many who being dissatisfied with their families, forsake their company and desert their homes; and rove about as wanderers, from forest to forest, over hills and dales, and cities and towns, without being settled anywhere.

वाराणस्यां महापुर्यां प्रयागे चैव पावने।
श्रीपर्वत सिद्धपुरे बदर्याश्रमके तथा।।१८।।

How many are there that travel to the great city of Benaras, and to the holy city of Allahabad and visit the holy hills and cities, and the sacred shrine of Badarikāśrama (for performance of their acts of righteousness there).

शालग्रामे महापुण्ये कलापग्रामकोटरे।
मथुरायां च पुण्यायां तथा कालञ्जरे गिरौ।।१९।।

How many are seen to resort the holy places at *Śālagrāma*, and to the sacred cell in *kalāpagrāma*, how many are on their way to the holy city of Mathura, and the sacred hill at *kālinjara*.

महेन्द्रवनगुल्मेषु गन्धमादनसानुषु।
दर्दुराचलवप्रेषु सह्याकाचलभूमिषु।।२०।।

See the numbers of pilgrims thronging in the woodlands on *Mahendra* mountains and upon table lands of *Gandhamādana* hills; see also the pilgrims on the plains of *Dardura* hills; as those also upon the level lands of *sahya* Mountains.

विन्ध्यशैलस्य कच्छेषु मलयस्योदरेषु च।
कैलासवनजालेषु ऋक्षवत्कुहरेषु च।।२१।।

See the pilgrims thronging on the craigs of the Vindhya range, and those dwelling in the hollows of the Malaya Mountains; see them that dwell in the happy groves of *Kailāsa*, and those in the caverns of *Ṛkṣavata* mounts.

एतेष्वन्येषु चान्येषु वनेष्वायतनेषु च।
तपस्विनस्तथा राम बहवो बहुदृष्टयः।।२२।।

In these as well as many other holy places and mounts, you will find a great many hermits and far-sighted devotees dwellings in peace, and wholly devoted to their holy devotion.

केचित्त्यक्तनिजाचाराः केचिच्च क्रमसंस्थिताः।
केचित्प्रबुद्धमतयो नित्यमुन्मत्तचेष्टिताः।।२३।।

Those among them that have become *sannyāsins*, are deserters of their prescribed duties, while they that are *Brahmacarins*, are strict observers of the law and their sacred rites: but those that have the faith of Buddha, are apostates from the holy faith, and fanatics in their practices.

केचित्स्वदेशरहिताः केचित्त्यक्तनिजास्पदाः।
एकस्थानरताः केचिद्भ्रमन्तः केचिदास्थिताः।।२४।।

Some of these have left their native homes, and others have quitted their natal lands altogether; some have their settled habitations in some place, and others leading their nomadic lives from place to place.

एतेषां महतां मध्ये नभस्तलनिवासिनाम्।
पातालनिरतानां च दैत्यादीनां महामते।।२५।।

Among these, O Rāma, that dwell in the sublunar sphere of this globe, as also among them that live at the antipodes, and are known as daityas:—

विज्ञातलोकपर्यायाः सम्यग्दर्शननिर्मलाः।
केचित्प्रबुद्धमतयो दृष्टदृश्यपरावराः।।२६।।

Some are of clear understandings, and well acquainted with the civil laws of their society; some are of enlightened understanding, and others again are acquainted with the past, and have a foresight of the future.

अप्रबुद्धधियः केचिद्धोलान्दोलितचेतसः।
निवृत्ताः पापकाचारात्सुजनानुगताः स्थिताः।।२७।।

Some are of unenlightened understandings, and are always in suspense, and suspicion of their minds; they are addicted to vice, and unable to govern themselves, are always under the government of others.

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अर्धप्रबुद्धमतयः केचिज्ज्ञानावलेपतः।
परित्यक्तक्रियाचारा उभयभ्रष्टतां गताः।।२८।।

Some there are who are half-enlightened, and proud withal of their knowledge of truth; they break loose from the observance of customary duties, and are not yet the esoteric yogi or spiritualist.

इत्थमस्मिञ्जनानीके जन्मसंतरणार्थिनः।
बहवः संस्थिता राम बहुधा बहुदृष्टयः।।२९।।

Thus among these great multitudes of men, that are wading in the vast ocean of life, every one is striving to get the end, according to his different aim and object.

संसारोत्तरणे तत्र न हेतुर्वनवासिता।
नापि स्वदेशवासित्वं न च कष्टतपःक्रियाः।।३०।।

But it is neither one's confining himself at home, or remaining in his native country, nor his betaking him to hermitage or dwelling in some solitary forest; nor the observance of customary duties, nor practice of painful austerites, whereby one may ford over the unfordable gulf of this world.

न क्रियायाः परित्यागो न क्रियायाः समाश्रयः।
नाचारेषु समारम्भविचित्रफलपालयः।।३१।।

Neither dependence on righteous acts nor the forsaking of them; nor one's employment in the observance of customary usages, or his attainment of great powers, can be of any avail to him, in saving him from the turmoil's of the world.

स्वभावः कारणं नाम संसारोत्तरणं प्रति।
असंसक्तं मनो यस्य स तीर्णो भवसागरात्।।३२।।

It is one's self-control only, that is the means of his salvation, (lit. getting over the sea of the world); and the man whose mind is not attached, or tied down to anything in this world, is said to have got or gone over it.

शुभाशुभाः क्रिया नित्यं कुर्वन्परिहरन्नपि।
पुनरेति न संसारमसंसक्तमना मुनिः।।३३।।

It is no matter whether a man does or neglects, the righteous deeds of his religion and society; provided he keeps the contriteness of his mind in both, and is never attached to nor affected by either: such a man is deemed a sage and saved from his return to this nether world.

शुभाशुभाः क्रिया नित्यमकुर्वन्नपि दुर्मतिः।
निमज्जत्येव संसारे परित्यक्तमनाः शठः।।३४।।

The man that does neither any righteous or unrighteous action in his life, but has his mind fixed in this earth, and attached to earthly objects, is deemed a hypocrite, and a destined to revisit this earth in his repeated births.

मक्षिकेवान्तःसारज्ञा दुःखादुःखप्रदायिनी।
न निवारयितुं शक्या न च मारयितुं मतिः।।३५।।

Our minds again are of the nature of nasty flies, which are prone to fly about the pour upon the sores of worldly pleasures; from which it is hard for us to deter them, as it is impossible for us to kill them at once for attainment of our salvation: (or; our minds are as surfeited bees, cloyed with the honey of their cells from which they cannot fly away. gloss).

काकतालीययोगेन कदाचित्स्वस्य चेतसः।
प्रवृत्तिर्जायते सिध्यै स्वयमात्मावलोकने।।३६।।

It sometimes comes to happen and by the good fortune of a person, that his mind turns of itself towards its perfection; and then by a flash of inward light within itself, comes to see the presence of the divine spirit in the very soul.

अवलोकनतो लब्ध्वा तत्त्वं नैर्मल्यमागतम्।
चेतो भवति निर्द्वन्द्वमसंसक्तमनामयम्।।३७।।

The mind being enlightened by the flash of spiritual light in the soul, becomes enrapt at the sight, and losing all earthly attachment, is unified with the supreme unity.

अचित्तत्वं प्रयातेन सत्त्वरूपेण चेतसा।
समो भूत्वा सुखं तिष्ठ पराकाशांशरूपभृत्।।३८।।

Being unmindful of everything, and conscious of your entity as a particle of the infinite vacuity, remain perfectly happy with yourself, and in the everlasting felicity of your soul.

अधिगतपरमार्थस्त्यक्तरागादिदोषः
सममतिरुदितात्मा त्वं महात्मा महात्मन्।
रघुतनय विशोकस्तिष्ठ निःशङ्कमेको
जननमरणमुक्तं पावनं तत्पदं त्वम्।।३९।।

Being replete with the knowledge of transcendental truth, and devoid of the faults and frailties of your nature, have the magnanimity of

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your soul, with the equanimity of your mind and elevation of your spirit; and thus remain O you support of Raghu's royal race, without sorrow and fear of death and rebirth, and be as holy as the holy of holies.

प्रकृतिमलविकारोपाधिबोधादिरूपं
जगति विमलरूपे नास्ति किंचित्क्वचिच्च।
स्फुटमकृतकमस्ति ब्रह्म चिद्धाम तच्च
स्वयमहमिति मत्वा तिष्ठ निःशङ्कमेकः।।४०।।

Know the translucent state of the most Holy Brahma, to be quite clear of all the grossness and foulness of nature, and free from all the qualities and properties that are attributed to Him. He is beyond our conception and above the reach of our thought. He is increate and ever existent of Himself, and manifest in his abode of our intellect. Knowing him then as yourself, remain quite free and dauntless forever.

अधिकवचनगम्यं नान्यदस्त्यङ्ग किंचि-
त्तव शुभमुपदेश्यं ज्ञानसंबोधनाय।
उदितमखिलमाद्यं ज्ञानसारं समग्रं
विदितसकलवेद्यो राघव त्वं हि जातः।।४१।।

There is nothing more that can be gleaned, from greater verbosity on this subject; nor is there anything remaining to be communicated to you, for your best instruction in divine knowledge. You are roused, O Rāma, to your full knowledge of the essential doctrines of divinity, and you have become cognizant, of whatever is knowable and recondite in nature.

वाल्मीकिरुवाच

इत्युक्तवा मुनिनायको व्यपगताशेषैषणे राघवे
सर्वस्मिंश्च सभाजने स्थितवति ध्यानैकतानोपमे।
प्राप्ते ब्रह्मपदं धिया धवलया तूष्णीमभूत्षट्पदः
कृत्वेवारणितं सरोजपटले पातुं प्रवृत्तो रसम्।।४२।।

Vālmīki says: After the chief of sages had spoken so far, he saw Rāma rapt in his ecstasy and berefit of his mental efforts; and the whole assembly sitting fixed in the one and same tenor of their meditation. They were all entranced in their reveries and musings, in the mysterious nature of the Divinity; as the humming bees ramble over the lotus petals with their soft and silent murmur, and revel upon the sweetness of the honey cups of flowers.

इत्यार्षे श्रीवासिष्ठमहारामायणे वा० दे० मो० नि० उ०
मुक्तपुरुषस्थितिवर्णनं नाम नवनवत्यधिकशततमः
सर्गः।।१९९।।

CHAPTER 200

THE LOUD APPLAUSE OF THE COURT ON THE SAGE'S SPEECH

Argument. Narration of the plaudits of the assembly, accompanied with the showering of flowers and uproar of musical instruments, at the end of the holy sermon.

वाल्मीकिरुवाच

निर्वाणवाक्यसंदर्भसमाप्तौ मुनिनायके।
पाश्चात्यवाक्यविरतिं कुर्वति क्रमपालिताम्।।१।।

Vālmīki continued: Upon the termination of the holy sermon on *Nirvāṇa*-anaesthesia, there arose loud hubbub without the court house, which put a stop to the sage's proceeding further in continuation of his discourse.

निर्विकल्पसमाधानसमतां समुपागते।
शान्तस्वच्छमनोवृत्तौ सर्वस्मिंश्च सभाजने।।२।।

But the whole audience in the court hall, was immerged in a state of stead fast hypnotism, and settled intentiveness in the Supreme; and the faculties of their mind were quite clear, and there workings at rest.

सत्त्वकोटिमुपारूढे परां पावनतां गते।
संवित्तत्त्वे समग्रस्य जनस्य श्रुतशालिनः।।३।।

The whole audience on hearing the lecture on investigation after intellect, became passengers on the raft of *sat*, and they all gained their salvation.

झटित्येवाम्बरहृता पूरवकुक्तधियां मुखात्।
सिद्धानां साधुवादेन व्योमकोटरवासिनाम्।।४।।

Immediately there arose a loud chorus of applause, from the mouths of the emancipated sages or *siddhas*, dwelling in the upper regions of the skies, and it filled the concave of heaven, with the acclamation of praise to the venerable sage.

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तथा सभास्थितानां च मुनीनां भावितात्मनाम्।
गाधेयप्रमुखानां च साधुवादगिरोच्चया।।५।।

In the same manner their rose shouts of praise also, from the holy sages seated in the assembly; together with the loud acclamation given by the son of Gādhi-Visvāmitra, who sat at their head.

कोलाहलः समुदभूद्भूपरिपूरितदिङ्मुखः।
मधुरः पवनात्तानां कीचकानामिवारवः।।६।।

Then was heard a swelling sound, filling the face of the four quarters of the firmament; just as the blasts of wind filled the hollows of the withered bamboo's in the forest, and make them resound with a sound with a soft sweet melody.

सिद्धानां साधुवादेन सह वै सहसा ततः।
देवन्दुन्दुभयो नेदुः प्रतिश्रुत्पूरिताचलाः।।७।।

Next arose a flourish of trumpets from the celestial, mingling with the hosannas of the *siddhas*; which rumbled together and resounded loudly, amidst the hollow caves of distant mountains and dale.

देवदुन्दुभिभिः सार्धं तुषारासारसुन्दरी।
दिग्भ्यः स्थगितदिचक्रा पुष्पवृष्टिः पपात ह।।८।।

Along with the flourish of celestial trumpets, there fell showers of flowers from above, resembling the driving rain of snows, which blocked the faces on all sides of heaven.

पुष्पौघपूरितस्थानः शब्दापूरितकन्दरः।
रजःसंरञ्जिताकाशो गन्धरञ्जितमारुतः।।९।।

The floor of the court hall was strewn over with flowers, and the fanfare of the drums and timbols, filled the mouths of hollow caves and caverns; the flying dust covered the face of the sky, and the rising odours after the rain were borne upon the wings of the winds to all sides.

स साधुवादशब्दस्य देवतूर्यरवरस्य च।
कुसुमासारघोषस्य समवायो रराज ह।।१०।।

Then their rose a mingled rumble of the shouts of applause, and the peal of heavenly trumpets; joined with the whistle of the hissing showers of flowers, and the rustling of the winds all about.

उन्मुखाखिलसभ्याक्षिरश्मिश्यामलितान्तरः।
उत्कर्णमृगमातङ्गहयपक्षिपशुश्रुतः।।११।।

The courtiers all looked around with their up lifted faces and eyes, and were struck in their minds with wonder and surprise; while the beast all about the palace and in the parks, remained amazed at the event with their pricked up ears.

सविस्म्यभयोन्नेत्रबालकान्ताजनेक्षितः।
विस्मयस्मेरवदनराजलोकावलोकितः।।१२।।

The women and children in the inside, sat staring with their wonder stricken eyes; and the princes sitting in the court hall, looked astonished on one another with their smiling faces.

कुसुमासारसारेण शब्दशोभिताशायिना।
संरम्भेण जगामाशु रोदोरन्ध्रमपूर्वताम्।।१३।।

The face of the firmament became exceedingly brightened, by the falling showers of flowers from above; and the great concavity of the world, was filled with the hissing sound of the falling rains.

पुष्पवर्षसुधाधौतं रटद्भूतसुघुंघुमम्।
समतां सदनेनागात् ध्मातशङ्खशतेन खम्।।१४।।

The showers of flowers and drizzling rain drops, with their hissing sounds, made the royal palace an appearance of festivity. (With the scattering of fried rice, sprinkling of rose water and blowing of conch-shells).

भुवनं भूरिभांकारभासुरं सुरचारणैः।
वृतं मत्तोत्सवं रेजे समं कुसुममण्डितम्।।१५।।

Not only the palace, but all places in the worlds, seem to celebrate their festive mirth, with tossing of flower garlands, joined with celestial music.

शनैर्दुन्दुभिसिद्धौघवाक्यपुष्पभरः समम्।
प्रययौ रोदसीरन्ध्रे वेलाचलमिवाम्बुधौ।।१६।।

The shouts of the *siddhas* and their ejaculations of joy, rolled and growled as high in the upper sky; as the rolling billows and rebellowing waves, howled in the depth of the ocean and sea.

तस्मिन्विबुधसंरम्भे क्षणेन समये गते।
वाक्यानीमानि सिद्धानामभिव्यक्तिमुपाययुः।।१७।।

After the hubbub of the heavenly hosts had subsisted, (in the lull of the rains and rackets); the following words of the *siddhas* proceeded

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from above, and were heard to be uttered in an audible and distinct voice.

सिद्धा ऊचुः

आकल्पं सिद्धसङ्घेषु मोक्षोपायाः सहस्रशः।
व्याख्याताश्च श्रुताश्चालमीदृशास्तु न केचन।।१८।।

The siddhas said: We have ere while since time erst began, listened to delivered thousands of sermons, in the assembly of *siddhas* or perfect beings, on the means of attaining liberation, (which is the highest pitch of perfection of the living soul); but never heretofore heard a lecture so impressive on the mind, as this last location of the sage.

तिर्यञ्चो वनिता बाला व्यालाश्चानेन निर्वृतिम्।
मुनेर्वाक्यविलासेन यान्ति नास्त्यत्र संशयः।।१९।।

We see boys and women and the bending brute creatures, together with the creeping and crawling animals, are all enrapt by this soothing speech, which will doubtless enrapture its readers and hearers in future.

दृष्टान्तैर्हेतुभिर्युक्त्या यथा रामोऽवबोधितः।
तथा चारुन्धती साक्षात्संबोधयति वा न वा।।२०।।

The sage has used every argument and example, for rousing Rāma to his beatification; such as it is doubtful whether he had ever shewn such affection to his Arundhati or not.

अनेन मोक्षोपायेन तिर्यञ्चोऽपि गतामयाः।
स्थिता मुक्ता भविष्यन्ति के नाम भुवि नो नराः।।२१।

Hearing this lecture on liberation, even the brute creation of beasts and birds, become emancipated from the burthen of their base bodies; and as for men, they forget altogether the trammels of their bodies in their embodied state.

श्रवणाञ्जलिभिः पीत्वा ज्ञानामृतमिदं वयम्।
परां पूर्णनवीभूतसिद्धयः श्रियमागताः।।२२।।

Our draught of these ambrosial drops of divine knowledge, through the vessels of our ears; has not only satiated our appetite for wisdom, but renovated our understanding, and added a fresh beauty to our spiritual bodies.

इति श्रृण्वन्सभां लोको विस्मयोत्फुल्ललोचनः।
कुसुमासारसंपूर्णां राजीवानां ददर्श ताम्।।२३।।

On hearing these words of the heavenly host of *siddhas*, were struck with wonder, and looked upward with full open eyes; and then as they cast their looks below, they beheld the surface of the court-hall, to be strewn over with flowers and lotuses, falling in showers from above.

मन्दारादिमहापुष्पच्छन्नच्छादनसंचयाम्।
पारिभद्रलतातगुच्छनीरन्ध्राजिरभूमिकाम्।।२४।।

They saw heaps of *mandāra* and other celestial flowers, piled up to the roof of the lofty hall; and observed the court yard to be covered over with blossoming plants and creepers, and with wreaths and garlands of flowers without an interstice.

पारिजातप्रसूनाढ्यमहीतलविराजिताम्।
संतानकमहाम्भोदव्याप्तसभ्यशिरःकराम्।।२५।।

The surface of the ground, was strewn over with buds and blossoms of *Pārijāta* plants; and thick clouds of Santanaka flowers, shadowed over the heads and shoulders of the assembled people in the court.

मौलिरत्नविटंकाग्रविश्रान्तहरिचन्दनाम्।
वारिपूरप्रलम्बाभ्रवदालम्बिवितानकाम्।।२६।।

The saffron flowers of *Haricandana* (yellow sandal wood), hang over the jewelled crests of the princes; and seemed as an awning of rainy spread over the glittering chandeliers of the court hall. (*Haricandana* is a tree in the garden of Paradise).

इति पश्यन्सभां लोकः साधुवादेन भूरिणा।
तत्कालोचितवाक्येन तेन तेन यथोद्यतः।।२७।।

Seeing these events in the court, the people all gave vent to the repeated shouts of their loud applause; and talked to one another of this and, as was fitted to the solemnity of occasion.

वसिष्ठं पूजयामास सर्वेन्द्रियगणानतः।
कुसुमाञ्जलिमिश्रेण प्रणामसहितेन च।।२८।।

They then adored the sage with the prostration of their bodies and limbs, and made him their obeisance's, with offerings of handful of flowers.

नृपप्रणाममालासु किंचिच्छान्तासु तास्वथ।
मुनिमापूजयन्नाह सार्घ्यपात्रकरो नृपः।।२९।।

After the loud peals of applause had somewhat abated; the king also rose and prostrated himself down and then worshipped the sage, with the tay of his presents and wreaths of flowers held in his hands.

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दशरथ उवाच

क्षयातिशयमुक्तेन परमेणात्मवस्तुना।
परान्तः पूर्णतोत्पन्ना बोधेनारुन्धतीपते।।३०।।

Daśaratha said: It was by your admonition, O you Lord of Arundhati; that I was released from this my mortal frame; and gained the transcendent knowledge which filled my soul, and joined it with the supreme essence in perfect bliss.

न तदस्ति महीपीठे दिवि देवेषु वापि च।
महत्किंचिद्यदप्राप्तं तव पूज्यस्य पूजनम्।।३१।।

We have nothing in this nether earth, nor is there anything with the gods in heaven, which I ween is worthy enough to be given, as a proper offering in yours adoration.

तथाप्यात्मक्रमं ब्रह्मन्निमं नेतुमवन्ध्यताम्।
अहं वच्मि यथाप्राप्तं न कोपं कर्तुमर्हसि।।३२।।

Yet I beg to pray you something in order to acquit myself of my duty to you, and to render my services to you prove effectual to me, and hope you will not be irritated at this address of mine.

आत्मना सकलत्रेण लोकद्वयशुभेन च।
राज्येनाखिलभृत्येन भवन्तं पूजयाम्यहम्।।३३।।

That I adore you myself with my queens and my weal in both worlds, together with all these dominions and servants of mine, (all which I now offer humbly at your venerable feet).

एतत्सर्वं तव विभो स्वायत्तं सव इवाश्रमः।
नियोजय यथादेशं यथाभिमयेच्छया।।३४।।

All these possessions of mine are yours entirely at present, so my lord take them as yours, and make them as parts of your hermitage; please to dispose of these as you please, or use them as you like.

वसिष्ठ उवाच

प्रणाममात्रसंतुष्टा ब्राह्मणा भूपते वयम्।
प्राणामेनैव तुष्यामः स एव भवता कृतः।।३५।।

Vasiṣṭha replied: Know, O great king, that we Brāhmaṇas are pleased, only with the mere obeisance's of people; we are verily satisfied with receiving reverence of men, and these you have already done and shown to me.

पातुं त्वमेव जानासि रात्यं भाति तवैव च।
भवत्वेतत्तवैवेह ब्राह्मणाः क्व महीभृतः।।३६।।

You know to rule the earth, and therefore its sovereignty is suitable to you; nor can you show a Brāhmin to have ever reigned as a king, keep therefore what is yours to yourself and prosper therein.

दशरथ उवाच

कियन्मात्रं तु राज्यं स्यादिति लज्जामहे मुने।
प्रकर्षेणात्र तेनेश याति जानासि तत्कुरु।।३७।।

Daśaratha answered: What is this triffle of a realm to me, which I am ashamed to call and own as mine; it cannot lead me to the knowledge of its true Lord, therefore do so as I may clearly and truly know the most high.

वाल्मीकिरुवाच

इत्युक्तवति भूपाले रामः पुष्पाञ्जलिं ददत्।
उवाच प्रणतो वाक्यं पुरस्तसय महागुरोः।।३८।।

Vālmīki relates: As the king was saying so, Rāma rose from his seat, and threw handfuls of flowers on the sacred person of his preceptor; and then lowly bending himself before him, he addressed him as follows.

निरुत्तरीकृतमहाराज ब्रह्मन्प्रणौमि ते।
प्रणाममात्रसारोऽहं रामः पादाविमौ प्रभो।।३९।।

Venerable sir, as you have made the king speechless, by telling him that you are pleased with mere obeisance of men; so I am taught to wait here, with my bare prostration at your venerable feet.

इत्युक्तवा पादयोस्तस्य शिरोवन्दनपूर्वकम्।
तत्याजाञ्जलिपुष्पाणि हिमानीव वनं गिरेः।।४०।।

Saying so, Rāma bowed down his head, lowly at the feet of his guide; and then scattered handful of flowers on his pure person, as the trees on the sides of a mountain, sprinkle their dewdrops at the foot and base of the mount. (Gloss. The branches of trees serving as their hands, and the leaves as their palms).

आनन्दबाष्पसंपूर्णनयनो नयकोविदः।
गुरुं परमया भक्त्या प्रणनाम पुनःपुनः।।४१।।

Then the pious prince made his repeated bows of reverence to his venerable preceptor; while

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his lotus like eyes were suffused with the tears of his inward joy and piety. (*Ānandāśru*-tears issuing from pious and joyous feelings).

शत्रुघ्नो लक्ष्मणश्चैव तथान्ये तत्समाश्च ये।
निकटस्थास्तथैवाशु ते प्रणेमुर्मुनीश्वरम्।।४२।।

Next rose the brother princes, of Daśaratha's royal race; namely Bharata, Satrughana and Lakṣmana, together with their equals in kith and kin; and they all advanced to the sage, and bowed down to him with their respectful reverence.

दूरप्रणामैर्दूरस्थाः पुष्पाञ्जलिसमीरणैः।
राजानो राजपुत्राश्च प्रणेमुर्मुनयश्च तम्।।४३।।

The other chiefs and nobles and regents, that sat in their order at a distance; together with the saints, sages and the clergy at large, rose in groups from their seats, and did their homage to the sage, with flinging handfuls of flowers upon him.

अस्मिन्नवसरे तत्र कुसुमाञ्जलिवर्षणैः।
हिमैरिव हिमाद्रीन्द्रो मुनिरन्तर्धिमाययौ।।४४।।

At this instant the sage was almost covered with and hid under the heap of flowers, that were poured upon him from all sides; in the same manners as the snowy mountain of Himalaya, is wrapped and concealed under the snows of water.

अथ शान्ते सभाक्षोभे प्रणामनिवहे तथा।
संस्मरञ्छासनं किंचित्सत्ये कृष्णसिताशयम्।।४५।।

After clangour of the assembly was over, and the peals of their *praṇāma-hailings* had ended; Vasiṣṭha remembered his saying with the assembled sages, of proving to them the truth of his doctrines, and of removing the doubts of his audience regarding the miracles he had wrought.

मुनिः कुसुमराशिं तं बाहुभ्यां प्रविचाल्य सः।
मुखं संदर्शयामास सिताभ्रादिव चन्द्रमाः।।४६।।

He then shoved off with both his arms, the heaps of flowers from about his sides; and showed out his fair face from amidst them, as when the disc of the moon, shines forth from within the hoary clouds.

शान्ते सिद्धवचोराशौ तथा दुन्दुभिनिःस्वने।
नभःकुसुमवर्षे च सभाकलकले तथा।।४७।।

Then there ensued a hush over the flourish of the trumpets, and a silence upon the fanfare of applause; the falling of flowers was at a stop, and the murmur of *siddhas* above, ceased with the clamour of the assemblage below.

प्रणामानन्तरं तस्मन्नामाद्यैः स्वसभाजने।
शान्तवात इवाम्भोदे जने सौम्यत्वमागते।।४८।।

After the princes and assembled nobles, had made their obeisance and greetings, there occurred a calm stillness in the assembly, as when a lull takes place in the atmosphere after a storm.

आकर्णयन्सावादं विश्वामित्रं मृदुस्वनम्।
उवाचेदमनिन्द्यात्मा वसिष्ठा मुनिनायकः।।४९।।

Then the chief of sages Vasiṣṭha, upon hearing the applauses poured upon him from all sides; spoke softly to the royal sage Viśvāmitra, from the unblemished purity of the soul.

मुने गाधिकुलाम्भोज वामदेव निमे क्रतो।
भरद्वाज पुलस्त्यात्रे घृष्टे नारद शाण्डिले।।५०।।

Hear me, O sage, that art the lotus of the princely race of Gādhi, and ye sages that are assembled here, namely Vāmadeva, Nimi and Kruta, together with Bhāradvāja, Pulastya, Atri, Nārada and Ghṛṣṭi, and Śāṇḍilya.

हे भासभृगुभारण्डवत्सवात्स्यायनादयः।
मुनयस्तुच्छमेतन्नु भवद्भिर्मद्वचः श्रुतम्।।५१।।

Hear me also, O ye sages Bhāsa, Bhṛgu, Bhāraṇḍa, Vatsa and Vātsāyana, with all others that are assembled here at present, and had the patience to listen to this contemptible discourse of mine.

यदत्रानुदितं किंचित्तदनुग्रहतोऽधुना।
दुरर्थं विगतार्थं वा भवन्तः कथयन्तु मे।।५२।।

Please now with your well known affability to me, point out to me whatever you have found as meaningless or intelligible and ambiguous in my discourse.

सभ्या ऊचुः

वसिष्ठवचने ब्रह्मन्परमार्थैकशालिनि।
दुरर्थो भवतीत्यद्य नवैव खलु गीः श्रुता।।५३।।

The audience responded: O Venerable sir, we have never heard or marked in single word in this spiritual and divine discourse of yours, that is meaningless or unintelligible to anybody.

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यत्संभृतमनन्तेन जन्मदोषेण नो मलम्।
तत्प्रमृष्टं त्वयेहाद्य हेम्नामिव हविर्भुजा।।५४।।

We confess that whatever foulness was inbred in our natures, by our repeated births in this sinful world; has been all purged out by your holy lecture, as the alloy in gold is burnt away by the purifying fire.

ब्रह्मबृंहितया वाचा विभो विकसिता वयम्।
कुमुदानीन्दुदीप्त्येव परमामृतशीतया।।५५।।

O sir, our minds are as expanded by you divine sermon, as the blue lotus buds are opened to bloom, by the cold and ambrosial beams of moon light.

सर्वसत्त्वमहाबोधदायिनं मुनिनायकम्।
भवन्तमेकान्तगुरुं प्रणमाम इमे वयम्।।५६।।

We all bow down to you, O you chief of sages, as our best guide in divine knowledge; and the giver of true wisdom to us, with regard to all things in nature.

वाल्मीकिरुवाच

इत्युक्त्वा मुनिनाथाय नमस्त इति ते पुनः।
वदन्त एकशब्देन तारेणाब्दरवौजसा।।५७।।

Vālmīki relates: The sages said so far and then hailed and bowed down to Vasiṣṭha again, and their united applause of him, rose as high as the loud roar of raining clouds.

अर्वाक्पुष्पाञ्जलिव्रातैः खात्सिद्धैः सममुज्झितैः।
वसिष्ठं पूरयामासुर्हिमैरब्दा इवाचलम्।।५८।।

Then the speechless *siddhas*, poured down again their showers of flowers from above; and these hid the body of the sage under them, as the clouds of winter cover the rocks under ice and snows.

इत्थं दशरथं भूपं शशंसुश्चाथ राघवम्।
माधवं चतुरात्मानं राघवोदन्तकोविदः।।५९।।

Afterwards the intelligent and learned men in the court, gave their praises to King Daśaratha and to Rāma also; saying that the four princes were no other than the fourfold incarnation of the God Mādhava or Viṣṇu himself.

सिद्धा ऊचुः

नमाम चतुरात्मानं नारायणमिवापरम्।
रामं सभ्रातरं जीवन्मुक्तं राजकुमारकम्।।६०।।

The siddhas said: We hail the four princes of Daśaratha's line, who are the quadruple forms of the self incarnate Viṣṇu, and are quite liberated from the bonds of flesh, in these their living states of humanity.

चतुरब्धिनिखातान्तधरावलयपालकम्।
त्रिकालस्थमहीपालचिह्नं दशरथं नृपम्।।६१।।

We hail king Daśaratha, as having the mark of the sovereignty of the whole world. (Imprinted in his person); that is of this world which extends to the limits of the four oceans, and lasts forever in his race.

मुनिसेनाधिपं भूपं भास्करं भूरितेजसम्।
वसिष्ठं सुप्रवादाढ्यं विश्वामित्रं तपोनिधिम्।।६२।।

We hail the sage Vasiṣṭha, who is as bright as the sun, and stands at the head of the whole host of sages; and also the royal sage Viśvāmitra of renowned fame and dignity.

एषामेव प्रभावेन ज्ञानयुक्तिं परामिमाम्।
श्रुतवन्तो वयं सर्वे भ्रान्तिसंरम्भनाशिनीम्।।६३।।

It is through their means, (*i.e.* because of their assemblage in this court), that we had this fair opportunity of hearing this divine discourse, which is so full of knowledge and fraught with reason, that it serves to dispel the great gloom of error at once.

वाल्मीकिरुवाच

इत्युक्त्वा गगनात्सिद्धा भूयः पुष्पाणि चिक्षिपुः।
सभायामथ तूष्णीं च तस्थुर्मुदितचेतसः।।६४।।

So saying the *siddhas* of heaven again, let fall their handfuls of flowers in showers; and made the assembly look up to them in silence, with their uplifted eyes and gladdened minds.

तथैव व्योमगाः सिद्धाः शशंसुस्तं जनं पुनः।
तथैव सभ्यास्तांस्तत्र समानर्चुर्घनस्तवम्।।६५।।

And then there was a mutual greeting of the *siddhas* from above, and of the assembled people to them from below.

नभश्चरा धरणिचरा मुनीश्वरा
महर्षयो विबुधगणा द्विजा नृपाः।
अपूजयन्निति जनमोजसैव ते
गिरेच्चया सह कुसुमार्घ्यदानया।।६६।।

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At last the assembly broke, with their respectful greetings to one another, accompanied with their mutual offerings of flowers and salutations. And the celestial and terrestrial, the great *Munis* and sages, the *Paṇḍits* and *Brāhmaṇas*; together with the princes and nobles, bade adieu to and took leave of one another, (in order to repair to their respective abodes).

इत्यार्षे वासिष्ठमहारामायणे वा० दे० मो० नि० उ० साधुवादरार्यादिवर्णनं नाम द्विशततमः सर्गः॥२००॥

CHAPTER 201

EXPLANATION OF REST AND REPOSE IN ULTIMATE AND PERFECT BLISS

Argument. Rāma's conclusion of the lecture of Vasiṣṭha, and Visvāmitra's request over Rāma.

वाल्मीकिरुवाच

अथार्वाक्साधुवादेषु प्रशान्तेषु शनैः शनैः।
ज्ञानोपदेशमासाद्य प्रोल्लसत्स्विव राजसु॥१॥

Vālmīki related: After the assembly had rejoined the next day, there was observed a profound silence over it; and there appeared a cheerfulness in the countenances of princes from the enlightenment by the last lecture.

प्रशान्तसंसृतिभ्रान्तौ जने चरितमात्मनः।
स्वयं हसति चित्तेन सत्यं समनुधावता॥२॥

The people seemed to be smiling in their faces, by reflecting on their former errors and follies, after their coming to the light of truth. (The reminiscence of the freaks and follies of boyhood, is a source of delight in old age).

वलच्चित्तकलं ज्ञानसमास्वादनतत्परे।
विवेकिनि सभालोके शान्ते ध्यानमिवास्थिते॥३॥

The wise-men in the assembly, appeared to be sitting fixed in their steadfast meditation, by having the feelings and passions of their minds, curved and subdued upon their access to the relish of true knowledge.

बद्धपद्मासने रामे सभ्रातरि गुरोः पुरः।
स्थिते कृताञ्जलौ दीप्तगुरुवक्रगतेक्षणे॥४॥

At this time, Rāma sat with his brother, in their posture of *padmāsana*-having their legs crossed upon one another; had he palms of their hands folded together, and their eyes fixed steadfastly upon the face of their preacher.

पार्थिवे किमपि ध्यानमिवास्वादयति स्थितिम्।
जीवन्मुक्तात्मिकामन्तरादिमध्यान्तपावनीम्॥५॥

The king Daśaratha remained in a sort of entranced meditation, and thought himself as liberated in his life time, and placed in a state of infinite bliss.

ग्रहीतुमर्चां भक्तानां मानितार्थजनो मुनिः।
तूष्णीं क्षणमिव स्थित्वा प्रोवाचानाकुलाक्षरम्॥६॥

The sage after holding his silence, as long as he was adored by his reverential audience, spoke to them at last in distinct words, and wanted to know what they would now like to hear about.

स्वकुलाकाशशीतांशो राम राजीवलोचन।
किमन्यदिच्छसि श्रोतुं कथयाभिमतेच्छया॥७॥

He said, O lotus eyed Rāma, that art as the cooling moon in the clear sphere of your race, tell me what you now wish to hear, as most desirable and delight-some to your mind.

स्थितिं च कीदृशीमेनामद्यानुभवसि स्वयम्।
किंरूपमिदमाभासं जागतं वद पश्यसि॥८॥

Tell me the state in which you find yourself at present, and in what light you view the appearance of the appearance of the world now before you.

इत्युक्ते मुनिना तेन प्राह राजकुमारकः।
अविह्वलं मृदु स्पष्टं गुरोरालोकयन्मुखम्॥९॥

Being thus addressed by the sage, Rāma looked at his face; and then bespoke to him in his distinctly audible voice, and has plain and unfaltering accents.

श्रीराम उवाच

त्वत्प्रसादेन यातोऽस्मि परां निर्मलतां प्रभो।
शान्ताशेषकलङ्काङ्कं शरदीव नभस्तलम्॥१०॥

Rāma said: It is all owing to your favour, O Venerable sir, that I have attained to my state of perfect holiness and become as pure as the clear atmosphere in autumnal calm and serenity.

सर्वा एवोपशान्ता मे भ्रान्तयो भवभङ्गदाः।
स्वरूपेणावदातेन तिष्ठाम्यच्छमिवाम्बरम्॥११॥

I am entirely freed from all the errors, which are so detrimental to the right course of our lives

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in this world, and an act as pure as the clear sky, in the true and very state of finite vacuity. (The very state of the deity).

स्थितोऽहं गलितग्रन्थिः शान्ताशेषविशेषणः।
स्फटिकालयमध्यस्थस्फटिकामलधीरहम्।।१२।।

I am set free from all bonds, and released from all attributes and adjuncts; I find myself situated in a crystalline sphere, and shining there as clear as crystal.

अन्यच्छ्रोतुमथाहर्तुं शान्तं नेच्छति मे मनः।
परां तृप्तिमुपायान्तं सुषुप्तमिव संस्थितम्।।१३।।

I am quite pacified in my mind and am neither willing to hear or do anything else; I am quite satiate in myself, and require nothing more for my satisfaction. I am quite at rest as in the state of hypnotism.

शान्ताशेषपरामर्शं विगताशेषकौतुकम्।
संत्यक्ताशेषसंकल्पं शान्तं मम मुने मनः।।१४।।

My mind is quite calm in its thoughts, and entirely pacified in its wishes; all my desires have fled from it, and I find my mind to rest in its perfect peace and supreme bliss.

परिनिर्वामि शाम्यामि जाग्रदेव जगत्स्थितौ।
अस्वप्नपुनर्बोधं सवपिमीव निरामयम्।।१५।।

I am staid in all my thoughts and allayed in my desires, whilst living in this waking world; I am enrapt and entranced, while I am quite sane and sound and sleepless at all hours by day and night.

आशाविधुरितामात्मसंस्थितिं प्राक्तनीं तनौ।
प्रविहस्य स्फरत्सूक्तैः स्वस्थस्तिष्ठाम्यसंशयम्।।१६।।

With my soul devoid of all wishes and expectations, I live while I am destined to live in this material body of mine; and remain smiling (*i.e.* rejoicing) as long as I sit to listen to your inspiring lessons.

नोपदेशेन नार्थेन न शास्त्रैर्न च बन्धुभिः।
त्यागेन च न चैतेषामधुना मम कारणम्।।१७।।

Now I am no more in need of admonition or instruction of the śāstras, or of the acquisition of riches or friends; nor am I willing either to get rid of them at any time. (Because of my utter indifference to them as is theirs also to me).

साम्राज्यस्याथवा वयोम्नि या स्थितिः क्षोभवर्जिता।
तामेवानुभवाम्यत्र मच्चित्तामनपायिनीम्।।१८।।

I have found and am in the enjoyment of that unalloyed happiness, which attends on one in heaven or Paradise, or in his attainment of the sovereignty of the whole world.

खादप्यतितरामच्छं चिदाकाशांशमात्रकम्।
जगदित्येव पश्यामि लोचनाद्यङ्गतां गतः।।१९।।

The world which I perceive within myself by my outward senses, is conceived to be brighter far and more transparent than the outward atmosphere, by being viewed in the light of the intellect, and considered as a part of its infinite vacuous sphere.

आकाशमात्रमेवेदं जगदित्येकनिश्चयः।
दृश्यनाम्नि नभस्यस्मिन्क्षये जागर्मि चाक्षयः।।२०।।

This world I ween, is certainly a vacuum; and it is by my belief in the nihility of the phenomenal, that I am awaked to my immortality. (The visible world is a passing and vanishing sight, and it is by our belief in the spiritual only, that we see the everlasting scene).

यथाकामं यथाप्रापतं यथास्थितमिव स्थितम्।
यद्वक्ति तदविघ्नेन करोम्यपगतैषणम्।।२१।।

Let me remain content with all that is, or comes to pass on me, whether they are desirable to me or occur themselves; and let me act as the law enacts to its full extent and without fail, but without any object of mine or expectation of reward.

न तुष्यामि न हृष्यामि न पुष्यामि न रोदिमि।
कार्यं कार्यं करोम्येको भ्रान्तिर्दूरं गता मम।।२२।।

I am neither content nor discontented with anything, nor rejoice nor repine at any event; I do what is my duty in society, without retaining the erroneous conception of reaping their reward.

अन्यतामेतु सर्गोऽयं वातु वा प्रलयानिलः।
सौम्यो भवतु वा देशः स्वस्थोऽहं स्वात्मनि स्थितः।।२३

Let this creation be otherwise or go to perdition, let the winds of the last destruction blow with their fury also; or let the land smile in its plenty and beauty, yet I sit unmoved by them, and remain in the divine self or spirit.

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विश्राथान्तोस्मि विलक्ष्योस्मि दुर्लक्ष्योस्मि निरामयः।
नाशाभिर्बन्धमाप्नोमि मुने खमिव मुष्टिभिः।।२४।।

I rest in myself which is unseen or dimly seen by others, and is undecaying and untainted in itself; I am not enchained to my wishes, but am as free as air, which you cannot compress in your clutches.

यथा तरुगतात्पुष्पाद्गन्धः प्राप्य नभःपदम्।
तिष्ठत्येवमहं देहादतीतः संस्थितः समः।।२५।।

As the fragrance of flowers upon the trees, is wafted by the breeze and deposited in the air, so is my soul borne away from the confines of my body, and posited in empty vacuity, (where it ranges at large in its freedom).

यथैव सर्वे राजानो विहरन्ति यथासुखम्।
अप्रबुद्धाः प्रबुद्धाश्च राज्येषु बहुकर्मसु।।२६।।

As these princes and rulers of people, live and enjoy themselves in their realms at pleasure; and whether they are enlightened or not, they are employed in their respective occupations.

शान्तहर्षविषदाशः स्थिरैकसमदर्शनः।
स्थित आत्मनि निःशङ्कं तथैव विहराम्यहम्।।२७।।

So do I enjoy myself with the steadiness and equanimity of my mind, which is freed from all fear, grief or joy and desire.

सर्वस्योपर्यपि सुखी सुखं नेहामि मे प्रभो।
जनसाम्येन तिष्ठामि यथेच्छं मां नियोजय।।२८।।

I am happy above all happiness, (derived from this frail world; my happiness is in the everlasting One, that which there is no happiness to be preferred by me. But because I live here as a human being, you are at liberty to appoint me to any duty, in common with all mankind and becoming to humanity.

बालो लीलामिव त्यक्तशङ्कं संसारसंस्थितिम्।
यावद्देहमिमां साधो पालयाम्यमलैकदृक्।।२९।।

I cannot be averse, to manage myself with the trifles of this world, as long as I am destined to them; in the same manner as boys are never to be blamed, for indulging themselves in their playthings in their boyhood. So long air, as I shall have to live in this body of mine, I must do my bodily acts, with my mind fixed in the sole One only.

भुञ्जे पिबामि तिष्ठामि पालयामि निजक्रियाम्।
जातोऽहं विगताशङ्कस्त्वत्प्रसादान्मुनीश्वर।।३०।।

I must live to eat and drink, and continue in the course of my business in life; but I am freed from all fear of my failings in them, by the kind counsels to me. (That the liberated man is at liberty to do or undo his duties).

श्रीराम उवाच

अहो बत महापुण्यं पदमासादितं त्वया।
अनादिमध्यपर्यन्तमिदं यत्र न शोच्यते।।३१।।

Vasiṣṭha replied: O Bravo Rāma! that you have chosen for yourself the most meritorious course of life; wherein you shall never have to repent, from the beginning to the end of your career.

सम्यक्समसमाभोगे शीतले स्वात्मनि स्वयम्।
नभसीव नभः शान्ते विश्रान्तिमसि लब्धवान्।।३२।।

By this cold indifference in your self, and complete equanimity in every state, you have verily secured to the unbroken rest in your life, as the visible firmament has found in infinite vacuity.

दिष्ट्या जातो विशोकस्त्वं दिष्ट्या सम्यगवस्थितः।
दिष्ट्या लोकद्वयेऽनर्थशङ्का ते शममागता।।३३।।

It is by your good fortune, that you have got rid of your sorrows, and it is fortunate to you to be set so well composed in yourself; it is your good luck to be freed from the fears of both worlds, and it is happy for you to be at your heart's ease and rest.

दिष्ट्या रघूणां तनय संज्ञः पावितवानसि।
भूतभव्यभविष्यस्थां बोधेन कुलसंततिम्।।३४।।

You are lucky, my lord, to be so fraught with your holy knowledge; and to have purified the lineage of Raghu, with your knowledge of the present, past and future.

अधुना मुनिनाथस्य विश्वामित्रस्य राघव।
पूरयित्वार्थितां भुक्तवा पित्रा सह महीमिमाम्।।३५।।

Now prepare yourself to accomplish the object, of the chief of sages:— The great Viśvāmitra's request and by completion of his holy sacrifice at your sire's behest, continue to enjoy the sovereignty of the earth; in subordination to your royal parent.

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त्वयान्विताः सतनयभृत्यबान्धवाः
पदातयः सरथगजाश्वमण्डलाः।
निरामया विगतभयाः स्थिरश्रियः
सदोदयाः सुभग भवन्तु राघवाः।।३६।।

May the mighty king reign forever in prosperity, over this prosperous realm of his; in conjunction with yourself and his other sons, relatives and nobles and in possession of all his infantry, cavalry, his chariots and his lines of elephants etc., and without any disease and fear of his enemies.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० विश्रान्तिप्रकटीकरणं नामैकाधिकद्विशततमः सर्गः।।२०१।।

CHAPTER 202

RECUMBENCE OF THE ASSEMBLY TO THEIR HYPNOTIC REST

Argument. Entrancement of the audience to a state of somnolence known as Hybernation, Hypnotism and Ecstasies in Theosophy.

वाल्मीकिरुवाच

एतच्छ्रुत्वा वसिष्ठस्य वचः संसदि पार्थिवाः।
सिक्ता इवामृतापूरैरन्तः शीतलतां ययुः।।१।।

Vālmīki related: Upon hearing these words of the sage, the assembled princes and lords of men in the court, felt a *sang froid* or coolness in their souls, as if they were all besprinkled with ambrosial waters upon them.

रामः कमलपत्राक्षो रराज वदनेन्दुना।
क्षीरोद इव संपूर्णः सुधापूरेण चारुणा।।२।।

Rāma with his lotus like eyes and moon like face, remained as resplendent, as if they were filled with ambrow waters, or the nectarious liquid of the Milky ocean.

वामदेवादयः सर्वे तत्त्वज्ञानविशारदाः।
अहो भगवता ज्ञानमुक्तमित्यूचुरादरात्।।३।।

Then the sage Vāmadeva and others, who were fraught with divine knowledge, exclaimed with their admiration for the preacher; O the holy instruction, that you have imparted unto us this day!

शान्तान्तःकरणो राजा मुदा दशरथो बभौ।
तुष्टयैव संप्रहृष्टाङ्गो नवां द्युतिमुपागतः।।४।।

The king with his pacified soul and joyous mind, shone as shining in his countenance, as if he had a new light infused in himself, (and causing the hairs on his body to stand on their ends, from his inward gladness).

ज्ञातज्ञेयेषु बहुषु साधुवादकथास्वथ।
उवाच गलिताज्ञानो रामो वाक्यमिदं पुनः।।५।।

After many other sages, who were well acquainted with the knowledge of the knowable One, had thus pronounced their praises; the enlightened Rāma (lit. who was purged from his ignorance), oped his mouth again, and spoke in the following manner).

श्रीराम उवाच

भगवन्भूतभव्येश त्वयास्माकमलं मलम्।
संप्रमृष्टमिदं हेम्नः श्यामत्वमिव वह्निना।।६।।

Rāma said: O you seer, that knows the past and future; you have cleansed away all our inward dross, as fire serves to purge gold from its impurity.

अभूम वयमात्मीयकायमात्रदृशः पुरा।
प्रभो संप्रति संपन्ना विष्वग्विश्वावलोकिनः।।७।।

Venerable sir we have now become cosmognostics or all knowing, by our knowledge of the universal soul, though we are confined in these visible bodies of ours, and seeming to all appearance, as knowing nothing beyond them.

स्थितोऽस्मि सर्वसंपूर्णः संपन्नोऽस्मि निरामयः।
जातोऽस्मि विगताशङ्को बुधो जागर्मि संप्रति।।८।।

I feel myself now as perfect and full in all, and to have become quite undecaying in myself; I am freed from all fear and apprehension, and am quite cognoscente with all things.

आनन्दितोस्म्यखेदाय सुखितोस्मि चिराय च।
स्थितोऽनस्तमयायैव शाश्वतार्थोदयो मम।।९।।

I am overjoyed to no end, and am happy beyond all measure; I have risen to a height from which there is no fear of falling, and am elevated to the supreme acme of eminence and perfection. (Parama-puruṣārtha).

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अहो बत पवित्रेण शीतेन ज्ञानवारिणा।
त्वया सिक्तोस्मि हृष्यामि पद्मवद्धृदये स्वयम्।।१०।।

Alack! how am I cleansed by the holy and cooling water of divine knowledge, which you have so kindly poured forth in me, and whereby I am as joyous, as a full blown lotus in the lake of my heart.

इयमद्य मया लब्धा पदवी त्वत्प्रसादतः।
यस्यां स्थितस्य मे सर्वममृतत्वं गतं जगत्।।११।।

I am now set, sir, by your favour to a state of happiness, which brightens to me the face of universe with ambrosial delight.

अन्तः प्रसन्नमतिरस्तसमस्तशोकः
शोभां गतोऽहममलाशय एव शान्त्या।
आनन्दमात्मनि गतः स्वयमात्मनैव
नैर्मल्यमभ्युपगतोऽस्मि नमोस्तु मह्यम्।।१२।।

I now hail myself, that have become so fair within myself with the clearness of my mind, and by disappearance of all sorrow from it. I have received a grace in my face, from the peace of mind and purity of my wishes. I am joyous in myself with my inward joy, and I wholly pure with the purity of my soul.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० आत्मविश्रामाङ्गीकरणं नाम द्व्यधिकद्विशततमः सर्गः।।२०२।।

CHAPTER 203

DESCRIPTION OF NIRVĀNA OR SELF EXTINCTION IN DIVINE MEDITATION

Argument. Sounding of midday trumpet, performance of daily ablution, and description of the setting sun. The meeting of the assembly on the next morning upon the discourse on Nirvāṇa.

वाल्मीकिरुवाच

इत्थं विचारपरयोर्मुनिराघवयोस्तयोः।
भास्करः श्रवणायेव व्योममध्यमुपायौ।।१।।

Valmīki related: As Rāma and the sage had been remonstrating in this manner, the sun advanced towards the zenith, to listen to their holy conversation in royal dome.

तीक्ष्णतामाजगामाशु सर्वदिक्कमथातपः।
पदार्थौघविकासार्थं रामस्येव महामतिः।।२।।

The solar beams spread in all sides, with greater force and effulgence; as if to expose to clearer and greater light the sense of Rāma's speech.

उत्फुल्लहृदयाम्भोजस्फाराकारतया तदा।
लीलापद्माकरा रेजुस्तत्रस्थाः पार्थिवा इव।।३।।

Then the lotus beds in the tanks of the pleasure gardens, all about the royal palace, began to expand their embosomed buds to bloom before him, as the princes shone forth in brightness amidst the royal hall.

जालं मुक्ताकलापानन्तरमाक्रान्तभास्करम्।
ननर्तेव तरव्योम विज्ञानश्रवणादिव।।४।।

The air was exhilarated with joy at hearing the holy lectures of the sage; and seemed to be dancing with the sun-beams, glistening in the strings of pearls, suspended at the windows of the palace.

पुस्फुरुः पद्मरागेषु लग्नार्कतरुणत्विषः।
भासो व्योमतलोड्डीना धियो ज्ञानकला इव।।५।।

The premature gleams of the sun, glistened as bright at the glittering glass doors and shining chandeliers of the court hall; as the gladdened hearts of the audience, glowed at enlightening speech of the sage.

एवं निर्वृतिमायाते रामे स्वकुलकैरवे।
मुनीन्द्रवदनालोकात्सविकासमिव स्थिते।।६।।

After Rāma was settled in his sedateness, his face shone as bright as a blooming blue lotus by its reflexion of the rays of the sage's look upon it. (Here the blue complexion of Rāma, is compared to a blue lotus, blooming under the moon bright look of fair Vasiṣṭhas countenance).

रवावौर्वोपमे व्योम महाब्धेर्नाभितां गते।
तेजःपुञ्जलसज्जवाले समग्ररसपायिनि।।७।।

The sun advancing towards the summit of the horizon, like the marine fire rising on the surface of the blue ocean; sucked or dried by his darting flames the dewy humidity of the sky, as the submarine heat resorbs the waters of the deep.

नभोनीलोत्पले नीले गलद्रजसि राजति।
घर्मांशुकर्णिकाकान्ते स्फुरत्किरणकेसरे।।८।।

The cerulean sphere of heaven, appeared as the lake of blue lotuses, and he shining sun

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seemed as the golden pericarp of the flower; his bright beams resembled the aureate farina of flowers, and his slanting rays likened the aslant pistils in the air.

अवतंसे जगल्लक्ष्म्यास्त्रिलोकीकर्णकुण्डले।
अन्तर्लीनस्फुरत्तारारत्नराजिविराजिते।।९।।

He shone as the dazzling crown upon the head of the azure queen of the worlds; and was hanging down like the resplendent earring, pendant on the ear of heaven; while the little lay hid under his glaring light, like bits of diamonds lying concealed under the effulgence of a blazing ruby.

दिग्वधूभिर्बृहच्छृङ्गपाणिभिर्मुकुरेष्विव।
धृतेषु तापभिन्नेषु महाभ्रेषु निरम्बुषु।।१०।।

The ethereal maids of all the quarters of heaven, held out the mirrors of silvery clouds before his face, with their uplifted arms of the mountain peaks all around; and these are emblazoned by solar rays, like the rainless clouds on mountain tops.

सूर्यकान्तवरोत्थेन बह्निनेव समेधिते।
द्विगुणं प्रज्वलत्यर्कशून्ये गगनधामनि।।११।।

The sun stones in the quarries on earth emitted a fury blaze, which emblazoned the skies around, with a greater light than that of the sun.

विनेदुर्मेदुरोद्धाममुखमारुतपूरिताः।
मध्याह्नशङ्खाः कल्पान्तवातपूर्णा इवार्णवाः।।१२।।

The trumpets sounded aloud, with the wild blown by the months of trumpeters; and the conch-shells blew as loudly at midday, as the winds of the last deluge, set the sea waves to their tremendous uproar.

प्रालेयश्रीरिवाब्जेषु घर्मश्रीर्वदनेष्विव।
चकार पदमाकीर्णशुद्धमुक्ताफलोपमा।।१३।।

Then the spherules of sweet, appeared on the faces of the princes, as the dew drops falling on lotus leaves; and they were so closely connected together, as to give them the appearance of strings of pearls.

गृहभित्तिपरावृत्ता सत्त्वसंरम्भमांसला।
शब्दःश्री पूरयामास कर्णमर्ण इवार्णवम्।।१४।।

The thickening noise of the hurry and flurry of men, resounded as hoarsely within the hollow walls of the hall, that they filled the ears of men, as the dashing waves fill the concave of the hollow sea.

पुरन्ध्रीभिर्निदाघौघशान्तये समुदीरिता।
उल्ललास नवा पाण्डुकर्पूरजलदावलिः।।१५।।

The waiting maids then came forward with cups of liquid camphor in their hands; in order to sprinkle them on the persons of the princes; to assuage their fervour of the solar heat.

स राजा सहसामन्तः सभूपः सपरिच्छदः।
सवसिष्ठः समुत्तस्थौ सहरामः स संसदः।।१६।।

Then the assembly broke, and the king rose from his seat in company with Rāma and the princes and Vasiṣṭha, together with all the lords and nobles, that were present in the assembly.

राजानो राजपुत्राश्च मन्त्रिणो मुनयस्तथा।
अन्योनयं पूजिता जग्मुर्मुदिताः सवं निवेशनम्।।१७।।

The assembled lords and princes, the ministers of the state and religion, together with the high priests and sages; rose from their seats, and having gladly made their greetings to one another, took their leave and departed to their respective abodes.

अन्तःपुरगृहाग्रेषु तालवृन्तानिलाहतैः।
कर्पूरधूलिभिरभून्नवैवाम्बुदमालिका।।१८।।

The front of the royal inner apartment, was fanned with flappers of palm leaves, wafting the clouds camphor powder, that was scattered for allaying the midday heat.

अथ मध्याह्नतूर्याणां रवे स्फूर्जति भित्तिषु।
उवाच वचनं वाक्यकोविदो मुनिनायकः।।१९।।

Then the chief of sages—Vasiṣṭha, oped his mouth and spoke out to Rāma, amidst the sonata of noonday music, that resounded amidst the walls of the royal hall.

सर्वमेव श्रुतं श्राव्यं ज्ञेयं ज्ञातमशेषतः।
त्वया राघव भो नास्ति ज्ञातव्यमपरं वरम्।।२०।।

Vasiṣṭha said:— Rāma! you have heard whatever is worth hearing, and known also all that is worth your knowing; and now I see nothing further, that is worth communicating to you for your higher knowledge.

यथा मयोपदिष्टोऽसि यथा पश्यसि शास्त्रतः।
यथानुभवसि श्रेष्ठमेकवाक्यं तथा कुरु।।२१।।

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Now you have to reconcile in yourself, and by your best understandings, all that you have been instructed by me, and what you have read and learnt in the śāstras, and harmonise the whole for your guidance.

उत्तिष्ठ तावत्कार्याय वयं स्नातुं महामते।
मध्याह्नसमयोऽस्माकमयमङ्गतिवर्तते।।२२।।

Now rise to do your duties, while I hasten to the performance of sacred ablutions; it is now midday, and the proper time of our bathing is fastly passing away.

अपरं यत्त्वया भद्र सवाकाङ्क्षविनिवृत्तये।
प्रष्टव्यं तच्छुभं प्रातः प्रष्टव्यं भवता पुनः।।२३।।

And then whatever else you have to enquire about, for the satisfaction of your wishes, you can propose the same to me tomorrow morning, when I shall be happy to expatiated on the subject.

वाल्मीकिरुवाच

इत्युक्ते मुनिनाथेन राजा दशरथः स्वयम्।
पूजयामास तान्सभ्यान्सर्वान्साधून्सपर्यया।।२४।।

Vālmīki related: After the sage had spoken in this manner, the mighty king Daśharatha saluted the parting chiefs and sages, and honoured them according to their proper ranks and degrees.

सह रामेण धर्मात्मा मुनिविप्रान्नृपांश्च सः।
वसिष्ठाद्युपदिष्टेन क्रमेण मगांस्तथा।।२५।।

And then being advised by Vasiṣṭha, the virtuous king with Rāma by his side, proceeded to give their due honours, to the sages and *siddhas* and to the Brāhmaṇas also one after the other.

मणिमुक्तागणार्थेन दिव्येन कुसुमेन च।
मणिरत्नप्रदानेन मुक्ताहारार्पणेन च।।२६।।

He gave them gems and jewels, and monies and boquets of flowers; and he gave to others riches equivalent to the values of the gems and jewels; while he gave strings of pearls and necklaces to some also.

प्रणयेन प्रणामेन प्रदानेनार्थशालिना।
वस्त्रासनान्नपानेन कनकेन तथा भुवा।।२७।।

He honoured some with his respects and civilities, and others with monies suited to their worth and degree, while he gave his gifts of cloths and seats, food and drink, and of gold and lands to others.

धूपेन गन्धमाल्याभ्यां यथोदितमनिन्दितः।
पूर्वान्संपूजयामास सर्वानेव महीपतिः।।२८।।

He saluted others with perfumeries and aromatic spices and wreaths of flowers; he honoured the elders with due respects, and gave his bare regards to others.

अथोत्तस्थौ सभामध्यात्सभया सह मानदः।
सवसिष्ठादिदेवर्षिः सायमिन्दुरिवाम्बरात्।।२९।।

Then the king rose from amidst the assembly, with the whole body of his courtiers, and the holy sages and Vasiṣṭha with him; as the splendid moon rises in the sky, with the train of stars about him. (The moon is masculine in Sanskrit, and twine brothers of the sun).

ससभोत्थानसमय ससंरम्भो व्यराजत।
जानुदघ्नसुरोन्मुक्तपुष्पसंजातकर्दमः।।३०।।

The rising of the assembly and its people, was attended with a rumbling noise, as it is heard in the treading of men, over a bog of knee deep mud and mire.

संघट्टाघट्टकेयूररत्नचूर्णारुणावनिः।
छिन्नहारस्फुरन्मुक्तताराजितनिशाम्बरः।।३१।।

The clushing of the concourse against one another, and the cracking of their arm-lets and wrist-lets by their friction with each other; joined with the broken jewels and scattered pearls, slipped from the torn necklaces of the nobles, gave the floor of the court hall, the appearance of the spangled heaven.

देवर्षिमुनिविप्रेन्द्रपार्थवस्पन्दसंकुलः।
व्यग्रभृत्याङ्गनाहस्तकेशचञ्चलचामरः।।३२।।

There was a close concussion of the bodies, of sages and saints, of Brāhmaṇs and princes and nobles all jumbled together; and there was a rapid undulation of the chouri flappers, waving in the hands of fanning maid servants.

ज्ञानप्रमेयीकरणस्पन्दमानो न दारुणः।
शिरःकरत्रिनयनजिह्वेष्वेव विराजितः।।३३।।

But there was no huddling or dashing or pushing one against the other; as they were intent upon reflecting on the sense of the sages

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preaching and rather asking excuses of one another, with the gestures of their bodies, when they came in contact with others.

परस्परमथापृच्छ्य पूजिताः पेशलोक्तयः।
राजानो मुनयश्चैव सर्वे दशरथादयः।।३४।।

At last the king and the sages and nobles, accosted one another with sweet and soft words; and took their parting leave (for repairing to their respective abode for the day).

स्वाश्रमान्साधवो जग्मुस्तुष्टस्निग्धाशया मिथः।
लोकसप्तकवास्तव्या देवाः शक्रपुरादिव।।३५।।

They then left the palace, and proceeded to their residences, with their gladdened faces and contented minds; as when the immortals repair to all parts of heaven, from the synod of the king of Gods-Indra or Śakra.

अन्योन्यं प्रणयात्सर्वे पूजयित्वा यथाक्रमम्।
तद्विसृष्टाः स्वमागत्य गृहं चक्रुर्दिनक्रियाम्।।३६।।

After every one had taken leave of others, and arrived at his house; he employed himself in the discharge of his ritual services of the day.

अथ सर्वे वसिष्ठाद्यास्तथा दशरथादयः।
चक्रुर्दिवसकार्याणि राजानो मुनयस्तथा।।३७।।

Thus the king and all, performed their daily ablution and services as usual, until the end of the day.

यथाप्राप्तं क्रियां तेषु कृतवत्स्वथ दैवसीम्।
क्रमेणाकाशपथिको भास्करोऽस्तमुपाययौ।।३८।।

As the day ended with the discharge, of the duties of the daily ritual; so the sojourner of the ethereal path the tired sun, sat down to rest in the west, (as the birds of air repair at ever, to their respective nests). (The sun is said to be the *unka* or falcon of heaven; resting at his *aspiand* or nest in the west, by a poet of Persia).

तयैव कथया तेषां रामस्य च महामतेः।
प्रबोधवशतः शीघ्रं सा व्यतीयाय शर्वरी।।३९।।

After the performance of their vespers, the prince Rāma and the people at large, passed their nights awake and fastly, with talking about and thinking upon the discourse of the day.

उत्सारिततमः पांसुताराकुसुमनिर्भरम्।
भुवनं भवनीकुर्वन्नाजगाम दिवाकरः।।४०।।

Then the rising sun advanced in the east, with sweeping away the dust of darkness from before his path, and strewing about the starry flowers on his way, in order to fix his seat in the midst of his dome of the universe.

करवीरकुसुम्भाभैः करैररुणयन् दिशः।
विवेश गगनाम्भोधिमथ बालदिवाकरः।।४१।।

The infant or rising sun reddened the skies with his rays, resembling the crimson hue of kusambha flowers; and then he embarked on the board of his bright orb, amidst the wide ocean of the ethereal region. (The sun sailed in the ethereal sea, through the scattered island of the hidden stars and planets on his way. gloss).

राजानो राजपुत्राश्च मन्त्रिणो मुनयस्तथा।
वसिष्ठाद्याः समाजग्मुः पुनर्दाशरथीं सभाम्।।४२।।

Then the regnant princes and lords of men, together with the nobles, peers and their ministers, met at the court hall of King Daśaratha; when there gathered also the great saints and sages, with Vasiṣṭha at their head.

यथाक्रमं यथासंस्थं यथादेशं यथासनम्।
सा विवेश सभा तत्र धिष्ण्यश्रीरम्बरे यथा।।४३।।

They entered into the court and took their seats, according to their different degrees and ranks; just as the stars of heaven appear and occupy their places, in their respective constellation and circles in the expanse of heaven.

ततो दशरथाद्येषु सुमन्त्रादिषु वाप्यलम्।
वसिष्ठं संप्रशंसत्सु मुनिमासनसंस्थितम्।।४४।।

Then the king and his ministers, advanced and bowed down to Vasiṣṭha, and ushered him to his high seat or pulpit; and they all poured forth their praises to him, after that sage was seated in the rostrum.

वसिष्ठस्य पितुश्चाग्रे राजीवदललोचनः।
उवाच राघवो धीमान्मृदुवर्णमिदं वचः।।४५।।

Now the lotus-eyed Rāma, who sat before the king and the holy sage, oped his lotus like mouth, and spoke in the following manner, with his natural good sense, and usual elegance of speech.

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श्रीराम उवाच

भगवन्सर्वधर्मज्ञ सर्वज्ञानमहार्णव।
सर्वसंदेहपरशो परशोकभयापह।।४६।।

Rāma said: O Venerable sir, that art acquainted with all religions, and art the great ocean of knowledge; you are the axe if all knotty questions and doubts, and remover of the griefs and fears of mankind.

श्रोतव्यमपरं किं मे विद्यते वेद्यमेव वा।
श्रोतव्यं विद्यते यद्वा तत्सर्वं वक्तुमर्हसि।।४७।।

Please tell us whatever more is worth our hearing and knowing; for you know best whatever there remains to be said, for the edification of our knowledge.

वसिष्ठ उवाच

राम संप्राप्तबुद्धिस्त्वं श्रोतव्यं ते न विद्यते।
कृतकृत्या तवैषा धीः प्राप्तप्राप्या स्थितात्मनि।।४८।।

Vasiṣṭha replied: Rāma you have gained your full knowledge, and have nothing more to learn; you have attained the perfection of your understanding, and obtained the summum bonum which is sought by all (but found by few), and where with you are quite content in yourself).

त्वमेव तावत्कथय प्रविचार्य धियात्मना।
कीदृशोऽद्य भवानन्तः किं शेषं श्राव्यमस्ति ते।।४९।।

You better consider in yourself and say, how do you find yourself and your inner mind at present; and what else is there, that you wish to know and hear from me.

श्रीराम उवाच

ब्रन्नेवमहं मन्ये यथाहं कृतकृत्यधीः।
निर्वाणोस्मि प्रशान्तोस्मि नाकाङ्क्षा मम विद्यते।।५०।।

Rāma said: Why sir, I find myself fully perfected in my understanding; and being posses of the peace and tranquility of my mind, with the blessing of Nirvāṇa or ultimate beatitude of my soul, I have nothing to ask or desire of you.

वक्तव्यमुक्तं भवता ज्ञातं ज्ञेयं मयाखिलम्।
तव विश्रान्तिमायातु कृतकृत्या सरस्वती।।५१।।

You have said all that you had to impart to me, and I have known all that is worth my knowing; Nor sir, take your rest with the Goddess of speech, who has done her utmost for the instruction of us all.

अधिगतमधिगम्यं ज्ञेयमाप्तुं मयेदं
विगतमखिलमैक्यं द्वैतमस्तं प्रयातम्।
परिगलितमशेषं दृश्यभेदावभानं
ननु निपुणमपास्ताशेषसंसारितास्था।।५२।।

I have known the unknown and knowable One, that is only to be known by us as the true reality; and knowing this all as the One Brahma, I am freed from my knowledge of the duality, (of the living and supreme soul); and having got rid of the deception of the diversity of the visibles, I am released from my reliance in all worldly things.

इत्यार्षे वासिष्ठमहारामायणे वा० मो० निर्वा० उ० निर्वाण-वर्णनं नाम त्र्यधिकद्विशततमः सर्गः।।२०३।।

CHAPTER 204

IDENTITY OF ABSTRACT INTELLECTUALITY AND VACUITY

Argument. The abstraction and intellection of all knowledge, merging in the infinite vacuum.

वसिष्ठ उवाच

भूय एव महाबाहो शृणु मे परमं वचः।
आदर्शो राजतेऽत्यर्थं पौनःपुन्येन मार्जितः।।१।।

Vasiṣṭha resumed and said: Hear me moreover, O Rāma, to tell you, a few words on transcendental knowledge, that the mirror of the mind shines more brightly, by expurgation of the external images that are reflected on it, than when it is eclipsed by those outward shadows. (*i.e.* Wipe off visible from the mind).

अर्थो वेदनसंकेतः शब्दो जलरवोपमः।
दृश्यमेतच्चिदाभानं स्वप्नवत्क्वाभवज्जगत्।।२।।

Again the significant words that the symbols of the objects of our knowledge, are as insignificant as the hissing murmurs of waters and waves, and the phenomenal is but a semblance of the noumenal, as a dream is the rechauffe or reflexion of the mind, and the visible world, is but a recast of the visionary dream.

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जाग्रद्वै स्वप्नसंदृष्टः स्मरणात्म स्थितं पुरः।
संविद्वेदनमात्रं सत्तदन्याकारवत्ततम्।।३।।

The waking state is that of dreaming, and its scenes are those of our dreams; and presenting themselves before us in both these states from our remembrance of them; they are the inward concept of our consciousness, and appearing to be situated without it. (*i.e.* They are the innate ideas of our minds, and not perceptions of our outward organs of sense).

यथाच्छं संविदाकाशं मयि स्वप्नपुरात्मकम्।
सरूपमपि नीरूपं तथेदं भुवनत्रयम्।।४।।

As I am conscious of the clearness of my intellectual sphere, notwithstanding the view of the fairy lands in its state of dreaming; so I find my mind, to be equally clear in my waking also of all its imaginary forms of the three worlds and their contents, which in reality a formless vacuity only.

श्रीराम उवाच

संपन्नेयं कथं भूमिः संपन्ना गिरयः कथम्।
कथं संपन्नमम्भश्च संपन्ना उपलाः कथम्।।५।।

Rāma rejoined: If all things are formless amidst the formless void of the universe, as in empty vacuity of the intellect; then tell me sir, whence arise these endless of shapes and forms, as those earth, water, fire and those of these hills, rocks and pebbles.

कथं च तेजः संपन्नं संपन्ना च कथं क्रिया।
कथं च कालः संपन्नः संपन्नः पवनः कथम्।।६।।

Tell me why the elements are of different forms and qualities and why the empty air, space and time have no forms nor properties of theirs; what makes the wind so very fleet, and what is the cause of the motions and actions of waving bodies.

कथं च शून्यं संपन्नं संपन्नं चिन्नभः कथम्।
इति ज्ञातं मया भूयो बोधाय वद मे प्रभो।।७।।

How came the sky to be vacuum a only, and why is the mind of the same nature also; these are all the various natures and properties of things, require to be well explained from my knowledge therein.

वसिष्ठ उवाच

ब्रूहि राघव तत्त्वेन स्वप्नदृष्टमहापुरे।
संपन्ना भूः कथमिव संपात्रं कथमम्बरम्।।८।।

Vasiṣṭha replied: You have well asked these questions, Rāma, as they naturally suggest themselves to every inquirer after truth; but tell me in one word, why do you see the varieties of earth and sky, as well as of all other things that you see in your dream.

कथं वारि च संपन्नं संपन्ना उपलाः कथम्।
कथं च तेजः संपन्नं संपन्नाश्च कथं दिशः।।९।।

Whence do you see the waters in your sleep, and how are the pebbles scattered about you in your dream; why do you see the flaming fires in your vision, and all sides of heaven appearing before your sight.

संपन्नश्च कथं कालः संपन्ना च कथं क्रिया।
कथमेतन्निमित्तादि सर्वं संपन्नमुच्यताम्।।१०।।

Say how you have the idea of time in your dreaming, and perceive the actions and motions of persons and things at that time; and tell me from where do all those accidents proceed, that you see to occur in your sleeping and dreaming moments.

केनेदं निर्मितं दग्धमानीतं रचितं चितम्।
उत्पादितं प्रकटितं किमाचारं किमात्मकम्।।११।।

What is it that creates, produces and gives the formless dream its fascinating form, and then dissolves it to nothing at last; you find it produced and presented to your view, but cannot say how it acts and of what stuff it is composed.

श्रीराम उवाच

आत्मास्य केवलं व्योम न सद्भूम्यचलादिकम्।
जगतः स्वप्नरूपस्य निराकारो निरास्पदः।।१२।।

Rāma replied: The dream of the dreaming world, has no form nor position of its own; its soul and substance is mere void, and the earth and rocks which it presents to sight, are nil and *in nubibus* (and leave not a rack behind).

आत्मैव व्योमरूपोऽस्य निराधारो निराकृतिः।
विनाकृतेर्वा व्योम्नोऽस्य किमाधारेण कारणम्।।१३।।

They vacuous soul only, is its sole cause, which is like-wise as formless and supportless

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like itself; The formless void is never in need of a support for it.

न किंचिदेतत्संपन्नं सद्यथैतन्न संविदः।
एतच्चित्कचनं नाम मन एव तथा स्थितम्।।१४।।

Nothing whatsoever of it is ever produced, nor bear any relation with our consciousness; they are the reflexions of the intellect only, and are situated in the recess of the mind.

दिक्कालाद्यत्र चिद्भानं चिद्भानमचलादिकम्।
चिज्जलादि तथा बोधाच्चित्खं वाय्वादि तद्विदः।।१५

The mind is the evolution of the intellect, which reflects the images of things in the form of ideas upon the mind; hence the notions of time and space, and of air, water, hills and mountains, are all reflexion of the intellect upon the mind.

संविदेव किल व्योम तिष्ठति व्योमतामिता।
दृषत्तयास्ते काठिन्याद्रवाज्जलमिव स्थिता।।१६।।

Our consciousness is also a void, and receives the impressions of vacuum in the form of its vacuity; and those of the stone, air and water, in the forms of their solidity, fluidity and liquidity. (*i.e.* The vacuous mind receives and retains only the abstract ideas of all concrete bodies in the universe).

वस्तुतस्तु न भूम्यादि किंचित्तन्न च दृश्यता।
चिदाकाशमनन्तं तत्सर्वमेकं तदात्मकम्।।१७।।

In reality there is nothing as the earth or any solid body or its form or sight in existence; but they all exist in their abstract states in the great void of the intellect, and are equally void in their natures with itself.

द्रवत्वादम्बुहृद्याब्धेर्नानावृत्तितया यथा।
अनानैव भवेन्नाना चिद्व्योमात्मनि वै तथा।।१८।।

In fact there is nothing in reality, nor anything which is visible to sight, there is only the infinite vacuity of intellect, which represents all things in itself, and is identic with all of them.

काठिन्यवेदनादुर्वी गिरितामागतेव चित्।
शून्यतावेदनाच्छून्यं वेत्ति व्योमेव चिद्वपुः।।१९।।

The intellect has the notion of solidity, in the abstract in it; and thereby conceives itself in the forms of the earth, rocks and hills. (The idea or conception of solidity, gives rise to the perception of solid bodies, and not the perception of solids, that produces the abstract idea of their solidity; or that the innate ideas, give birth to appearances in the concrete).

द्रवत्ववेदनाद्वेत्ति वारि स्पन्दतयानिलम्।
औष्ण्यसंवित्ततो वह्निमत्यजन्ती निजं वपुः।।२०।।

So by its conception of oscillation and fluidity, it perceives the form of air and water in itself; and so also by its inward conception of heat, it feels the fire in itself without forsaking its intellectual form.

एवंस्वभाव एवायं चिद्धातुर्गगनात्मकः।
यदेवं नाम कचति निष्कारणगुणक्रमम्।।२१।।

Such is the nature of this intellectual principle, in its airy and vacuous form of the spirit, soul or mind; that develops itself in all these various modalities and scheses, without any cause or incentive.

(These modes or states of being, are here called *niṣ kāranaguna*, and *Akārana gunotpannaguna* in Nyaya philosophy, and same with the *Vibhu-niṣṭhaguṇa* of Vedanta; all meaning them to be the increate and eternal qualities or attributes of the supreme soul or deity).

न चैतद्व्यतिरेकेण किंचिन्नापीह विद्यते।
अन्यच्छून्यत्ववारिभ्यामृते खार्णवयोरिव।।२२।।

There is nothing any where in nature, beside this intellectual attributes of itself; as there is no sky or vacuum without its vacuity, nor the vast expanse of the ocean, devoid of the body of waters in it.

न तु चिद्गगनादन्यन्न संभवति किंचन।
इदं त्वमहमित्यादि तस्मादाशान्तमास्यताम्।।२३।।

Know then there is nothing else anywhere, may not even the sense of yourself or myself or any other, except in the recess of intellectual vacuity; so commit yourself to that all teeming void; and remain quite sedate in yourself.

त्वं यथास्मिन् गृहे कुर्वन्नग्निशैलादिकां विदम्।
तदेव पश्यस्यवपुरेवं चिद्गगनं तथा।।२४।।

As you see the earth and heaven and all their contents, in your dream and creation of your fancy, in the recess of your mind and in the midst of this house of yours; so should you behold everything in their incorporeal forms to

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be contained in the ample space of the infinite vacuum of the divine intellect and its all-knowing intelligence.

चिद्व्योम भाति देहाभं सर्गादौ न तु देहकः।
अकारणत्वादसतश्चिदुदेतीति चिन्त्यताम्।।२५।।

The vacuum of the intellect shines forth as the substratum of all bodies, but without a body of its own in the beginning of creation; because nothing having any prior material cause for its corporeal existence, it is the intellect alone which must be understood, to exhibit all formal existence in its vacuous space and to our ignorance.

मनोबुद्धिरहंकारो भूतानि गिरयो दिशः।
शिलाजठरवन्मौनमयं सर्वं यथास्थितम्।।२६।।

Know your immaterial mind, understanding and egoism, together with the material existence's of the elemental bodies, these hills, skies and all others, to be situated as dull and dumb stones, in the quiet, calm and clear sphere of the infinite intellect.

एवं न किंचिदुत्पन्नं नष्टं न च न किंचन।
यथास्थितं जगद्रूपं चिद्ब्रह्मात्मनि तिष्ठति।।२७।।

Thus you see there is nothing produced nor destroyed, nor anything, that may be said to exist of itself; this world as it appears to exist, exists in this very form (of its immateriality); in the vacuity of the divine intellect.

चितौ यत्कचनं नाम स्वरूपप्रविजृम्भणम्।
तदेतज्जगदियुक्तं द्रव एव यथा जलम्।।२८।।

It is the sunshine of the intellect, that manifests the world in its visible shape and form; as the sunlight shows the hidden objects of darkness to view, and as the fluidity of water, gives rise to the waves and bubbles.

इदं जगद्भानमभानमेव चिद्व्योम शून्यं परमार्थ एव।
यथार्थसंदर्शनबुद्धबुद्धेरबुद्धबुद्धेस्तु यथा तथास्तु।।२९।।

This appearance of the world, is no real appearance; it is the re-presentation of the intellectual vacuum only, in its true and proper senses and light, as it is viewed by the wise; though the ignorant may view it in any light as they please.

इत्यार्षे श्रीवासिष्ठमहारामायणे नि० उ० चिदाकाशैकता-प्रतिपादनं नाम चतुरधिकद्विशततमः सर्गः।।२०४।।

CHAPTER 205

REFUTATION OF THE DOCTRINE OF THE CAUSALITY OF CREATION

Argument. The existence of the world in its spiritual sense, and nullity of its creation, destruction and material existence.

श्रीराम उवाच

एवं यथैतद्भगवन्स्वप्ने दृश्यं परं नभः।
तथैव जाग्रतीत्यत्र न चेत्संदेहजालिका।।१।।

Rāma rejoined: If it is so, sir, that the whole plenum is vacuum, as the phenomenon in our dreams; it must follow therefrom, that the world we see in our wakings is vacuity also, and there can be no doubt in it.

इदं मे भगवन्ब्रूहि महाप्रश्नमनुत्तमम्।
कथं भवत्यदेहा चिज्जाग्रत्स्वप्ने स्वदेहवत्।।२।।

But tell me sir, in answer to this important question of mine; how the formless and bodiless intellect appears to become embodied in all these various forms of bodies, that we see in the state of our waking dream.

(The vanishing visions of our sleeping dreams, prove them to be quite vacuous and nil; but not so the lasting scenes of our waking state which appear to be substantiality positive; and how does the negative intellect assume this positive form).

वसिष्ठ उवाच

दृश्यं जाग्रत्यथ स्वप्ने खाधारं खात्मकं खजम्।
खं च नान्यत्परं जातु संदेहोऽस्त्युपपत्तितः।।३।।

Vasiṣṭha replied: Rāma, the visibles that appear to view in our waking dream by day light, are all vacuous bodies; owing to their being born, resting and supportance in empty vacuity; hence you cannot on any reason doubt about their vacuousness;

(whose or when their production sustentation, substance and supportance, do all depend on the infinite and all comprehending vacuum, which is the very attribute of the unity of the formless deity. gloss).*

*(Note— According to Vasiṣṭha, Byam, Beom or Vacuum, is posses of all the attributes of Brahm Godhead, in its unity, infinity, eternity, incorporeality and formlessness, as also in its omnipresence,

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omnipotence in its supporting the worlds and in the omniscience of the vacuous intellect).

समस्तकारणाकारप्रत्यस्तमयरूपिणि।
सर्गादावेव भूतानि संभवन्ति न कानिचित्।।४।।

This infinite and eternal void, being entirely devoid of all the material causes, (*i.e.* earth, air, water and fire, which are necessary for the production of anything); it is impossible that creation could come out from this nothing in the beginning. (*Exnihilo-nihilfit*).

पृथ्व्यादिनियतस्तेन देहोऽयं नास्ति किंचन।
भूतान्येव किलैतानि देहस्तानि न सन्त्यलम्।।५।।

And as the formless intellect could not bring forth the earth etc., for the formation of solid bodies; it is impossible to believe this phenomenal appearance to have their real existence in nature. (The subtile mind cannot make or become any solid body).

तेन स्वप्नवदाभासमिदं पश्यति चिन्नभः।
स्वरूपमात्रकचनमाकारवदिवाकुलम्।।६।।

Therefore the airy intellect sees the visible in the day time, in the manner that it sees the visions in its dreams by night. It sees them all rising, in their intellectual light within itself; but appearing as real and formal objects, set without it by its delusion. (Māyā or Illusion).

भानमाभानमात्रत्वमिदं यत्तच्चिदात्मना।
नभसा स्वप्नशब्देन कथ्यते जगदाकृतिः।।७।।

It is the reflexion of the workings of the intellectual soul, that appears as real within the hollow sphere of the intellect; it resembles the representations of the memory in the mind in our sleep, and takes the name of the visible world.

यदेतद्वेदनं नाम चिद्व्योम्नो व्योमनिर्मलम्।
एतदन्तश्चितो रूपं स्वप्नो जगदिति स्थितम्।।८।।

It is the clear perception of these intellectual representations, in the vacuum of the mind only, that is styled by us as a vision or dream, while it is the gross conception of them in the mind, that is called the gross or material world.

एतस्मिन्नेव तेनाथ स्वभावकचने तते।
चिद्रूपेण कृताः संज्ञाः पृथक्पृथ्व्यादिका इमाः।।९।।

It is thus the different views, of the same internal thought and ideas, have different names and appellation, given to them by the very intellect itself; and finer and purer ones being called as thoughts, and the grosser ones, as sensible and material objects.

चिद्भानमेव तत्स्वप्नजगच्छब्दैः प्रकथ्यते।
भानं चास्याः स्वभावः खं तत्कदाचिन्न शाम्यति।।१०

Thus it is the same reflexion of the intellectual, which takes the names both of the dream as also of the world; the working of the mind and its reflexion in itself are natural to intellect, and though the visions subside with the disappearance of the dream upon waking, yet the working and reflecting of the mind are never at rest, either in waking or dreaming.

बह्वयः सर्गदृशो भिन्ना ब्रह्मैव ब्रह्मखे च ताः।
शून्यतानभसी वातस्तिष्ठन्ति च विशन्ति च।।११।।

Many such visions of creation rise and set alternately, in the vacuity of Brahma's mind, and are never apart from it; just as the empty air is either in motion or at rest in the hollow of the great void, and always inseparable from it. (Hence the air, vision, dream etc., are all void, and the world is but a phantom in it).

श्रीराम उवाच

सर्गाणां कोटयः प्रोक्ता भगवन्भवता किल।
काश्चिद्ब्रह्माण्डकोशस्थाः काश्चिदण्डविवर्जिताः।।१२

Rāma said: Sir, you have spoken of millions of worlds to me before; tell me now which of them are situated within the sphere of the muṇḍane egg, and which of them are beyond this egg (or super-muṇḍane ones).

काश्चिन्महीकोशगताः काश्चिदाकाशसंस्थिताः।
तेजः कोशगताः काश्चित्काश्चित्पवनकोशगाः।।१३।।

Which of them are the terrestrial globes and which the vacuous spheres; which of them are igneous bodies in the sphere of fire, and what are the airy bodies in the regions of air.

काश्चिद्व्योमस्थभूपीठा ऊर्ध्वाधस्थविनिश्चयाः।
बुध्नाकाशादूर्ध्वखुरा लम्बमानवनाचलाः।।१४।।

Which are the superfices of the earth, situated in the midst of vacuity; of which the hills and forests set at the antepodes, are opposed to one another on both sides, and hang up and down perpendicular in empty air.

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काश्चिद्वातात्मभूतौघाः काश्चिन्नित्यं तमोधराः।
व्योमसंस्थानकाः काश्चित्काश्चित्क्रिमिकुलाकुलाः।।१५।।

Which are the airieal bodies with their living souls, and which the inhabitants of darkness with their dark some shapes; what are they that are formed of vacuum only, and what can they be, whose bodes are full of worms and insects.

काश्चिदाकाशकोशस्थाः काश्चिच्चोपलकोशगाः।
काश्चित्सकुण्डकोशस्थाः काश्चित्खे खगवत्स्थिताः।।

What sorts of beings settle the ethereal sphere, and what are they that live in the midst of rocks and stones; what are they that dwelling the vessels and basins of water, and what be they that people the air like the aerial fouls of air.

तासां मध्ये यथा हीदं ब्रह्माण्डं यादृशं स्थितम्।
अस्माकं भगवंस्तन्मे ब्रूहि तत्त्वविदां वर।।१७।।

Tell me, O you greatest of philosophers, how this mundane egg of ours is situated among them. (These are questions of cosmogony, and bear no relation to theology).

वसिष्ठ उवाच

यदूपर्वमदृष्टं वा नानुभूतं न वा श्रुतम्।
तद्वर्ण्यते सुदृष्टान्तैर्गृह्यते च तदूह्यते।।१८।।

Vasiṣṭha replied: These wondrous unknown, unseen and unheard of worlds, are mentioned and described in the śāstras with their exemplification's also; and they have been received and believed as true by their students.

इदं तु राम ब्रह्माण्डमागमैर्मुनिभिः सुरैः।
शतशो वर्णितं तच्च ज्ञातमेतत्त्वयाऽखिलम्।।१९।।

Rāma, the cosmology of the world, has been described given by Gods and sages, in hundreds of their śāstras called the *Agamas*; all of which you are well acquainted with.

यथेदं भवता ज्ञातमागमैर्वर्णितं यथा।
स्थितं तदेतदखिलं किमन्यदिह वर्ण्यते।।२०।।

Now as you are well acquainted with the descriptions, that are given of them in the śāstras; it is not necessary to relate them again in this place. (The cosmology of the world has been given before in the narrative of Līlā).

श्रीराम उवाच

कथमेतद्वद ब्रह्मन्संपन्नं चिन्महानभः।
कियत्प्रमाणमेतद्वा कियत्कालं च वा स्थितम्।।२१।।

Rāma rejoined: Tell me yet, O Venerable sir, how the great void of the intellect came to be produced from divine spirit; tell moreover its extent and duration in time and space.

वसिष्ठ उवाच

अनादिनिधनं ब्रह्म नित्यमस्त्येतदव्ययम्।
आदिमध्यान्तता नास्ति नाकाराः परमाम्बरे।।२२।।

Vasiṣṭha replied: The great God Brahma, is without beginning and, ever existent and without decay; there is no beginning, midst nor end of him, nor are there any shapes of figures in his transcendent vacuum.

ब्रह्माकाशमनाद्यन्तमेतदव्ययमाततम्।
एतन्मयमिदं विश्वं विष्वगाद्यन्तवर्जितम्।।२३।।

The vacuum of Brahma is without its beginning and end, and is spread unspent and unbounded to all eternity; it is this which makes the universe, which is ever without its beginning and end.

परमस्यास्य चिद्व्योम्नः स्वयं यद्भानमात्मनि।
तदेतद्विश्वमित्युक्तं स्वयं तेनैव तन्मृषा।।२४।।

The reflexion of the intellectual vacuum in its own vacuity, is called the universe by itself to no purpose (by itself or the human mind, which views the world in the wrong light of creation, and not as the Divine Mind itself. gloss).

पुरुषस्य यथा स्वप्नपुरसंदर्शनं तथा।
तत्तस्य भानं पुरवत्तदिदं विश्वमुच्यते।।२५।।

As a man sees a fair city in his dream by night, so is the sight of this world to him, in his dream by day light. (The Sanskrit word *Bhino* in the text meaning reflexion, corresponds with the Greek Phano to see, and hence phantom or false sights).

कठिना नेह गिरयो न द्रवाणि जलानि च।
न शून्यमेतदाकाशं कालो न कलनात्मकः।।२६।।

Think not the solid rock to have any solidity in it, nor the fluid waters any fluidity in them; do not think the empty firmament to be a vacuity, nor the passing time to have any flight or counting of it. (All these are seemingly so, but they are nothing in reality).

यद्यथा चाव्ययं यत्र स्वतः संचेतितं चिता।
तत्तथा तत्र चित्तत्वे अलं शैलादिवत्स्थितम्।।२७।।

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All things are fixed in their formless, invariable and ideal states in the divine intellect; but it is the fallacious and fickle nature of the human mind, to give and view them in different forms, according to its own fancy.

अशिलैव शिला स्वप्ने नभ एवानभो यथा।
भवेत्तथेह सर्गादि स्वप्ने दृश्यस्थितिश्चितौ।।२८।।

The mind views the non-created eternal ideas of the intellect, as created objects before its sight, just as it sees rocks where there are no rocks, and the sky in a sky-less place in its dream.

अनाकारैव चिच्छान्ता स्वप्नवद्यत्स्वचेतनम्।
वेत्ति तज्जगदित्युक्तं तच्चानाकारमेव सत्।।२९।।

As the formless and insensible mind, sees the formal world in its sleep, as if it were in its waking state; so does it see the invisible and formless world in its visible form, during its waking hours of the day also.

वायोः स्पन्दो यथान्तस्थो वात एव निरन्तरः।
तथेदं ब्रह्मणि ब्रह्म न चोदेति न शाम्यति।।३०।।

As the motion of air always takes place amidst the air at rest; (*i.e.* as the winds fluctuate amidst the still air); so also does the spirit of Brahma, oscillate in his own spirit incessantly, and without its rise or fall.

द्रवत्वमम्भसि यथा शून्यत्वं नभसो यथा।
यथा वस्तुनि वस्तुत्वं ब्रह्मणीदं जगत्तथा।।३१।।

This world resides in the same manner in the divine spirit of Brahma; as the property of fluidity is inherent in water; and vacuity appertains to vacuum; and as substantiality is essential to all substances in the abstract.

न प्रयातं न वाऽऽ यातमकारणमकारणात्।
न च नास्ति न वास्तीदं भिन्नं ब्रह्मपदे जगत्।।३२।।

The world is neither adventitious nor extraneous to the soul, and does not occur to or transpire from it, in the life or deaths of any body; it is causeless and comes from no cause, and is neither joined with nor set separate from the divine spirit.

न चानादि निराभासं निराकारं चिदम्बरम्।
दृशः कारणमन्यस्याः क्वचिद्भवितुमर्हति।।३३।।

The One that has no beginning nor end, nor has any indication of itself; that is formless and is of the manner of the intellectual vacuum only; can never become the cause of the visible and material creation. (Therefore the world is to be supposed to exist in its ideal and immaterial form, in the vacuity of the divine intellect).

तस्माद्यथावयविनोऽवयवाः स्वात्ममात्रकाः।
तथानवयवे ब्रह्मव्योम्नि व्योम जगत्स्थितम्।।३४।।

Thus as the forms and features of a whole body, are but parts and properties of its entirety *tout ensemble*; so is this vacuous world is situated, in the undivided and formless vacuity of Brahma, (''as parts of one undivided whole". Pope).

सर्वं शान्तं निरालम्बं ज्ञप्तिमात्रमनामयम्।
नेह सत्ता न वासत्ता न च नानास्ति किंचन।।३५।।

All this is a hiatus and quietus, without its support and substratum, it is but pure intelligence, without any grossness or foulness herein; there is no entity nor non-entity here, nor can anything be said to exist or not exist, (independent of the Divine Mind).

संकल्पस्वप्ननगरवृत्तवत्सर्वमाततम्।
स्थितमेव समं शान्तमाकाशमजमव्ययम्।।३६।।

All this is but an air drawn city, of our imagination and dream; and everything here, appears to be stretched out in a fairy dance all about us; but in reality it is only a calm and quiet vacuity, full with the unchanging and undecaying spirit of God.

परमचिदम्बरहृदयं
चित्तवाद्यत्कचति कान्तममलमलम्।
तदिदं जगदिति कलितं
तेनैव तदात्मरूपमाकल्पम्।।३७।।

The whole is the hollowness of the divine heart, and the vacuous sphere of the Omniscient Intellect; it is its intellection, that reflects many a transparent image in its own sphere and to no end. This it is which is called the world or the image of the divine soul, which continues forever and ever, (and is said-the world without end. Amen).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उ० सर्गकारणनिरासो नाम पञ्चाधिकद्विशततमः सर्गः।।२०५।।

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CHAPTER 206

THE GREAT INQUIRY, OR QUESTIONS OF THE BUDDHIST

Argument. Entity of Brahma and non-entity of the world, illustrated in the story of the king of Kuśa-dwipa.

वसिष्ठ उवाच

यदकारणकं भाति भानं तन्नैव किंचन।
तत्तथा परमार्थेन परमार्थः स्थितोऽनघ।।१।।

Vasiṣṭha resumed: The uncreated phenomenon of creation, that appears to view, is nothing in reality. It is the transcendental principle of Supreme Brahma, that is the only true reality.

अत्रेमं केनचित्पृष्टोऽयमहं तं महामते।
सम्यग्बोधस्य पुष्ट्यर्थं महाप्रश्नं परं शृणु।।२।।

It was on this subject, that I was once asked by some one, to my reply to a certain questions of his; which I will now relate to you, O high-minded Rāma, for strengthening your understanding to the full knowledge thereof.

अस्त्यब्धिभ्यामुभयतोव्याप्तं ख्यातं जगत्त्रये।
कुशद्वीपमिति द्वीपं भूमौ वलयवत्स्थितम्।।३।।

There is the great island of Kuśa-dwipa, surrounded by the season on all sides; like a watery belt about it, and this land is renowned (for its beauty), all over the three regions of the world.

तत्रास्तीलावती नाम हैमी पूर्वोत्तरे पुरी।
दीप्तिज्वालामयस्तम्भप्रोतावनिनभस्तला।।४।।

There is the city called Ilāvatī situated on its worth eastern side, and is beset by a colonnade of pillars, gilded all over with gold, and glittering with radiant beams, reaching from earth to the skies.

पूर्वे तस्यामभूद्राजा प्रज्ञप्तिरिति विश्रुतः।
अनुरक्तजगद्भूतः शक्रः सवर्ग इश्वापरः।।५।।

There formerly reigned a prince, known by the name of Prajnapti; who ruled on earth as the god Indra in heaven; and to whom this earth or land paid its homage, (as the skies do to the regent of heaven).

केनिचित्कारणेनाहं कदाचित्तस्य भूपतेः।
प्राप्तः समीपं नभसः प्रलयार्क इव च्युतः।।६।।

It was on one occasion, that I happened to alight at the presence of this prince; as the sun descends on earth on the last day of desolation.

पुष्पार्घ्याचमनीयैर्मां पूजयित्वोपविश्य सः।
मध्ये कथायां कस्यांचिदपृच्छत्प्रणायादिदम्।।७।।

The prince hailed and adored me with offerings of flowers and presents, made me sit by him with due reverence; then in the course of my conversation with him, he fondly asked me as follows.

भगवन्सर्वसंहारे जाते शून्यतते स्थिते।
अवाच्ये परमे व्योम्नि सर्वकारणसंक्षये।।८।।

Tell me sir, said he, what becomes of the world after the destruction of all things; and when the causalities of recreation are all extinct annihilated, in the undefinable vacuum of desolation.

सर्गारम्भस्य भूयः स्याद्वद किं मूलकारणम्।
कानि वा सहकारीणि कारणानि कुतः कथम्।।९।।

What then becomes the prime cause of the causation of things, at the recreation of the world; and what are accompanying elements for the reproduction of objects, and how and whence they take their rise.

किं जगत्किं च सर्गादि काश्चिन्नित्यं तमोधराः।
व्योमसंस्थार्णवाः काश्चित्काश्चित्कृमिकुलाकुलाः।।१०

What is the world and what was the beginning of its creation; what was the primeval chaos, and whence is this earth. What is the air the support of the seas, and what is hell, which is filled by worms and insects? (*i.e.* Whence are these varieties from the one source of Brahma?)

काश्चिदाकाशकोशस्थाः काश्चिच्चोपलकोशगाः।
किंच वा भूतभूतादि कुतो बुद्ध्यादयः कथम्।।११।।

What be the creatures contained in the womb of air (*i.e.* the celestial), and what are they that are contained in bosom of the mountains (*i.e.* the demons); what are the elementary bodies and their productions, and how the understanding and its faculties have come to existence?

कः कर्ता कोऽथ वा द्रष्टा काधाराधेयता कथम्।
न कदाचिन्महानाशो जगतामिति निश्चयः।।१२।।

Who is the maker of all these, and who is their witness; what is the support of the universe, and

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what are these that are contained therein? I am quite certain, that the world can never have its ultimate destruction.

समस्तवेदशास्त्रार्थाविरोधाय समर्थितः।
यथासंवेदनं नाम तथानामानुभूतयः।।१३।।

All the Vedas and śāstras are opposed to one another, in their different views and interpretations; and every one of them has made a supposition, according to its particular view.

यतस्ततो वेदनं स्यात्किमनाशमसन्मयम्।
अन्यच्च जम्बूद्वीपादौ देशेऽद्य मुनिनायक।।१४।।
मृतानामग्निदग्धानामिह वा देहनाशिनाम्।
नरकस्वर्गभोगाय विदेहे देहकारणम्।।१५।।

From our knowledge of the world, we know not whether it is indestructible or an unreality in itself. Again tell me, O you chief of sages, what is the form and cause of those bodies that are doomed to dwell in hell; after the demise of men on earth in Jambūdvīpa etc, and cremation and destruction of there bodies here.

(*i.e.* If it is an ideal unreality, it needs have no cause nor is it destructible at all; but should it be a reality and destructible thing, then what must be the cause of the production and destruction there of).

किं तत्स्यात्सहकारीणि कारणान्यथ कानि वा।
धर्माधर्मावमूर्तौ द्वौ तस्यामूर्तस्य मूर्तता।।१६।।

What are the accompanying causes of the regeneration of bodies, after their destruction on death? The virtues and vices of departed souls, being both of them formless things, cannot be their accompanying causes, towards the formation of their corporeal frames.

निर्द्रव्यं कुरुते द्रव्यैर्युक्तिरित्यसमञ्जसा।
मातापित्राद्यभावो हि बीजं किं तत्र कारणम्।।१७।।

It is quite an absurd reasoning, that want of matter could possibly produce a material body; just as it is impossible to believe, that there should be an offspring, without the seminal cause of its parents.

अन्ये वा हेतवः के स्युः कथं द्रव्यादिसंभवः।
परलोकोऽस्य नास्तीति यथासंवेदनं स्थितेः।।१८।।

Tell me sir, what else should be the cause, of the production of material bodies, (after death); and for want of any such cause, it is improper also, to deny the existence of a future state.

समस्तलोकवेदादिविरोधाच्चासमञ्जसम्।
अनिच्छितेहितैर्दूरदेशान्तरगतैः फलम्।।१९।।

It is contrary to the dictates of Vedas and śāstras, as also to the conviction and common sense of mankind, to deny the future state of our existence. The resurrection of our bodies is as unavoidable as our transportation to a distant land by decree of law, though it be against our wish or will.

प्रजा प्राप्नोत्यसंबन्धैरमूर्तैरत्र कः क्रमः।
स्तम्भो वरेण सौवर्णो विना हेमगमागमैः।।२०।।

How are beings born and actuated in the course of their lives, by invisible causes which are quite unconnected with them. (*i.e.* by the merit or demerit of the acts of their past lives, which are altogether detached from their present bodies?) just as the pillars of stone was converted to gold (by word of the Brahman), and without being gilded over by it. Say, sir, how this vast treasure was obtained in a moment by the Brahman. (*i.e.* What could be the cause of this preternatural event).

क्षणात्संपद्यते तत्र संपत्तिः कथमुच्यताम्।
विधीनां प्रतिषेधानां निर्निमित्तं विवल्गताम्।।२१।।

How that to be called a great one, which remains for a moment only? further what necessity is there to frame strict laws for the present to reap harvest in future, when that does not stand good on sound reasoning.

रूढानामप्यरूढानां किं प्रयोजनमुच्यताम्।
असदासीज्जगत्पूर्वं सत्संपन्नमनन्तरम्।।२२।।

Tell me sir, how do you reconcile such discordance's in the Vedas, which mention the existence of a being and not being in the beginning; and tell us also that, the Not being existed before creation, and then the Being or creation was born of the not being.

(The discordant passages are असद्वा इदमग्र आसीत्ततो सदजायत। again असदेव इदमग्र आसीत् सदेव सोम्य इदमग्र आसीत्।

इति श्रुतेः कथं ब्रह्मन्कथ्यतां संगतार्थता।
अयं भवेत्कथं ब्रह्मा भवेच्चेत्तन्महामुने।।२३।।

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How could the primeval non-entity become Brahma, or how could the latter be produced from the former; or if it were the mighty vacuity which gave birth to Brahma, then tell me sir, why there were no other Brāhmas also, born of its spacious womb.

एवं प्रभावान्नभसः किं सर्वस्मान्न जायते।
ओषधीनामथार्थानां सर्वेषां वा स्थितिं गताः।।२४।।

Tell me how the vegetable and other creations, could be produced without their different sources; and how they derived their nature of propagating their kinds, by their own seeds and property.

कथं स्वभावाः कथय यथाबोधं मुनीश्वर।
एकस्य जीवितं पुंसः सुहृदा मरणं द्विषा।।२५।।

Tell me why the life and death of one man, are coeval with those of his friend or adversary; and do people happen to obtain there wishes in their next lives by dying in the holy places of Prayāga etc.

मृत्वार्थितं प्रयागादौ क्षेत्रे तत्कथमुच्यताम्।
खे स्यामक्षयपूर्णेन्दुरिति ध्यायिचित्तैः फलैः।।२६।।

Should the wishes of men, be crowned with success in their next lives; then tell me sir, why the sky is not filled with myriads of moons, when the worshippers of that luminary, are daily seen to be dying with the expectation, of becoming a brilliant orb like it, in the next state of their existence in heaven.

तुल्यकालमनुप्राप्तैः सहस्रेन्दु न किं नभः।
अन्यच्च ध्यायिनां लक्षैर्ध्यातैका स्त्री यथाक्रमम्।।२७

Say how can men succeed to their wishes in future, when most of them desire to gain the same object, and it falls to the lot of one of them; just as a maid expected to be wedded by many, is destined to and secured by one man only.

जायात्वेन समं कालं लब्धं ध्याफलं च तैः।
साध्व्यसाध्वी गृहे भर्तुः संस्थिता तपसा परा।।२८।।

Again how can a woman be called a wife, who is either unchaste, or leads a life of celebacy even when dwelling in her husbands house.

तेषां च जाया संपन्ना कथमेतन्महामुने।
गृहानिर्गच्छमाकल्पं नृपः स द्वीपसप्तके।।२९।।

Say sir, what is the difference between the blessing and curse, which are pronounced on the Brāhmaṇa brothers, for their sovereignty over the seven continents on the one hand, and there having no such thing on the other; when they remained thinking themselves as monarchs of the world in their very house.

वरत्वं वरशापाभ्यामिति अन्तः क्व तिष्ठति।
दानधर्मादितपसामौर्ध्वदेहिककर्मणाम्।।३०।।

The acts of piety consisting of charities, austeries and obsequious ceremonies, which are productive of unknown rewards in the next world, and are of no benefit to their observers on earth; then what is the good derived from them, if they are not attended with any earthly benefit to the earthly body, but to a future body with which no one here has any concern. (Lit. to which none bears any affection).

इहस्थानाममूर्तानां मूर्तं प्रीत्यास्ति सत्फलम्।
व्यहर्ता न मूर्तोऽत्र विद्यते लोकयोर्द्वयोः।।३१।।

Should it be said that the soul of the pious observer, reaps the reward in its future state; this also is impossible because the disembodied soul is incapable of enjoyment; and should it have another body to enjoy hereafter, but of what use is that distant body to the person of the present observer (of the pious acts)?

देशान्तरे भृशं जीवो भृशं कालान्तरेऽपि वा।
फलं संभवतीयत्तद्विनानुभवनं मुने।।३२।।

Should these acts be accompanied with any reward, either in this life or in the next, they could be known to the actor, but in want of this, their observance appears to be an irreconcilable incongruity.

असमञ्जसमेवाति कथं स्यात्सुसमञ्जसम्।
इत्यादिसंशयगणं गिरा शीतावदातया।
छिन्धि मेऽभ्युदितं भासा सान्ध्यमान्ध्यमिवोडुपः।।३३

These are my doubts (in the śāstras and practices of men), which I beg you will kindly remove by your cool and clear reasoning, as the moon-light disperses the evening twilight.

परमवस्तुनि संशयनाशना-
दुभयलोकहितं भवति स्फुटम्।
तदिह मे कुरु साधुसमागम-
स्तनुफलो भवतीह न कस्यचित्।।३४।।

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Now sir, deign to dispel my doubts in my inquiry after transcendental truth, that it may conduce to my good in both worlds; because the company of the righteous, is ever fraught with very great blessings to all people.

इत्यार्षे श्रीवासिष्ठमहारामायणे वा० दे० मो० नि० उ० महाप्रश्नो नाम षडधिकद्विशततमः सर्गः॥२०६॥

CHAPTER 207

REPLIES TO THE AFORESAID QUERIES (OF THE BUDDHIST)

Argument. Desultory replies of the sage to the foregoing questions in the three following chapters.

वसिष्ठ उवाच

शृणु राजन्यथा स्पष्टमेतत्ते कथयाम्यहम्।
येन ते सर्वसंदेहा यास्यन्त्यलममूलताम्॥१॥

Vasiṣṭha replied: Hear me prince, and I will clearly expound to you the doctrine, which will root out your doubts all at once.

सर्वे तावज्जगद्भावा असद्रूपाः सदैव हि।
सद्रूपाश्च सदैवेमे यथासंवेदनं स्थितेः॥२॥

All these entities in the world, are in-existent nullities forever; though they appear as realities in our consciousness.

इदमित्थमिति प्रोता यत्र संवित्तिदेव तत्।
भवत्यवश्यं तत्त्वङ्गं सदेवास्त्वसदेव वा॥३॥

Whatever appears in any manner in our consciousness, (either as existing or non-existent, or as so and so); the same is thought as real as it seems to be, without our consideration of its true nature of a reality or otherwise.

ईदृक्स्वभावा संवित्तिस्तया देहो विभाव्यते।
एक एव स्वरूपेण तस्यास्ते न च तद्विदा॥४॥

Such is the nature of this consciousness, that it is thought to be one and same with the bodiless soul, by every one who knows what it is, (by his acquaintance with the science of psychology).

विदमेव विदुर्देहं स्वप्नादावितरेतरा।
संवित्काचित्संभवति नचान्यास्ति शरीरता॥५॥

It is this knowledge (or the idea) of a thing in the mind, either in waking or dreaming, that they call to be its body; hence it is this erroneous consciousness of anything, that is believed as its body, and there is nothing else beside this that they call a solid body.

आश्रितस्वप्नसंदर्शस्तथेदं भासते जगत्।
समस्तकारणाभावात्सर्गादावन्यतात्र का॥६॥

The world shines (or shows itself) before us, like the sights seen in a dream; and the privation of all causes towards the production of the (material) world, prove it to be not otherwise than the phantom of a dream.

एवं यदेव विमलं वेदनं ब्रह्मसंज्ञितम्।
तदेवेदं जगद्भाति तत्केव जगतोऽन्यता॥७॥

Thus this pure and immaculate knowledge of the universe, is termed the very Brahma himself; (because God is said to be infinite knowledge only. सत्यंज्ञानमननं ब्रह्म) The very same shines as the world, which is not otherwise than that.

एवं पूर्वापरं शुद्धमविकार्यजगत्स्थितेः।
लोकवेदमहाशास्त्रैरनुभूतमुदाहृतम्॥८॥

Thus does the world remain quite pure and unchanged, from ever before and forever more; and so it is thought and said to be, by the Vedas an all good and great śāstras, as also by the joint assent of all thinking men, in all ages and countries.

अपलाप्यैव ये मूढा अन्धकूपकमेकवत्।
समस्तभूतसंवित्तौ रूढपूर्णं महात्मभिः॥९॥

They are the most ignorant fools, and resemble the croaking frogs dwelling in the recess of dark caves and pits; who deny the sole existence of the beings which is impressed in the consciousness of all beings, which is full and perfect every where, and is acknowledged by all great souls.

वर्तमानानुभवनमात्रमोहप्रमाणकाः।
शरीरकारणा संविदित मोहमुपागताः॥१०॥

There are many at present, who are deluded by their notions of the appearances of things, and the evidence of their senses, and have fallen into the error of understanding the gross body, as the cause of consciousness and inward impressions. (*i.e.* they maintain the objectivity of their knowledge as derived from without, and deny the subjective consciousness derived from within).

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उन्मत्ता एव तेऽज्ञास्ते योग्या नास्मत्कथासु ते।
अक्षीबक्षीबयोर्मूढबुद्धयोः कैव संकथा।।११।।

They are giddy with their wrong notions, and are not worthy of our discourse; because no conversation can be held with them that are intoxicated without intoxication, and are learned with their ignorance or learned fools.

यया विपश्चित्कथया सर्वसंशयसंक्षयः।
न भवेत्त्रिषु लोकेषु ज्ञेया मूर्खकथैव सा।।१२।।

When the discourse of the learned, is not capable of removing the doubts of men in all places; such discourse is to be understood as the foolish talk of the universe.

प्रत्यक्षमात्रनिष्ठोऽसौ मूढास्थ इति वक्ति यत्।
तेन निर्युक्तिनोक्तेन शिलासदृशवृत्तिना।।१३।।

He who relies in his belief in the sensible only, and regards the believer of the invisible as a fool; such a man (*i.e.* the Buddhist or Charvaka), is considered for his unreasonable reasoning, as a block of stone or stony block head.

प्रोक्तः सर्वविरुद्धेन सोऽज्ञः कूपान्धदर्दुरः।
पूर्वापरधियं त्यक्तवा वर्तमाने मतिस्थितः।।१४।।

The fool that maintains this (materialistic) doctrine, in opposition to all rational philosophy, is said to be a frog of the dark cave (or as a blind mole of the hole); because he is blind both to the past which is out of his sight, as also to the invisible future and is concerned only what is present before him.

वेदा लोकादयश्चैते पृष्टाः स्वानुभवान्विताम्।
वदन्तीमां दृशं सर्वे यथा नश्यन्ति संशयाः।।१५।।

It is the Veda and the sayings of wise-men, and the inferences of their right reasoning (in support of the invisible), as I have maintained in these lectures, that can remove the doubts in these matters.

संविदेव शरीरं चेच्छवं कस्मान्न चेतति।
इति यस्य मतिस्तस्मै मूढायेदमिहोच्यते।।१६।।

If the sensible body (*i.e.* its sensation) be consciousness (according to the Buddhist); then why is the dead body unconscious of anything; (To this the Buddhist retorts by saying). Should the conscious and all pervading soul be the body, then why does not the dull corpse think as the living body; In reply to this foolish question, it is thus said in the Veda.

ब्रह्मणो ब्रह्मरूपस्य संकल्पनगरं ततम्।
इदं तावज्जगद्भानं तव स्वप्नपुरं यथा।।१७।।

This world is an imaginary city of the divine mind, in its form of Brahma-the creator; and it is hence that the phenomenon of the world, appears to our minds as a phantom in our dream. (or as a reflex of the same).

तत्समस्तं सदेवेदं चिन्मात्रात्म निरन्तरम्।
भवत्यत्र न ते भ्रान्तिः स्वे स्वप्ननगरे यथा।।१८।।

Therefore all this that you see, is but the creation of the divine intellect, and an intellectual entity in itself; and you are not amiss in your judgement, if you consider them as phantoms in your dream, and appearing in the vacuity of your mind.

तत्र तावद्दिशः शैलाः पृथ्व्यादिनगरादि च।
सर्वं चिन्मयमाकाशमिति ते स्वानुभूतिमत्।।१९।।

Hence this earth and the skies, these hills and cities, are all but appearances in the void of the intellect, and conception of your mind, as those appearing in the reveries of dream, or as air built castles.

संविद्व्योम घनं ब्रह्म तत्संकल्पपुरं विराट्।
शुद्धसंविन्मयो ब्रह्मा तदिदं जगदुच्यते।।२०।।

It is the dense vacuum of self-consciousness, which is called the great Brahma or the personal god of creation; and it is the display of his will in the concrete, which is known as Virāṭ or the visible universe; thus is the pure and discrete consciousness of Brahma, condensed into the form of the world.

ब्राह्मे संकल्पनगरे यद्यत्संकल्पितं यथा।
तथानुभूयते तत्तत्त्वत्संकल्पपुरे यथा।।२१।।

Whatever is imagined in the imaginary city of Brahma, the same is conceived as existent in reality; as you conceive the objects of your desire or fancy to be present before you in actuality, (*i.e.* The thought of a thing appears as the thing itself).

संकल्पनगरे यद्यद्यथा संकल्प्यते तथा।
तत्तथास्त्येव च तदा त्वत्संकल्पपुरे यथा।।२२।।

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So whatever is thought of in the fancied city, or fairy land of one's imagination at anytime; the same seems to be present before him for the time being, as you see in the air-drawn castle of your fancy.

तस्माद्येहस्य नियतौ यथेतौ ब्रह्मणा चिता।
स्पन्दास्पन्दौ कल्पितौ द्वौ स तथैवानुभूतवान्।।२३।।

Hence as Brahma in his form of the mind, thinks of the action of living and quietus of death bodies; so are they thought of by all mankind.

महाप्रलयपर्यन्ते पुनः सर्गः प्रवर्तते।
समस्तकारणाभावाद्द्रव्यं तावन्न विद्यते।।२४।।

After the great desolation of the world (and dissolution of all things), it is said to be reproduced and renovated anew from nothing; but as the want of any material cause, cannot produce the material world, it is certain there is no material being in existence.

विमुक्तत्वात्प्रजेशस्य न च संभवति स्मृतिः।
ब्रह्मैवेयमतो दीप्तिर्जगदित्येव भासते।।२५।।

Brahma—The lord of creatures, having got rid of the world upon its dissolution, was freed also from all his remembrance and ideas of creation forever; therefore it is the reflexion of divine light only which appears as the world before us.

तस्मादाद्यात्मना भातं स्वमेव ब्रह्मणा स्वतः।
जगत्संकल्पनगरमिति बुद्धं च खेन खम्।।२६।।

Thus the supreme soul of Brahma, reflected itself in the beginning, in the manner of an imaginary castle of his will, which was air-drawn as the visible sky in the invisible vacuum, and known as the cosmos or world subsisting in empty space.

यथा संकल्पनगरं चिन्मात्रं भाति केवलम्।
तथैवाकारणं भाति चिन्मात्रोन्मेषणं जगत्।।२७।।

As an imaginary castle is the creation of the brain or intellect, and presents to our minds only its intellectual form alone; so does the world appear to us in its intellectual form, and only as an evolution of the intellect, and without having any other cause for its appearance.

शरीरमस्तु वा मास्तु यत्र यत्रास्ति चिन्नभः।
वेत्त्यात्मानं तत्र तत्र द्वैताद्वैतमयं जगत्।।२८।।

Whether there be any body or not any where, there is the vacuous intellect which is everywhere; (*i.e.* the hollow space of the mind comprehends both the plenum as well as the vacuum of the world). And know the divine spirit to pervade all over this totality, whether it be the embodied duality or vacuous unity.

तस्माद्यथा स्वप्नपुरं यथा संकल्पपत्तनम्।
तथा पश्यति चिद्व्योम मरणानन्तरं जगत्।।२९।।

Hence the vacuous mind of a dead body, beholds the figure of the whole world within its vacuity; the empty mind of a living being, sees the shapes both of solid and subtile bodies, in its imagination or dream. (It means to say that, the death of the body does not involve the death of the mind).

अपृथ्व्यादिमयं भाति पृथ्व्यादिमयवज्जगत्।
यथेदमा प्रथमतो मृतस्याप्यखिलं तथा।।३०।।

As the living man thinks this immaterial world, to be a solid mass of dull matter; so does the dead person think this vacuous universe, as a solid and substantial existence lying exposed before him in its mind.

देशकालौ न सर्गेण प्रबुद्धस्येव तौ यथा।
अणुमात्रमपि व्याप्तौ तथैव परलोकिनः।।३१।।

But as the enlightened or awakened soul of a living body, sees no trace of scenes of its dream upon its waking; so the redeemed soul of a dead being sees no trace of the objects-sight in this world, upon its redemption and beautification in the next world.

इदं प्रबुद्धविषये स्वानुभूतमपि स्फुटम्।
जगन्न विद्यते किंचित्कारणं गगने यथा।।३२।।

The very same is the case with the enlightened soul, of every body in this world; that it bears only the inward conception of it within itself; but no outward perception thereof without. Therefore there is no material reality in existence, as there is no substantial causality in vacuity.

अप्रबुद्धस्यासदेव यथेदं भाति भासुरम्।
तथैव सर्गवद्भाति व्योमैव परलोकिनः।।३३।।

As the sleeping man sees the visionary world of his dream, in the light of a real existence; so the unenlightened person views the phenomenal world, as a sober reality before him; and so do the souls of the dead, deem the empty void of air

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as the world of their departed spirits. (Thus there are three different worlds, for the sleeping, waking and departed souls of men).

द्युधराद्रियमाद्याद्यं खमेव परलोकिनः।
अभूतपूर्वमाभाति भूतपूर्ववदाततम्।।३४।।

The unpeopled or open air, appears as the earth and heaven, and full of mountains etc. as before to the souls of the departed; (from their bearing those impassions with them even to the next world, and so on throughout all their future transmigration).

मृतोऽयं पुनरुत्पन्नो यमलोके शुभाशुभम्।
भुञ्जेऽहमित्यतिघनं मृतो भ्रान्तिं प्रपश्यति।।३५।।

The departed soul perceives its separation from a dead body, and thinks of its regeneration in another frame on earth; where it will have its enjoyments and suffering again as before.

मोक्षोपायानादरिणामेष मोहो न शाम्यति।
बोधादवासनत्वेन मोह एष प्रशाम्यति।।३६।।

The soul never gets rid of this delusion of its regeneration, (and of its desire of renovation also), so long as it neglects to resort to the means, of obtaining its salvation and final liberation; it is by means of its knowledge of truth and absence of desire, that is freed from its error of reproduction.

अप्रबुद्धस्य या संवित्सा धर्माधर्मवासना।
ख एव खात्मिका भाति यत्तदेव जगत्स्थितम्।।३७।।

Hence it is the consciousness of the soul, of its righteous or unrighteous desire; that represents the picture of this airy world, in the hollow sphere of the mind. (Thus the world is only the picture and production of one's own desire).

न शून्यरूपं न च सत्स्वरूपं
ब्रह्माभिधं भाति जगत्स्वरूपम्।
तच्चापरिज्ञानवशादनर्थ-
भूतं परिज्ञातवतः शिवात्म।।३८।।

The world is therefore neither of a substantial nor vacuous form, but the display of divine intelligence; the want of this knowledge is the source of all misery to man, but its true knowledge as representation of divine wisdom, is fraught with all bliss and joy.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मी० दे० मो० नि० उ० महाप्रश्नोत्तरं नाम सप्ताधिकद्विशततमः सर्गः।।२०७।।

CHAPTER 208

SOLUTION OF THE GREAT QUESTION

Argument. Answer to the question of *future rewards* and punishments of departed souls in another world.

वसिष्ठ उवाच

शुभाशुभं यथोदेति प्रजानां गृहसंगमे।
असंबद्धैरप्रतिघैर्दूरस्थैस्तदिदं शृणु।।१।।

Vasiṣṭha continued: Hear me now to tell you, why men happen to meet with their (unexpected) good or fortune at home; and in the same manner how rewards and retributions, come to attend on departed souls from unforeseen causes in the far distant (or next) world.

ब्रह्मसंकल्पनगरं जगत्तावदिदं स्थितम्।
यदृश्यं दृश्यबोधेन ब्रह्मैव ब्रह्मबोधतः।।२।।

You know the whole world to be the volitional city (or fabric) of Divine will, and appearing as phenomenal to our outward sight, and as noumenal in the light of our inward insight of it, and as Brahma himself in its spiritual light. (*i.e.* God has so willed the world, as to be viewed in the triple light of the physical, intellectual and spiritual also.)

यद्यत्संकल्पनगरे यदा संकल्प्यते यथा।
तथानुभूयते तत्तत्तादृग्विरचनं तदा।।३।।

In this volitional city, everything appears in the same light, as one would behold it in any of its different aspects.

एवमस्मिन्गृहे याते संपन्नैवमियं प्रजा।
एवं संकल्पसंपन्ने जगत्येवं भवत्यलम्।।४।।

As in your own house, you are master of the direction of your offspring, and of the disposal of your things and affairs as please; so is the Lord the sole disposer and dispensator of all things in this world of his will, as he likes of his own accord.

एतत्स्वसंकल्पपुरे यादृशं ते तथा स्थितम्।
यथा संकल्पयसि यत्तत्तथा किल पश्यसि।।५।।

As in the desired dwelling of your liking, you find everything to be as well disposed as you wish it to be; so does he direct and dispose all things in this world of his.

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यथैव वरशापाभ्यां शुद्धसंविदवाप्यते।
संवित्तथैव भवति ब्राह्ममेवेति कल्पनम्।।६।।

The disorder that there appears to take place in the order of nature, is to be attributed to the Divine Will as the sovran law of all.

प्रजाविधिनिषेधाभ्यामेकयास्थाव्यवस्थया।
तथैव फलमाप्नोति ब्राह्ममेवेति कल्पनम्।।७।।

The good or evil which waits on men, owing to the obedience to or transgression of law; is both attributable to the Divine Will; (which has originated the laws and ordained their result).

देहिनो ये जगत्यस्मिंस्तान्प्रत्यनुपलम्भतः।
असदासीज्जगत्पूर्वं सत्यमित्युपलभ्यते।।८।।

It is the dispensation of the Divine will also, whereby all living bodies have their perception of worldly things; just as they have the conception of the existence of the world, which in reality has no entity of it.

चिद्रूपब्रह्मसंकल्पवशादेवैतदङ्ग सत्।
चिदुन्मेषनिमेषौ यौ तावेतौ प्रलयोदयौ।।९।।

It is by will of the divine intellect, that everything appears to be existent before us; as it is the oscitation and occlusion or the gaping and closing of the intellect, which causes the appearance and disappearance of the world to our view.

राजोवाच

किं नोपलभ्यते पूर्वं किं पश्चादुपलभ्यते।
जगच्चलद्वपुरिदं सुस्थिरारम्भभास्वरम्।।१०।।

The king said: Tell me sir, if the world was the production of the divine will, why was it not known to exist before with the eternity of the Will divine, and why and when it come to be manifested and known to others afterwards; tell me also, whether the world is an unstable and vanishing appearance in the air, or it has any fixity in the divine mind or stability in nature.

वसिष्ठ उवाच

अस्मिंश्चिद्व्योमसंकल्पपुरस्थे भाव ईदृशः।
यद्भूत्वा न भवत्येव पुनर्भवति च क्षणात्।।११।।

Vasiṣṭha replied: Such is the nature of the vacuous and volitional city of divine intellect; that it comes to being and not being in succession, in the states of repeated waking dreams of creation, and in the sleeping oblivion of its desolation.

बालसंकल्पपुरबद्व्योमकेशोण्ड्रकादिवत्।
किलैते सदसद्रूपा भान्ति सर्गाश्चिदात्मनि।।१२।।

Like the mud built house of playful boys, and the air drawn castles of fanciful men, do the appearances of creation, appear both as real an unreal in the divine intellect as well as to our minds.

त्वं संकल्पपुरं कृत्वा विनाशयसि तत्क्षणात्।
स्वतोऽन्यसंविद्वशतः स्वस्वभावः स ते यथा।।१३।।

As you build and break your imaginary city in the air, and make and unmake a fabric of your will elsewhere; whether it be of your own or choice or for any other reason, so it is with the Divine will, to construct and protract or retract or annul any of its works *ad libitum*.

चिद्व्योमकल्पनपुरे यदुन्मज्जनमज्जनम्।
स्वभावकचनं तस्य तद्विद्धि विमलं तथा।।१४।।

Thus are all beings, continually rising and falling, in this vacuous city of the divine will; which is ever shining in its nature, with the pure light of the divine mind. (God throws his own light on the work of his will).

संविद्घनस्त्वनाद्यन्तव्योमैव त्रिजगन्नभः।
तेनासावद्य यन्नाम करोत्यपि च चेतति।।१५।।

The whole plenum of the world is a vacuum, and full with the dense intelligence of omniscience; therefore it is this omniscient intelligence, which does still whatever it thinks upon and wills.

(This passage shows that the Vedānta Brahma, is not inactive or Niṣkriya as many believe; but the living God, and sole agent of all things and director of all accidents in this world).

तदनावरणस्यास्य योजनानां शतेष्वपि।
युगैरपि स्वप्न इव कार्यकृद्वर्तमानवत्।।१६।।

Therefore it is not the hidden but self manifest God, that does all things even at the distance of Millions of miles, and myriads of ages, as if they lay before him at the present time.

किल देशान्तरे नित्यमथ लोकान्तरेऽपि च।
निरावृतो य एकात्मा स किं नाम न चेतति।।१७।।

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So there is nothing in any country or in any world, which is not known nor thought of by the sole and unhidden soul of all. (The gloss applies it to every individual soul, which is conscious of its merits and demerits everywhere).

यथा मणौ प्रकचति प्रोन्मज्जननिमज्जने।
परावर्तः स्वभासास्य चिन्मणौ जगतां तथा।।१८।।

As a brilliant gem reflects its light and shade within itself, so does the gem of the intellect reflects by its own light the various vicissitudes of the world in itself. (*i.e.* The human mind is sensible of its deserts).

विधीनां प्रतिषेधानां लोकसंस्थाप्रयोजनम्।
सैव संविदि रूढत्वात्प्रेत्यापि फलदा स्थिता।।१९।।

Laws and prohibitions, which are necessary for the preservation of people, are implanted in the human soul. (As they are the eternal varieties of the divine mind), and accompany it everywhere with their just rewards.

न कदाचन यात्यस्तमुदेति न कदाचन।
ब्रह्म ब्रह्मचिदाभानं सर्वदात्मन्यवस्थितम्।।२०।।

The soul never sets nor rises (*i.e.* It neither dies nor revives, but supposes itself as such by its error only); It is Brahma himself and his reflexion in others, and emanating always from the divine soul its source and origin.

यथा तु द्रष्टृदृश्यत्वात्कल्पना कल्पनापुरम्।
स्वयं जगदिवाभाति जातमित्युच्यते तथा।।२१।।

As from being the viewer, it supposes itself to be the view, and thinks its imaginary world as a visible phenomenon; (*i.e.* believes itself both as the subjective as well as objective); so it thinks itself to be born, living and dying (by the like error of its own).

यदा स्वभावात्कचनं संहृत्यात्मनि तिष्ठति।
ब्रह्मचिद्गगनैकात्मा शान्त इत्युच्यते तथा।।२२।।

When the soul of its own nature ceases to cast its reflexion, or suppresses it within itself, and remains quietly in the vacuous sphere of divine intellect, by assimilating itself with the universal soul of Brahma, it is then said to be *quietus* of quiet in death. (The word for death in the text is *Sānta-Samita* or extinct, or instinct in the divine soul).

कचनाकचने यस्य स्वभावो निर्मलोऽक्षयः।
यथैतावात्मनो नान्यौ स्पन्दास्पन्दौ नभस्वतः।।२३।।

The emission and intromition of its reflexion, are as natural to the ignorant and imperfect living soul of animal beings; as oscillation and calm are congenital with air, (or as respiration and inspiration with breath).

जरामरणहन्तृणि क्षणान्यत्र पृथक्पृथक्।
भवन्त्विति यथैतानि सन्ति त्वत्कल्पनापुरे।।२४।।

Now as you see in the city of your imagination, the growth, decay and death of people, at different times and places:—

ब्रह्मसंकल्पनगरे स्वभावा उदितास्तथा।
ओषधीनां पदार्थानां सर्वेषां च जगत्त्रये।।२५।।

So it is the nature of this imaginary city of God, to exhibit these changes everywhere, as in the cases of animals, vegetables and all things in all the three worlds.

न संकल्पयिता राजन्संकल्पनगरे स्वयम्।
तृणं तृणं कल्पयति बालः क्रीडनकानिव।।२६।।

But God neither wills nor does everything himself, in this creation of his will, but he acts by general laws and secondary causes, as in the cricket play of boys, and growth of grass from grass, and production of trees and their fruits etc. from seeds.

स्वयं स्वभाव एवैष चिद्घनस्यास्य सुस्फुटम्।
यद्यत्संकल्पयत्याशु तत्र तेऽवयवा अपि।।२७।।

It is the nature of the almighty intellect of God, to bring-forth with to being whatever it wills to be and appear; (The almighty thought, will or word, is variously said to be the prime cause of all).

चिदात्मकतया भान्ति नानात्मकतयात्मना।
अप्येकसारास्तिष्ठन्ति नानाकारस्वभावगाः।।२८।।

All things being originally of intellectual form, appear afterwards in various forms, and with different natures; as the almighty intellect invests them with.

प्रत्येकं किल तत्रास्ति ब्रह्मचिन्मात्रतात्मनि।
सर्वात्मिका सा यत्रास्ते यथान्तर्भाति तत्तथा।।२९।।

Hence everything here, is verily of an intellectual form, by their originating from the

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divine intellect; and as the intellect includes all things in itself, it is omniform and shows itself in any form it likes.

अनादिमध्यान्तमनन्तवीर्यं
किंचिन्न किंचिच्च सदप्यसत्यम्।
स्थितं यथा यत्र तदात्म तत्र
सर्वात्मभूर्भूततृणादिजातौ।।३०।।

This very intellect is the omniscient and universal soul, without having its beginning, middle or end; it is omnipotent and something which is nothing, and an entity appearing as non-entity; It appears such as it remains any where, and shows itself as anything; it is the origin of all things and beings, and the source of all vegetables and grass.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उ० महाप्रश्नमोक्षणो नाम अष्टोत्तरद्विशततमः सर्गः।।२०८।।

CHAPTER 209

ON THE CONSCIOUSNESS OR INTUITIVE KNOWLEDGE OF EXTRANEOUS EXISTENCES

Argument. Reconciliation of the opposite results of virtuous and sinful acts, on one and same person at the same time.

वसिष्ठ उवाच

एकस्य जीवितं पुंसः सुहृदा मरणं द्विषा।
मृत्वार्थितं प्रयागादौ क्षेत्रे यत्तदिदं शृणु।।१।।

Vasiṣṭha continued saying: The life of a person is dear and useful to him, as long as he lives and not afterwards; but hear me tell you the good of a man's dying in some holy place, with a wish for future reward in his next life.

क्षेत्राणामर्थधर्माणां सर्वेषां प्रति तं फलम्।
ब्रह्मणा कल्पितं सर्गे स्वके संकल्पपत्तने।।२।।

God has ordained certain virtues and merits to certain places, even from the beginning of his imaginary city of this world, (as to all other things at their very beginning).

यत्र पुण्यं यदर्थं च क्षेत्रं ताभ्यां तथा कृतम्।
यदि तद्विनियोज्यस्य तस्योन्नमति निष्कृतात्।।३।।

Whatever merit is assigned to any place, the same awaits on the soul of the person, after its release from bondage, by his performance of the acts of piety enjoined by the śāstras.

तत्तस्मान्महतः पापाद्भागमेनोखिलं च वा।
चितिशक्त्यात्म तत्पुण्यं परिभ्राम्योपशाम्यति।।४।।

Hence any great sin that is committed by any body anywhere, is either partly or wholly effaced by the good act of the person, according to comparative merit of the holy place, or the degree of absolution in the mind of the penitent sinner.

विनेयपापमल्पं चेत्क्षेत्रधर्मोऽधिकस्ततः।
तत्पापं नाशयित्वा तच्छब्द एव विवल्गति।।५।।

In any case of the insignificance of the sin, with regard to the greater sacerdotalness of the place; there the sinner is quite absolved from his guilt, and attains the object of his wish (in his future life).

क्षेत्रधर्मेण तेनास्य विनेयस्य महीपते।
द्वे शरीरे विदौ सम्यक्कचतः प्रतिभात्मिके।।६।।

But in case of the equality of the merits of penitence, with the holiness of the place; the penitent man receives two bodies in his next life, that is both a physical body and spiritual soul.

इत्येवमादिपापानां पुण्यानां च फलं महत्।
ब्रह्मसंकल्पकचितं यथा यद्यत्तथैव तत्।।७।।

Such is the effect of the primeval guilt and merit of mankind, that they are endowed with double bodies, consisting of their physical frames and spiritual souls: (the one maculate and the other immaculate) and such the divine soul even from before.

ब्रह्मोच्यतेऽसौ चिद्धातुः सोऽब्जजाद्यहमादि च।
स यथास्ते तथा तत्तत्तस्य संकल्पनं जगत्।।८।।

The principle is called Brahma in its sense of the whole, and as Brahma-the totality of the living soul *jīva*; and also as *tham* or the ego, meaning any living soul in particular; and as he remains in any manner of the whole or part, so he manifests himself in his semblance of the world.

प्रतिभैव विनेयस्य क्षेत्रपुण्येन तादृशी।
तथैवोदेति सा धातुर्विपरीतवतो यथा।।९।।

The reflexion of purity acquired in some holy place, appears to the penitent soul in the same

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manner; as it appears in its contrary light to the guilty soul, which is not so absolved from its sin in any holy place. (These different reflexions, present the appearance of heavenly bliss to the soul of one, and that of hell torments to the other, as in their visions of paradise and styx in dream).

एकात्मनाहमद्यैष मृतोऽमी मम बन्धवः।
रुदन्तीमे परं लोकं प्राप्तोऽयमहमेककः।।१०।।

The one sees the visions of his own death, and the weeping of his living relatives; and deems himself as a departed ghost to the next world, all alone and without a single soul beside him.

बन्धूनामपि तत्रैव तदैवास्य तथैव च।
प्रतिभा तादृशैवेति धातुक्षोभवतामिव।।११।।

He sees also the deaths of his friends there, and thinks also that he hears the wailing's of their relations at that place; he sees the chimeras of all these in his phrensy, as a man of deranged humours sees the spectres of bug-bears in his delirium.

अत्युग्रैः पुण्यपापैः स्वैर्वा महात्मभिरीक्षिते।
लक्ष्याण्यप्यन्यथा सन्ति नृणां चित्कल्पनावशात्।।१२

So it happens with great souls also, to see the sights both of good grace and affright, according to the measure of their merit or guilt in this life; and thus thousands of hopeful and hideous shapes, flout about in the imaginations of men, owing to the purity and depravity of their natures.

अचेतनं शवीभूतं तेऽपि पश्यन्ति तं मृतम्।
रुदन्ति तं च दहने क्षिपन्ति सह बान्धवैः।।१३।।

The friends of the dying man, lying insensible as a dead body; weep and wail over his corpse, and then take him to the funeral ground for his cremation.

विनेयः स यथान्येन संविद्रूपेण देहिना।
ऽजरामरणमात्मानं वेत्ति स्थितमदुःखितम्।।१४।।

But the guiltless man being accompanied by his self-conscious and righteous soul; sees the approach of his decrepitude and death, with firmness and without any feeling of sorrow (as if he had no decay nor death).

यथास्थितेन देहेन वेत्त्यसौ जीवितस्थितम्।
मृतिं त्वदृश्येनान्येन क्षेत्रपुण्यविदेरितः।।१५।।

With his present body he sees himself to be a living being; and with his invisible part or inward soul, he sees his conquest over death by the merit of his holy pilgrimage, (and the immortality of his soul in the future world).

आविला संविदा संविच्छून्यया वेद्यते क्षणात्।
न हि सन्नद्धगात्रस्य क्लेशोऽसन्नद्धभेदने।।१६।।

The guiltless man is in fear of his death for a moment only, but is conscious of the indestructibility of his inward soul, as a man clad in mail, is dauntless of the shafts of his unarmoured antagonist. (The pure soul is invulnerable by the shafts of death).

पश्यन्ति बन्धवोऽप्येनं तथैवामरतां गतम्।
द्वयमित्येष लभते जीवितं मरणं समम्।।१७।।

In this manner the relatives of the deceased, find his pure soul, to obtain its immortality after his death; and that life and death are indifferent to the virtuous and purified person.

इदमप्रतिघारम्भं भ्रानतिमात्रं जगत्त्रयम्।
न संभवति को नाम भ्रान्तौ भ्रान्तिविपर्ययः।।१८।।

The sights of all the three worlds, are equally fallacious both in their tangible and intangible forms; as the vision of one object in a dream, is as false as another in their visionary nature. (The gloss says that, one error succeeds another, in the same way as one lye is followed by another).

संकल्पस्वप्नपुरयोर्या भ्रान्तिरनुभूयते।
ततोऽधिकोऽयं न न्यूनाज्जाग्रत्स्वप्नेऽनुभूयते।।१९

We have clear conceptions of the fallacies, arising in our minds, both in our dreams and imagination; but the fallacies of our waking dreams by broad daylight, are more obvious and never less conspicuous to our apprehension than either of them: (the latter being more general and lasting than the former ones).

राजोवाच

धर्माधर्मौ कथं ब्रह्मन्कारणं देहसंविदः।
तस्यामूर्तौ कथं चैको द्विशरीरत्वमृच्छति।।२०।।

The king said: But tell me sir, how virtue and vice, both of which are bodiless things, (as being the abstract qualities of our actions), assume to themselves the bodily forms of living beings, in the course of the transmigration of our souls.

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(Virtuous souls being blessed with human bodies, while vicious spirits are doomed to suffer in various brutish forms).

वसिष्ठ उवाच

संकल्पनगरे ब्राह्मे जगत्यस्मिन्महामते।
किं नाम नो संभवति सत्यं वाप्यसमञ्जसम्।।२१।।

Vasiṣṭha replied: There is nothing impossible to the creative power of Brahma, to be produced in the imaginary fabric of this world of his mind; nor is it impracticable to the substantive divine will to give substantial forms to understand things. (The substantive will is called *satyasankalpa* which brings the in-existent to real existence).

यथैव संकल्पपुरे यन्न संभवतीह हि।
तन्नास्त्येव तदेतस्मिन्किंवाऽस्तु ब्रह्मकल्पने।।२२।।

There is nothing which is unimaginable, and cannot be produced by the mind of Brahma; as it is with us to have no idea of anything and nothing in being, of which we have no imagination in our finite minds. (Brahma has given forms to all the imaginary ideas of his mind, which we cannot do to our formless and abstract idea of any).

स्वप्नसंकल्पपुरयोरेकः गच्छति लक्षताम्।
तथा चैकैव चित्स्वप्ने सेनात्वमुपगच्छति।।२३।।

A visionary city in the dream and an imaginary castle of fancy, do both present the like ideal form to the mind; and yet both of them are composed of a train of ideas, which appear as real objects for the time being. (So the ideal seems as real for a time).

सहस्राण्येकतां यान्ति तथा सैव सुषुप्तकम्।
अन्यथा स्वप्नसंकल्पसेनानुभवसंस्मृतौ।।२४।।

All the numerous thoughts, which lie as a dead and dormant mass, in the states of our deep and sound sleep; appear to us in endless forms in the vision of our dream and waking our imagination and leave their traces in the memory.

संकल्पस्वप्नपुरयोरिति को नानुभूतवान्।
संविदाकाशमात्रेऽस्मिञ्जगत्यनुभवात्मनि।।२५।।

Who is there that has not had the notion, of the aerial castles of his dream and imagination; and found them not to be composed of our concepts only, in the airy world of our vacuous consciousness.

तस्मादस्मिंश्चिदाकाशसंकल्पे जगदात्मनि।
न संभवति किं नाम तत्संभवति वापि किम्।।२६।।

Therefore what thing is there, that is not capable of being produced in this aerial world, which is the production of the airy imagination of the vacuous intellect; and what thing also which is substantially produced therefrom. (The creatures of the mind, have mental forms only).

एवमेवमियं भ्रान्तिर्भाति भास्वन्नभोमयम्।
नेह किंचन सन्नासन्न वाऽऽसदिह किंचन।।२७।।

Therefore it is this fallacy only, which appears in the form of the visible universe; where there is nothing in real existence or in-existence; but all things appear to be *inesse* and *nonesse*, in the *Nabhas* and in the *Nubibus* of the divine mind.

यथानुभूयते यद्यत्तत्तथा तत्त्वदर्शिनः।
प्रबुद्धस्यात्र किं नाम तत्स एवाङ्गतेत्यलम्।।२८।।

Anything that is perceived in any manner, the same is thought as a manifestation of its Āker in the same manner; and the enlightened seekers of truth, find no impropriety in their belief as such. (These as they change, are the varied God. Thomson's seasons).

इह चेद्विहितो धर्मस्तत्स्वर्गेऽमृतपर्वताः।
स्थिता इतीह संकल्पे कस्मान्न प्राप्तवान्गिरीन्।।२९।।

Hence when a man is taught by the tenets of his religion, to hope for the enjoyment of flowery banks (lit. hills), and streams flowing with nectar in paradise (lit. heaven); it is very probable that he will meet with the same things, in his future life in the next world. (So the Moslem is taught to expect the gratification of all his carnal desire in heaven, as the promised rewards of his holy Koran. The Hindus likewise have bodily delights to expect in their different heavens).

इह यत्क्रियते कर्म तत्परत्रोपभुज्यते।
इतीह संकल्पपुरे सर्वमेवासमञ्जसम्।।३०।।

Hence the acts that are done in this world by any body, are attended with their like rewards unto him in the next; and there is no inconsistency in this belief, though it appear so to the unbeliever. (The adage-as you sow, so shall you reap, holds equally true in every

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religion with regard to future retribution, as in every case here below).

यदि स्यात्सुस्थिरं किंचिद्वस्तु तद्दृश्यको भवेत्।
न्याय एषोऽखिलः किंतु संवित्त्वात्स्वस्वकंस्थितः।।

Should there be anything, which may be said to be permanent in this world, it must be over present in the view of its viewer; let then any man say upon this criterion, which he does not lose the sight of all other things before his eye sight, except the ideas of things in his mind, which are ever present in his knowledge, and never lost sight of in his consciousness.

इत्येष कथितो न्यायः सिद्धास्वनुभवस्ततः।
यतो जगन्ति संकल्पश्चितो ब्रह्मस्वरूपतः।।३२।।

I have given you the analogy of our dreams and thoughts, to prove the essentiality of our notions and ideas; and whereas the worlds appertain to the will and subsists in the mind of omniscience, they are not otherwise than the essence of the Great Brahma Himself.

तव संकल्पनगरे नास्त्येवासंभवो यथा।
सर्वार्थानां तथा ब्राह्मे संकल्पे नास्त्यसंभवः।।३३।।

As there is nothing wanting or impossible to be produced, in the aerial castle of your imagination; so there is nothing which does not and cannot exist in the will and mind of the almighty.

यद्यथा कल्पितं तत्र यावत्संकल्पमेव तत्।
स्वभावेन तथैवास्ति यतस्तत्संनिवेशवत्।।३४।।

Whatsoever is thought of in any form, in the Divine Mind, the same remains fixed therein in the very form; and the same appears to be situated in the same nature before our views in its photo or in a scenograph.

ततः संप्रेक्षणमिह संकरो न प्रवर्तते।
विनान्यच्चित्प्रयत्नेन भवत्यर्थस्तु नान्यथा।।३५।।

Hence this semblance of the Divine Mind, is perceived only by our internal senses, and not perceptible to the external organs, or to both of these at once; because it is for our minds only to perceive the impressions of the eternal mind, and to impel the internal organs (by their inward efforts), to receive those reflexions.

आकल्पमजसंकल्पे यथा भातं जगत्स्थितम्।
पुनरन्येन संकल्परूपेणान्यदुपैष्यति।।३६।।

As the lord has willed everything at first, so it lasts with him to the very last of his creation (*i.e.* from the very beginning of his *Saṅkalpa*, to the end of the *kalpa* epoch); when his will of creating the world anew, gives another form to the state of things in future.

संकल्पात्म स्वयं भाति कल्पे कल्पे जगत्तथा।
प्रतिजीवं चितिस्वप्ने स्वप्ने स्वाप्नपुरं यथा।।३७।।

The Lord manifests himself as he wills, in the manner of his will, and in the form of another world in every *kalpa* duration of creation; as the minds of men come to see another world and another state of things in their each successive dream.

संकल्पपत्तनतनोर्न तदस्ति किंचि-
द्यद्यन्न संभवति तच्च् चिदात्मनोऽस्मात्।
नान्यत्प्रकम्पयितुराद्यपरस्वरूपा-
द्ब्रह्मैव तेन सकलं जगदङ्ग विद्धि।।३८।।

There is nothing which does not exist, in this worldly city of Divine will, and all that exists therein is naught but the production of the Divine Intellect; therefore this world is to be known, as full of the forms of the productive mind of God.

इत्यार्षे श्रीवासिष्ठमहारामायणे वा० दे० मो० नि० उ० महा० सर्वास्तित्वानुभूतिदर्शनं नाम नवाधिकद्विशततमः सर्गः।।२०९।।

CHAPTER 210

REFUTATION OF THE CONCEPTION OF A DUALITY IN UNITY

Argument. End of Vasiṣṭha's Replies to the important queries, and his showing the unity of the world with Brahma himself.

वसिष्ठ उवाच

फले क्षयेन्दुभारूपे प्राप्ते ध्यातृशतैर्नभः।
यथा न शतपूर्णेन्दु तथेदं कथनं शृणु।।१।।

Vasiṣṭha resumed and said: Now here me tell you in reply to the question, why the heaven is not filled with a hundred full moons, if it were the wish of a hundred persons to shine as such as luminary on future, and if the wishes of all are crowned with success in their next state of being. (The souls of the pious are said to twinkle as stars in heaven).

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चन्द्रबिम्बस्य ध्यातारः प्राप्ताः प्राप्तव्यसुस्थिताः।
नेदं नभस्तलं प्राप्ता न चेमं शशिनं श्रिताः।।२।।

Those that aspired to become as bright as the full moon of heaven, became actually so in their conception of themselves as such in the sphere of their minds; and not by their situation in the vault of the sky or in the orb of that luminary.

कवेवान्यसंकल्पपुरमन्यः प्राप्नोति कथ्यताम्।
संकल्पपुर्यामर्थाप्तिस्तज्जन्तावेव नापरे।।३।।

Say who has ever and anywhere, got into the imaginary city of another; and who has ever got any fancied treasure, except the framer of the fancy and the fabricator of the wished for wealth. (Every one is the master of his own Utopia and delights in his hobby horse).

पृथक्पृथक्स्वसंकल्पसर्गखेष्वेव ते स्थिताः।
चन्द्रास्तपन्ति तत्रैव कलाक्षयविवर्जिताः।।४।।

Every one has a heaven of his own, in the utopia of his creation; wherein he is situated and shines as a full bright moon, and without its phases of the wane and waste.

विशेयमस्मिन्नेवेन्दाविति ध्याता निशाकरे।
अस्मिन्नेव विशत्यन्तरात्मबुद्धिसुखोज्झितः।।५।।

All those aspirants to luminosity, had thought of entering into the moon of his own mind; and there he found himself to rest at last, with full light of that luminary and delight of his conscious soul.

अहमिन्दुं प्रविष्टः स्यामिन्दुबिम्बसुखान्वितः।
ध्यातेति तादृक्सुखभाग्भवतीति विनिश्चयः।।६।।

Each of them thought of entering into the disc of the moon shining in their minds, and felt themselves glad in their situation, as if they were seated in the orb of the celestial moon.

यथायमनुसंधत्ते स्वभावं संविदव्यया।
तं तथैवान्भवति भवेच्चेदृढनिश्चयः।।७।।

Whatever one seeks and searches after, the same becomes con-natural with his consciousness; and in the case of his firm belief in the same state, he thinks and feels himself to be the very same.

यथेन्दुत्वं स्वसंकल्पात्सर्वध्यातुः पृथक्पृथक्।
भात्येवमेव वनितालाभः काल्पनिकः स्वतः।।८।।

As every aspirer to the state of the full moon, came to be such in his respective conception of that luminary; so the suitors of the same bride in marriage, became wedded to her according to his own conception of hers. (Every one imagines his doxy, as a fairy paragon of beauty).

या ध्याने ध्यातृलक्षाणां साध्वी भार्यात्वमागता।
तत्कल्पनानुभवनं तेषां सत्त्वात्मनि स्थितम्।।९।।

The one pure maiden that is thought of being taken to wife, by many men in their minds; is never defiled by any one of them in her character, by their simple enjoyment of her ideal only. (The ideal is not tangible possession).

गृहादनिर्गतो जीवः सप्तद्वीपपरः स्थितः।
तस्यापि तत्कालपनिकं राज्यं व्योम्नि स्वमन्दिरे।।१०

As the sovereign ruler of the seven continents, holds his sway over them, without ever going out of his city; so the soul passes to them all, by remaining in the precincts of its body; and so does every man see his imaginary castle, in the sphere of his own house.

समस्तं कल्पनामात्रमिदमाद्यज्ञजन्मनः।
शून्यमप्रतिघं शान्तं तेष्वपि स्यात्किमन्यथा।।११।।

When the whole universe owes its origin, to the imagination of its omniscient originator-the self born Brahma; what can it be otherwise, than an intangible vacuum and quite calm and quiet in itself. (The moving bodies are the fixed figures of the divine mind, and appear to be turning round like the pictures in a panorama or the objects in a scenograph).

दानौर्ध्वदेहिकतपोजपादीनां परत्र यत्।
अमूर्तानां फलं मूर्तं तदिदं कथ्यते शृणु।।१२।।

Now hear me tell you of the unknown and invisible results of the acts piety, such as charity, obsequious rites, religious austerities and the mutterings of holy mantras, which accrue to the departed ghosts of bodily beings in the next world.

दानादिचिह्नितधियः परत्र स्वप्नवत्फलम्।
पश्यन्त्यमूर्तामूर्ताभमजं चिन्मूर्तिकल्पनात्।।१३।।

The souls marked with traces of pious acts in them, come to view them vividly as their actual works, and painted in as lively colours as their dreams, by fabrications of their lively intellects.

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वेदनावेदनाकारा स्पन्दास्पन्दात्म वै पुनः।
चिन्मात्रस्यास्य तद्भ्रान्तिशान्तौ शान्तात्म निर्मलम्।।१४

The carnal mind distrusting the reality of these impressions of consciousness, and disregarding the internal operation of the inward intellect; becomes restless for its sensuous enjoyment and exercise of the outward organs of action, until by abatement of this fervour, it is restored to its inward peace and tranquility.

चिन्मात्राभमितोऽदानादमुत्रात्तमवाप्नुयात्।
संकल्पात्मेति कवयः कथं तन्नोपलभ्यते।।१५।।

It is the theme of early poets which tells us, that the impressions of the acts of piety and charity which are imprinted in the intellect, are reflected over the passive soul in the next world, when the conscious soul continues to keep the gratification of those acts.

कल्पनात्मनि संसारे संकल्पोऽकृत्रिमं फलम्।
चिन्मात्रमभितोऽदानाऽ द्यानाद्वाऽस्तु यथोदितः।।१६।।

Thus the rewards of charity and uncharitableness, are equally felt in the gratification and dissatisfaction of the soul in this world also, where everything is by our feeling of it.

एतत्ते कथितं सर्वं यथापृष्टं महीपते।
जगदप्रतिघं सर्वमिदं चिन्मात्रकल्पनम्।।१७।।

राजोवाच

Thus have answered fully to whatever you have asked of me; and now know from all this, that the sensible world is an intangible dream, and an air drawn spectacle of the mind.

सर्गादौ भगवन्देहमिदं चिन्मात्रकल्पनम्।
कथं भाति कथं कुड्यं विना दीपः प्रकाशते।।१८।।

The prince rejoined: But please to tell me sir, how could the intellect alone and itself before the production of the body; and how can a light subsist without its receptacle of a lamp or lantern.

वसिष्ठ उवाच

त्वयार्थो देहशब्दस्य यो बुद्धः स महामते।
तत्त्वज्ञं प्रति नास्त्येव शिलानृत्तमिवाम्बरे।।१९।।

Vasiṣṭha replied: The sense in which you use the world body, is quite unknown to the spiritualist, who discard the material meaning of the term, as they reject the idea of the dancing of stones in air. (The learned know the spiritual body only).

य एव ब्रह्मशब्दार्थो देहशब्दार्थ एव सः।
नार्थयोरनयोर्भेदो विद्यतेऽम्ब्वम्भसोरिव।।२०।।

The meaning of the word body, is the same as that of Brahma (who is all in all); and there is no difference in the meaning of the two, as there is none between the words fluid and liquid.

यदेव ब्रह्मदेहोऽसौ स्वप्नाभः स्वप्न एष तु।
त्वद्बोधायोच्यते युक्तिर्न तु तत्स्वप्न एव तु।।२१।।

The body is a visionary appearance, and the great body of Brahma, is likened unto the figure of a phantom in vision, which represents the forms of all things as in dream in the stupendous fabric of the universe. [Brahma is more likely the phantasmagoria that shows all forms in it. Gloss].

स्वप्नस्तवानुभूतार्थस्तेनातस्त्वं प्रबोध्यसे।
न तु सर्गे चिदाभाते सादृश्यं स्वप्नभस्मना।।२२।।

But the difference between your dream or vision and spectrum of Brahma, consist in the former representing the figures of your previous thoughts alone, which disperse and vanish upon your waking; but the universe which is exhibited in spectrum of Brahma, is not so evanescent as that of other.

कस्तत्र नाम देहोऽयं कस्यैते सवप्नधीः क्व वा।
स्वप्नेन ज्ञावबुद्धेन भ्रमेणाज्ञोऽवबोध्यते।।२३।।

What is thing then we call the body, and how does it appear into us in the shape of something in our dream; and why does anything appearing as a reality in dream, appear as nothing and vanish as an error upon our waking.

तत्र जाग्रन्न च स्वप्नो न सुषुप्तं न चेतरत्।
किमपीत्थमिदं भानं खमात्रं मौनमोमलम्।।२४।।

There is no waking, sleeping or dreaming, nor any other condition of being, in the *Turīaya* or transcendent state of Brahma [as in those of the divine hypostases of Brahma, Virat and others]. It is something as the pure and primeval light and as the transparent air, all quiet and still, [as the infinite eternity].

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अभातमेव भातीव यदद्येत्थमिदं तु तत्।
प्राग्विभातं तथात्यच्छं जाग्रत्स्वप्नादि नो यथा।।२५।।

It is the same as the unknown and inscrutable light, which shows and glows before us to this day; It is the same primeval and primordial light, that showed first the sight of the world to view, as if it were a dream in the gloom of night. (Light was nature's first born, and brought forth all nature from it).

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः।
तन्मयं सर्वमेवेदं द्वैतमद्वैतमेव च।।२६।।

As in passing from one district to another, the body though proceeding onward, is ever in the midst of its circuit, and yet never fixed at any spot; so are all things in their endless rotation in this world, whether singly or collectively.

अन्यत्र चिन्मयं स्वप्नं द्वैताद्वैतं शुभाशुभम्।
निरावरणचिन्मात्रनभसैवोपमीयते।।२७।।

The sight of the world, like that of a dream, presents favourable aspect to some minds, but it presents a clear and serene prospect to men of unclouded intellects.

शून्यमर्थोपलम्भश्च भानं चाभानमेव च।
द्वैतमैक्यमसत्सच्च सर्वं चिद्गगनं परम्।।२८।।

The vacuum as well as the plenum of objects, and the reflexion as likewise the eclipse or adumbration of things; the existence and in-existence of the world and matter, and the unity and duality of the divine entity, are all but the extraneous phases or aspects of the same vacuous intellect.

पूर्णात्पूर्णं प्रसरति पूर्णमेव स्थितं जगत्।
न च भातं न चाभातं शिलाबद्धोदरोपमम्।।२९।।

The world is entirely or complete evolution from the fullness of the deity; and stands as a complete counterpart of the original; it is neither a shining or unshining body by itself, but is as bright as the contents of a crystal within its bowels.

यतो जगच्चिदुन्मेषो व्योमात्माप्रतिघं ततः।
चिन्मात्रं यत्र यत्रास्ति तत्र तत्रोचितं जगत्।।३०।।

Wherever there is the evolution of the world in the intellect, there is the presence of the subtile soul also at that place, and whenever there is a jot of thought anywhere, it is attended with the thought of the world also. (The mind and soul are one with creation, and the same thing).

चिद्व्योम चास्ति सर्वत्र सर्वं चैतज्जगन्मयम्।
सर्वं ब्रह्ममयं शान्तं जगदित्यपि शब्दितम्।।३१।।

The vacuum of intellect is present everywhere, (pervading and comprehending the whole). And this omnipresence of is the divine presence, (which engrosses and envelopes this all] which is termed the world. [The word world-jagat passing [in our right], is spiritually *sānta* or quiet].

यथास्थितमिदं विश्वं तथासंस्थमनामयम्।
ब्रह्मैव निरवद्यात्म चित्संकल्पपुराकृति।।३२।।

The divine soul is as quiet and unchangeable, as this universe is stable and stationary; and it is the fluctuation of the supreme mind, which causes these variations in the face of the city of the divine will. [or the world].

असंभवादन्ययुक्तेर्युक्तिरेषैव शोभना।
अयुक्त्यनुभवं तूक्तं नार्थिनामिह शोभते।।३३।।

The impossibility of any other inference [of the world's duality or its being aught otherwise than the divine entity]; proves it necessarily to be of the very same essence. Any unreasonable hypothesis of sophists is inconsistent with this subject [of the absolute unity].

लोके शास्त्रेऽथ वेदादौ यत्सिद्धं सिद्धमेव तत्।
सदस्त्वसद्वात्मनि तद्धातुं शक्यं न वा क्वचित्।।३४।।

The joint assent of the common belief of mankind, the testimony of the śāstras, and the dicta of the Vedas, are established and incontrovertible truths. Hence nobody can have any doubt in regard to the real entity of the Divine spirit.

तदेवेत्थं परिज्ञातं ब्रह्मतामुपगच्छति।
यदा तेन समं विश्वं स्थितमेव विलीयते।।३५।।

This being confessed it becomes evident, that the world is the deity itself; and when the world appears as one with the deity, it is seen in our clairvoyance to be extinct in the Divine essence. (Clairvoyance is *carama-sākṣat kāra* or the last sight of creation at one's dying moment; when

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the world disappears, and eternity appears full open to view. Gloss).

न्यायेनैतदिहोक्तेन लोकवेदादि सिद्ध्यति।
सर्वं स जीवन्मुक्तत्वमेष एवोचितस्ततः।।३६।।

From this analogy of the ultimate evanescent sight of the world, it will be evident to the living soul, that the sight of the phenomenal is wholly lost before it in the noumenal. This is the doctrine of cosmotheism, wherein whole nature is seen in nature's God.

परिज्ञातं चिदाकाशमपरिज्ञातपादपे।
सोऽहं त्रिजगदित्येव बन्धमोक्षविनिर्णयः।।३७।।

He who is acquainted with the sphere of his intellect, is not unacquainted with the fact of the dependency of the arbour of the world to it, he sees the three worlds in himself, in either of his two states of bondage and liberation. (The fettered soul is fastened to the sight of the material and temporal world; but the liberated soul views it in its spiritual light).

यथास्थितमिदं दृश्यं परिज्ञानाद्विलीयते।
तज्ज्ञस्यास्तंगतस्यैव शिलामौनं तु शिष्यते।।३८।।

The visible world though so manifest to view, is entirely lost to sight upon its right knowledge; and the knower thereof in its light, becomes like the setting sun, wholly invisible to public sight, and remains as mute as a clod of silent stone.

लोके शास्त्रे च वेदे च यत्सिद्धं सिद्धमेव तत्।
संवेद्यते तदेवातस्तदेवं फलति स्फुटम्।।३९।।

The way that is established by the Vedas, and received by the general assent of wise-men; is to be acknowledged, as the right path leading to sure success. (vox populi vox dei).

सकलार्थनिरासेन यद्यत्संवेद्यते चिरम्।
तदेव प्राप्यतेऽवश्यं सर्वत्रैवान्यभावितम्।।४०।।

He who adheres steadily to his own purpose, by utter disregard of all other objects in his view; is said to be firmly fixed to his point, and is sure to reap his success at the end.

यथानुभूतं यत्तत्तथा नामानुभूयते।
तत्सत्यमस्त्वसत्यं वा यावल्लाभं तथा नु तत्।।४१।।

Everything appears to one in the some light, as he is accustomed to view and take it for; and whether this object of his faith is a true or false one, it appears just the same to anybody as he is wont to believe it.

इत्थं महाप्रश्नविचारणं ते
मयेदमुक्तं मतिमन्महात्मन्।
अनेन गच्छाशु पथा निराधि-
र्निरामयो निर्व्यसनो भवोच्चैः।।४२।।

This is the conclusion of your question, as I have determined and delivered to you; now be quick and walk your way with perfect ease of your mind, health of your body and agility of your limbs.

इत्यार्षे श्रीवा० वा० दे० मो० नि० उ० द्वैतैक्योपलम्बनिरासेन महाप्रश्नोत्तरवाक्यसमाप्तिर्नाम दशाधिकद्विशततमः सर्गः।।२१०।।

CHAPTER 211

LECTURE ON TRANSCENDENT TRUTH

Argument. Relation of Brahma as the all-pervading spirit, and of the means of the presentation of spiritual being before one.

वसिष्ठ उवाच

इति तत्रोपविश्याहं पूजितस्तेन भूभुजा।
प्रयोजनं स्वं संपाद्य स्वर्गन्तुं गगनं प्लुतः।।१।।

Vasiṣṭha resumed: As I was sitting relating these things to the prince, he honoured me with his obeisance; and then thinking I had dispensed my task to him, rose up to proceed on my aerial journey: (from the Ilāvṛta-Varṣa of Kuśadvīpa).

अद्यैतद्भवता प्रोक्तं मया मतिमतां वर।
अनया सुदृशा शान्तमनाः खात्मा भविष्यसि।।२।।

Thus I have related unto you this day, O most intelligent Rāma, regarding the omnipresence of the Divine spirit; keep this vacuous view of Brahma before your sight, and proceed everywhere with the peace of your mind: (as you are ever living and moving in the Lord).

ब्रह्मैव तदिदं सर्वं निर्नामैवामलं नभः।
किमप्येवाजमाशान्तमादिमध्यान्तवर्जितम्।।३।।

Know all this to be Brahma itself, and a nameless and unsubstantial void only; it is something unborn and increate, all calm and quiet, and with out its beginning, middle and end. (It is infinity in space and eternity in duration).

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चिद्भानमात्रमित्युक्तं ब्रह्मेति कलिताभिधम्।
परात्परमिति प्रोक्तं तत्तु निर्नामकं पदम्।।४।।

It is said to be the reflexion of the intellect, and named as Brahma from its immensity; it is termed the most transcendent, and something without any designation at all.

श्रीराम उवाच

सिद्धसाध्ययमब्रह्मविद्याधरदिवौकसाम्।
ब्रह्मन्कथय दृश्यन्ते लोका लोकधराः कथम्।।५।।

Rāma rejoined: Tell me sir, how can we have the sights of the celestial, and of the Siddha and Sādhya spirits, of Yama, Brahma and of the heavenly Vidyādharas and choristers; and tell me also sir, how the people of the other spheres can be visible to us.

वसिष्ठ उवाच

सिद्धसाध्ययमब्रह्मविद्याधरदिवौकसाम्।
अन्येषामपि भूतानामपूर्वाणां महात्मनाम्।।६।।

Vasiṣṭha replied: The celestial Siddhas, Sādhyas, the God Yama and Brahma, and the Vidyādhara demigods; these together with all other beings of great souls and wondrous might:—

प्रतिरात्रं प्रतिदिनं पुरः पश्चादुपर्यधः।
पश्यस्यालोकयँल्लोकानपश्यंश्च न पश्यसि।।७।।

Are all visible to you both by day and night, and above, below, behind and ever before you, if you will but look at them with the eyes of your mind; but if you shut your mental eye against spirituality, you can never have the sight of spirit presented before your view. (This passage is illustrated in the story of *Cudaloka*. Gloss).

एते लोकाः किलैतेषां नाभ्यासः स्थानदूरगाः।
एते संकल्पलोकाख्या व्याप्तमेभिः किलाखिलम्।।८।।

These beings being habituated to be viewed in our minds, are never afar from us, and as they are represented to be volitive or self willed beings, they are said to be ever roving everywhere. (The spirits are of two kinds; some stationary in their particular lokas or spheres; and other to be wondering about. Gloss).

यथैते कल्पनालोका अयं लोकस्तथैव नः।
यथा काल्पनिको वातो लोकलोकास्तथैव ते।।९।।

These volitional beings are as fickle as the living creatures of this earth of ours; and as the volatile winds, which are blowing at random in every direction.

संकल्पस्वप्नलोका ये तव भान्ति दिवानिशम्।
त एव तादृशाश्चान्ये संकल्पेन स्थिरीकृताः।।१०।।

These resemble the airy creatures of your imagination and dream, which hover and gather about you by day and night; while the others are devoid of their volition and motion, and are settled stationary in their respective spheres.

ध्यानेन त्वमपीतांश्चेत्स्थिरतां सुस्थिरात्मना।
नयस्याशु तदेवैते स्थिरतां यान्त्यविघ्नतः।।११।।

If you can in the calm quietness of your mind and soul, secure the reflexion of any of these spirits in your silent and steadfast meditation; you can without fail, have the visitation of the same in the inmost recess of your soul. (And hold your secret communion with it also. gloss).

यथाभिमतविथस्तारा यथाभिमतसंपदः।
संकल्पभाववलितो जनः पश्यति सिद्धवत्।।१२।।

In this manner do men see the gods as they see the *siddhas*, arrayed with all their majesty and glory, as they are feigned to be in their intense meditations. (*Dhyanenaivapara-devah*).

किंतु ते स्थिरतां नीताः सिद्धैः स्वर्यानसंपदा।
अस्थिरैर्ध्यानविश्रान्तौ तैर्दुःखैस्तदमी कृताः।।१३।।

Now as men of steady minds, find themselves to be soaring to heaven, in the company of the *siddhas* and clad in all their glory; those of fickle and unsubdued minds, have to take great pains, in order to confine the fleeting object of their contemplation under their control. (It is often dangerous to the unadept novice in meditation, to let slip the object of his contemplation from his grasp).

जगदप्रतिघं सर्वं शान्तचिद्व्योम सर्वदा।
यथा दृढं संविदितं तथैवाभाति नान्यथा।।१४।।

The world is altogether an unsubstantial and imperceptible thing; and is ever as silent and a serene void, as the vacuum of the intellect (or the Divine mind). It appears however as a solid and compact mass, according as the notion we have of it in our consciousness. (*i.e.* This nothing is

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thought of something, according to our mistaken notion or conception of it).

न भात्येवासंविदितमस्ति नास्ति न चोद्यता।
शून्यं ह्यप्रतिघं चैतत्पराकाशमरोधकम्।।१५।।

It does not exist in our unconsciousness, nor does it appear to be in existence or otherwise it is not dull, insensible and unthinking beings; it is a vacuity and nullity, and utterly an intangible and imperceptible thing in our sensibility and unconsciousness of it.

चित्स्वभावतया भातं भारूपमिव दृश्यते।
अस्मिंश्चिदभिमानश्च विद्यते न स्वभावतः।।१६।।

It is the nature of the intellect to reflect in itself, and all that is seen about us, is the shadow of that reflexion; the knowledge of substantiality in his shadowy reflection, proceeds from the vanity of the intellect, and not from its nature which free from mistake.

कार्यकारणभावाच्चेत्कथैवात्र न विद्यते।
व्योम्नोऽनन्तस्य सिद्धस्य किं कथं किल जायते।।१७

There can be no talk of causation, production or vegetation, in the nature of the universe; which being an absolute void, is entirely devoid of the elements of cause and effect. (Ex-nihilo-nihil fit etc.).

यच्च जातमिवाभाति व्योम्नि व्योमैव तत्तथा।
तत्रैकद्वित्वकलना कीदृशी स्यादरूपिणी।।१८।।

That which appears to be produced, is only a void in the midst of primeval vacuum (teo et beo); nor can there be the attribution of unity or duality to the infinite vacuity.

तद्धि यादृशमेवासीत्तादृगेवावतिष्ठते।
निर्विकारं यथा स्वप्ने व्योमैवाचलवद्भवेत्।।१९।।

Yet the world appears as something existent in your mind; and as visible before your eyes; and this happens in the same manner as you have the consciousness and sight of your dreams; in the unruffled calm of your hollow sleep.

संकल्पे चित्तमाकारं यथोदेत्यद्रिलीलया।
न च सोऽद्रिर्न तद्व्योम तथा ब्रह्म जगत्स्थितिः।।२०।।

As imagination causes the mountains and mountainous regions, to rise in the hollow sphere of our minds; but neither is the one nor the other found to be really existent therein; such is this creation an airy working of the divine mind; (and leaving no trace of it left behind).

काष्ठवन्मौनमास्थाय रटन्तोऽपि महाधियः।
इह व्यवहरन्त्येते बुधा दारुनरा इव।।२१।।

Hence it is the nature of the wise and sapient, to remain as quiet and mute as motionless blocks of wood or stone; and the character of great minds, to manage themselves as wooden puppets, moving wholly as they are moved by the prime mobile power of God alone: (Without being actuated by their own desire, or deeming themselves as free agents).

यथा वारिणि वर्तन्ते तरङ्गावर्तवृत्तयः।
अनन्याः परिवर्तन्ते तथा ब्रह्मणि सृष्टयः।।२२।।

As the waves are seen to roll about on the surface waters, and as the eddies are whirling round and hurling headlong into the deep; so the whole creation and all created things, turn about the pivot of the great Brahma alone. (Not an atom herein, has an eccentric course of its own).

यथा वायौ परिस्पन्दा यथा व्योमनि शून्यता।
अनन्याश्चाप्यमूर्ताश्च तथा ब्रह्मणि सृष्टयः।।२३।।

As vacuity is inborn in the firmament, and undulations are immanent in the air, so are these creations inherent and inseparably connected with the divine spirit, in their amorphous or formless and ideal shapes. (This passage maintains the idealistic theory of the ancients).

यथा संकल्पनगरं शून्यमेव पुरं स्थितम्।
साकारमप्यनाकारं ब्रह्मणीदं तथा जगत्।।२४।।

As an air drawn castle of our will or imagination, presents a substantial shape before us with all its unsubstantialness; so does this world appear as a compact frame exhibited before us, notwithstanding its situation in the formless mind of Brahma.

चिरानुभूतमप्यर्थकार्यपीदं जगत्त्रयम्।
शून्यमेव निराकारं संकल्पनगरं यथा।।२५।।

All these three worlds, that we are accustomed to believe as real ones, and as seats of our temporal as well as spiritual concerns; are all void and formless, and as unreal ones as the airy castles of our imagination.

यदेव चित्तसंकल्पस्तदेव नगरं यथा।
तदा तथायं ब्रह्माच्छं तदेव जगदुच्यते।।२६।।

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As it is the thought of our minds, that creates full populous cities in them; so it is the thought of the mind of God, that creates these numerous worlds, and presents them to our minds and eyes.

चिरं नित्यानुभूतोऽपि जगदर्थो न किंचन।
विद्यते पुरुषस्येह स्वप्ने स्वमरणं यथा।।२७।।

Though ever and all along thought as a reality, this visible world bears no meaning at all; and resembles the sight of a man's own death in his dream.

स्वप्ने पुंसा मृतेनापि स्वदाहो दृश्यते यथा।
असदेव सदाभासं जगदृष्टं परे तथा।।२८।।

As a man sees the funeral of his dead body, conducted by his son in his dream; so the unreal world is seen as a reality, in as much as it is reflected as such by its supreme contriver.

जगत्ता चाजगत्ता च परस्यैवामलं वपुः।
पराभिधानं च परं न च सत्परमार्थतः।।२९।।

Both the entity and non-entity of the cosmos or world, constitute the corpus of the immaculate deity; just as a fictitious name applied to a person, makes no difference in his personage.

इत्थमस्तु यदि वान्यथास्तु वा
मैव भूद्भवतु कोऽत्र संभ्रमः।
मुञ्च फल्गुनि फले फलग्रहं
बुद्धवानसि कृतं परिश्रमैः।।३०।।

Whether what I have said is true or not, (that the *siddhas* and others are mere imaginary or spiritual beings); you have nothing to loss or gain therefrom, (because we have no concern whatever with them); and as it is useless for wise-men to expect any reward by casting fruits into the Phālgu river, so it is of no good to the intelligent who have known the true God, to take the pains of invoking the aid of the minor Gods instead of Him.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० नि० उत्तरार्धे परमार्थोपदेशो नामैकादशाधिकद्विशततमः सर्गः।।२११।।

CHAPTER 212

ON ASCERTAINMENT OF TRUTH

Argument. Thinking God as the Ego, Brahma and the creation, and the description of God.

वसिष्ठ उवाच

चित्त्वाद्ब्रह्मखमेवाहमिति वेत्तीव यत्स्वयम्।
तदेव परमेष्ठित्वं तस्योदरमिदं जगत्।।१।।

Vasiṣṭha resumed: The man that considers himself as the Ego, from his possession of the intellect and intellectual powers in him; elevates him to the rank of Brahma and contains the whole world in himself.

एवं स्थिते न च ब्रह्मा नच जातं जगत्स्थितम्।
स्थितं यथास्थितमजं परं ब्रह्मैव पूर्ववत्।।२।।

As the Lord Brahma or Hiraṇyagarbha remained in this state (of the totality of souls he was not then the creator of the world; but was alike the increate Brahma-the everlasting god, as he continued from all eternity. (Brahma assimilating himself to the impersonal God, had no personality of himself, so the holy trinity was all One, before the Lord caused his co-eternal son to create the world; as nothing was created but by the son).

संवित्तौ तु जगद्रूपं भासतेऽप्येवमेव तत्।
मृगतृष्णेव मिथ्यैव दृश्यमानमपि त्वसत्।।३।।

It is in our consciousness, that the world appears in this manner, and is like the mirage in a desert, where its very unreality shows itself as a reality. (Hence our consciousness, is not always the test of truth).

अतःप्रभृति शून्येयं भ्रान्तिरभ्युदिता नवा।
कुतः केव किल भ्रान्तिर्ब्रह्मैव तदनामयम्।।४।।

It is since the creation, that the primeval vacuum began to present, the blunder or false of the world in itself; but how and whence arose this blunder, unless it were the presentation of Brahma himself. (Delusion is god also).

जगद्ब्रह्मजलावर्तो द्वित्वैकत्वे किलात्र के।
क्वार्वतपयसोर्द्वित्वं द्वित्वाभावात्क्व चैकता।।५।।

The world is a whirlpool (a revolving sphere), in the vast ocean of Brahma (*i.e.* in the great expanse of vacuum). Where then is the question of unity or duality in this, or the talk of the dualism of the eddy from the waters of the deep), or how can there be the topic of unity in want of a duality. (The world is therefore Brahma-dharma or an hypostasis of God. Gloss).

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तद्ब्रह्म घनमाशान्तं चित्त्वाच्चेतत्यहं विदत्।
निजं शून्यत्वमन्तस्थं व्योमेव विततान्तरम्।।६।।

The great Brahma is profoundly quiet, and having his intellect inherent in himself, he is conscious of his being the great or sole Ego (or the totality of beings) in his mind, and sees himself as the midst of the vast expanse of vacuity.

पवनः स्पन्दनमिव हुताशन इवोष्णताम्।
स्वशैत्यमिव पूर्णेन्दुः सत्तामर्थ इवात्मनः।।७।।

As fluctuation is inherent in air, and heat is inbred in fire; and as the moon contains its coolness in itself, so does the Great Brahma brood over the eternal ideas of things, contained in the cavity of his fathomless mind.

श्रीराम उवाच

एतब्रह्मन्कदा नाम तन्न चेतितवन्मुने।
निरावृतमनाद्यन्तं किमिदानीं प्रचेतति।।८।।

Rāma rejoined: Tell me sir, how does the divine mind come to think of and brood upon his creation; when the eternal intellect is ever employed in its process of intellection. The course of Divine thought being unobstructed from eternity to eternity, its even tenor cannot be supposed to be now and then turned to the act of creation, or even said to be brought in its action and motion, since the time that this creation first began to exist. (There can be no talk of the beginning or end of the world before eternity).

वसिष्ठ उवाव

एवमेतत्सदैवैतदहमाद्यपि चेतति।
न ह्यनादेरजस्यास्य काप्यपेक्षा स्वसंविदा।।९।।

Vasiṣṭha replied: It is even so, O Rāma! the great Ego of God always thinks of everything in itself; and the increate and ever existent spirit of God, has never anything unknown to his knowledge. (The evolution and involution of the world, are known by the terms of its creation and annihilation).

सर्गासर्गनभोरूपं ब्रह्म सर्वत्र सर्वदा।
न कदाचिदिदं नेदं ज्ञातं नेदं च किंचन।।१०।।

The vacuous Brahma is ever and everywhere present both in creation and non-creation (*i.e.* both before as well as after it); and there is nothing that is known to him as existent or non-existent at any time, (since the ignorant know the world as existent, and the learned consider it a nihility; but the Lord knows them all in himself).

पवनस्पन्दनं चन्द्रशैत्यं शून्यत्वमम्बरम्।
ब्रह्माहंत्वमनन्यात्म न कदाचिन्न चेतति।।११।।

As the mind is conscious of its fluctuation, and the moon of her coldness; and as the air knows its voidness, so does Brahma know himself as the Ego, and never thinks himself without the other. They are Misra or combined together).

सर्वदैवेदृशी सत्ता न कदाचिदनीदृशी।
जगद्यस्मादनाद्यन्तं ब्रह्मात्मैव निरामयम्।।१२।।

Such is the entity of God, and never unlike to or otherwise than this; and whereas the world is without its beginning and end, it must be as imperishable as Brahma himself. (The world is without end).

केवलं त्वमबुद्धत्वाच्छब्दश्रवणवेधितः।
अद्वये ब्रह्मबोधेऽस्मिन्द्वितामभ्युपगच्छसि।।१३।।

It is only from your want of sufficient intelligence, and hearing of or prejudice in the word *non-ego*; that you are led to the belief of a duality, in the undualistic unity of the Deity.

न कश्चित्किंचिदेवेह न कदाचिन्न चेतति।
न कश्चिच्च तदन्यात्मा न कदाचिच्च चेतति।।१४।।

Never does any body nor anything here, think of itself of anything whatever; there is none and naught whatsoever, that can think unless it is the same with the Divine Ego.

इदं त्रिभुवनाभासमीदृशं भाति सर्वदा।
शान्तं राम समं ब्रह्म नेह नानास्ति किंचन।।१५।।

The apparent three fold world, ever appears in this manner; as one with and inseparable from God that dwells alike and evenly in all, which composes one uniform whole, without admixture of any diversity or duality: (all which blend together in harmony in 'one universal unity).

न कदाचन जायन्ते नभसः पादपाद्रयः।
ब्रह्मणश्च जगन्तीति मत्वा शान्तिं परां व्रज।।१६।।

Know O Rāma, that is nothing like a rock or tree, is produced in empty vacuity; so these seeming solid worlds, can never be produced in

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the vacuous spirit of Brahma: (but are all mere phantoms of what they appear to be) know this, and go on freely in your own way.

उपदेश्योपदेशार्थं संदेहावसरेऽल्पधीः।
यावन्न बुद्धस्तावत्त्वं भेदमभ्युपगच्छसि।।१७।।

Precepts to men of little intelligence and doubtful minds, fail to persuade them to the knowledge of truth; and so long as they cannot comprehend the unity, they are ever apt to believe in the multiplicity of objects.

बोधस्य तु विबुद्धस्य न शास्त्रादि न शब्दधीः।
न भेदबुद्धर्नो भेदः किमप्येष प्रजापतेः।।१८।।

Neither precepts nor śāstras, can lead the ignorant to the knowledge of truth, unless they can get rid of their prejudice of diversity, which the creator Brahma, has spread over the minds of men.

श्रीराम उवाच

बुद्धमेतन्मया ब्रह्मन्प्रकृतं तदुदाहर।
वचो मदवबोधार्थं यदुदाहृतवानसि।।१९।।

Rāma rejoined: I understand sir, what you say (regarding the ego as the agent); but I beseech you to explain it by some illustration, for my clear knowledge of it.

किं तस्मिंश्चेतितेऽहंत्वे पदे संपद्यते परे।
बुद्धवानसि शुश्रूषुर्नाहं तृप्तिमुपैमि हि।।२०।।

What does the Supreme Brahma do, by his assuming the title of ego or thinking agent to himself; you know all this (by your vast knowledge), though it is not quite satisfactory to your audience.

वसिष्ठ उवाच

अहंत्वे सत्यथैतस्मिन्व्योमसत्ता प्रवर्तते।
दिक्सत्ता कालसत्ता च भेदसत्ताभ्युदेति च।।२१।।

Vasiṣṭha replied: The supreme One that was quite indistinct before (as the undistinguishable chaos); becomes after his assumption of the title ego to himself, divided and distinguished into the distinct essences of vacuum, space and its directions and time with all its divisions. (The ego itself is diversified into these various forms).

यदा किलेहाहमिति तदा नात्राहमित्यपि।
भातीत्युदेति नाना खे स्वात्मैव द्वैतमक्रमम्।।२२।।

The ego then assuming its personality, finds many such distinctions appearing before itself; which are quite imperceptible in its state of impersonality. (The personal soul only, is conscious of these).

व्योमात्मिकानामेतासां सत्तानामभिधानधीः।
भविष्यत्युत्तरं कालं तदा त्वाकाशमेव तत्।।२३।।

The knowledge of these vacuous principles their qualities and attributes, which is preserved in the soul in the forms of their abstract ideas; is expressed afterwards by certain symbolical sounds or words, which are also as void as air. (A word is a breath, and the breath is air).

एतस्मिन्परिसंपन्ने दिक्कालकलनात्मनि।
अहंभावे निराकारे व्योम तन्मात्रवेदिनि।।२४।।

It is thus the formless and vacuous principle of the ego, entertains in itself or its soul, the notions or knowledge of times and space in their ideal forms.

इदमाभाति भारूपं वेदनं दृश्यनाम यत्।
भूत्वा ब्रह्मैव निर्बाधमब्रह्मेव विराजते।।२५।।

This universe which appears as the *recauffe* or reflex of the ideal of the ego, and seems as the visible and substantial world, is in reality but the intangible Brahma, and appearing as the tangible non Brahma to view.

ब्रह्मैव शान्तमजमेकमनादिमध्यं
व्योमैव जीवकलनामिव भावयित्वा।
व्योम्येव पश्यति निरावरणे विसारि
दृश्यं स्वरूपमपि चान्यदिवाऽऽत्मवित्त्वात्।।२६।।

The world is verily the quiet spirit of Brahma, it is one with Him, and without its beginning, middle or end; it is verily the void of Brahma, who assumes to himself the titles of Ego and the living soul, vacuous himself in his own vacuous self, as this vast and extensive phenomenon, and as something otherwise than what He is. (The world is the mirror of the Divine Mind and its thoughts).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि०
उत्तरार्धे परमार्थनिरूपणं नाम द्वादशाधिकद्विशततमः
सर्गः।।२१२।।

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CHAPTER 213

NARRATION OF RĀMA'S PRIOR PUPIL AGE UNDER VASIṢṬHA

Argument. Vasiṣṭha's relation of a lecture delivered to Rāma in a former birth.

वसिष्ठ उवाच

यथा यत्पृष्टवानद्य त्वं मामरिनिषूदन।
शिष्येणैव सता पूर्वमहं पृष्टो गुरुस्त्वया।।१।।

Vasiṣṭha continued: O Rāma, the destroyer of your enemies, this very question that you have asked me today, was put to me once before, when you had been a pupil under my discipline.

पुराकल्पे हि कस्मिंश्चित्तत्त्वमात्मादिकात्मिका।
आसीदियं चित्प्रतिभा गुरुशिष्यात्मना वने।।२।।

In a former age, there was once this spiritual discourse betwixt ourselves, when you had been a pupil of mine in a certain forest (according to Metempsychosis), the present is but a repetition of a past life. The wheel of life rolls and revolves incessantly from age to age.

गुरुस्तत्राहमभवं शिष्यस्त्वमभवस्तदा।
पृष्टवान्मां त्वमग्रस्थ इदमुद्यामधीरधीः।।३।।

As I sat there as your preceptor, and your sitting in my presence as my pupil; you then had put this very question to me, with the gravity of your understanding.

शिष्य उवाच

सर्वस्य भगवञ्छिन्धि ममेममतिसंशयम्।
किं नश्यति महाकल्पे किं वस्तु न विनश्यति।।४।।

The Pupil said: You sir, that know all things, now deign to remove this doubt and difficulty of mine, regarding what things die and perish at the great deluge, and what things are not liable to destruction.

गुरुरुवाच

पुत्र शेषमशेषेण दृश्यामाशु विनश्यति।
यथा तथा स्वप्नपुरं सौषुप्तीं स्थितिमीयुषः।।५।।

The Preceptor replied saying: Know my son, that the relics of all things are utterly destroyed at the last deluge; as your thickening dreams disappear in your sound sleep.

निर्विशेषेण नश्यन्ति भुवः शैला दिशो दश।
क्रिया कालः क्रमश्चैव न किंचिदवशिष्यते।।६।।

The hills and rocks on all the ten sides of the earth, are all destroyed without any distinction, and of the actions of men and routine of their business, there remains nothing behind.

नश्यन्ति सर्वभूतानि व्योमापि परिणश्यति।
स सर्वजगदाभासमुपलब्धुरसंभवात्।।७।।

All beings are destroyed at the end, and the great void (that is the receptacle of all bodies), becomes a perfect void.

ब्रह्मविष्णिवन्द्ररुद्राद्या ये हि कारणकारणम्।
तेषामप्यतिकल्पान्ते नामापीह न विद्यते।।८।।

The Gods Brahma, Viṣṇu, Indra, Rudra and others, that are the prime causes of the causal agencies of this world, do all become extinct at the end of the world, and there remains no vestige of them at last.

शिष्यते हि चिदाकाशमव्ययस्यानुमीयते।
तत्कालशेषतानेन सर्गानुभवहेतुना।।९।।

There remains only the great vacuity of the divine intellect, which is ever existent and undecaying; and this appears from the divine spirits remaining as the witness both of annilations as also of the regeneration of the past and future worlds.

शिष्य उवाच

नासतो विद्यते भावो नाभावो विद्यते सतः।
इदं तत्कथमाभोगि विद्यमानं कव गच्छति।।१०।।

The entity never becomes a non-entity, nor the non-entity never comes to be an entity; tell me therefore where the past world disappears, and from whence the future world comes to existence.

गुरुरुवाच

न विनश्यत एवेदं ततः पुत्र न विद्यते।
नासतो विद्यते भावो नाभावो विद्यते सतः।।११।।

The Preceptor replied: This world, my boy, is not wholly destroyed nor does it become altogether extinct; and it is quite true that nothing never goes to nothing; nor does anything, nor does anything ever proceed from a nihility.

यत्तु वस्तुत एवास्ति न कदाचन किंचन।
तदभावात्म तद्राम कथं नाम विनश्यति।।१२।।

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That which is an entity in reality, never becomes a non-entity in anywise, and how can that which is in-existent of itself, ever become a nil and null afterwards (Ex Nihilo nihil fit etc.).

क्व स्थितं मृगतृष्णाम्बु क्व स्थिरो द्वीन्दुविभ्रमः।
क्व स्थिरा केशदृग्व्योम्नि क्व भ्रान्त्यनुभवः स्थिरः।।

Where is water to be had in the mirage, and when are the two seeming moons to be seen in the sky; where are the delusive hairs found to be floating in the air; and when does a false conception prove to be true. (So the seeming world is a nullity, although it appears awhile as something to our deluded sight).

सर्वं दृश्यमिदं पुत्र भ्रान्तिमात्रमसन्मयम्।
स्वप्ने पुरमिवाभाति कथमेतन्न शाम्यति।।१४।।

Know my son, all these phenomenal to be mere delusions, and without any reality in them; they appear as cities and towns in our dreams, and are ever obtrusive on us.

शाम्यतीदमशेषेण तथा सर्वत्र सर्वदा।
यथा जाग्रद्विधौ स्वप्नः स्वप्ने वा जागरो यथा।।१५।।

They are however liable to vanish away quite out of our sight at last, as our dreams disappear upon our waking, and as our waking scenes are lost and hid under the veil of our sleep.

यथा स्वप्नपुरं शान्तं न जाने क्वाशु गच्छति।
शान्तं तथा जगद्दृश्यं न जाने क्वाशु गच्छति।।१६।।

As we know nothing where the city of our dreaming, vanishes away at last upon our waking; so we are quite ignorant about that chaotic void, wherein the universe submerges upon its exit.

शिष्य उवाच

किमिदं भाति भगवन्न विभाति च किं पुनः।
कस्येदं वस्तुनो रूपं चिद्व्योम्नो विततताकृतः।।१७।।

The Pupil rejoined: If the world is a nullity as you say, then sir, be pleased to tell what is it that thus appears to and disappears from us by turns; and what is that vacuous intellect which presents this extensive view before us; as also how does the void present its reflexion of the plenum and to what purpose.

गुरुरुवाच

चिदाकाशमिदं पुत्र स्वच्छं कचकचायते।
यन्नाम तज्जगद्भाति जगदन्यन्न विद्यते।।१८।।

The Preceptor replied: It is the vacuous sphere of the intellect, my boy, that thus shines with its transparency; and it is this reflexion of it which is called the world, which is no other than this.

अस्यैतद्वस्तुनो रूपं चिद्व्योम्नो विततताकृतेः।
रूपमत्यजदेवाच्छं यदित्थमवभासते।।१९।।

It is the reflexion of the widely extended substance of the great void of the intellect; and this apparently solid figure of it, is no other than the same transpicuous form of that intellect. (So says the śruti, Brahma reflects his two fold forms to us, the one opaque and seen with our naked eye, and the other translucent and viewed by our mental sight).

कचनाकचनं सर्गक्षयात्मास्य निजं वपुः।
व्योमात्म शुक्लकृष्णं स्याद्यथावयविनो वपुः।।२०।।

The incorporeal Brahma like all corporeal bodies, presents both a fair as well as a dark complexion; (the one being his clear or intellectual form seen by the clear sighted, and the other his hazzy figure viewed by gross understandings). He also discloses himself some times and closes at another, which cause the creation and annihilation of the world. (Manu calls it the waking and sleeping of God, and others the evolution and involution of the divine spirit).

यथायं त्वं सितोदान्तरेक एवादितः कचैः।
तथा ब्रह्मैवमच्छात्म सर्गे सर्गक्षयेऽक्षयम्।।२१।।

The clearness of the divine spirit, ever remains the same and unaltered, both before and after the creation and its dissolution; as a fountain of limpid waters is always clear, whether it reflects the shadows of its bordering arbours or not. (No change in nature can affect the spirit of God).

यथा स्वप्ने सुषुप्ते च निद्रैकैवाक्षयानिशम्।
सर्गेऽस्मिन्प्रलये चैव ब्रह्मैकं चितिरव्ययम्।।२२।।

As a man remains unchanged in his sleep, whether he be dreaming or enjoying his sound rest; so the spirit continues alike in its intellect,

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whether it is in the act of creation or annihilation.

यथा स्वप्ने जगद्वृष्टुः शान्तं शाम्यत्यशेषतः।
तद्वदस्मज्जगदिदं शान्तं शाम्यत्यशेषतः।।२३।।

As the ideal world appears to be calm and quiet, both in the dream of the dreamer, as well as in the sound sleep of the sleeper; so this visible world of ours is ever viewed in its calmness, in the tranquil spirit of the Lord and of the contemplative saint.

तदन्यत्रास्ति खे खाख्यं तथेत्यङ्ग न विद्महे।
अशङ्क्यं परखे त्वेतदस्मच्चिनह्योम्नि संभवात्।।२४।।

Hence I do not recognize the existence of a vacuum or sky, anywhere and independent of our soul; nor can we expect the same sphere appearing in the souls of others, as it does in ours according to our view of it.

यथेहास्मच्चिदाकाशकचनं सर्गसंक्षये।
तथान्यत्संविदाकाशं नैवमित्यत्र का प्रमा।।२५।।

If we can perceive the light of our intellect, even at the point of our death, and disappearance of the world from us; why should we not conceive the same to be the case with others, and that they do not perceive the same intellectual light also in their consciousness. (This is an evidence of the immortality in our souls).

शिष्य उवाच

एवं चेत्तद्यथा स्वप्ने द्रष्टुरन्यः स दृश्यधीः।
विद्यते तद्वदन्यत्र मन्येऽस्ति जगदादिधीः।।२६।।

The Pupil rejoined: If such is the case, that others who are awake, have the same view of the world, as the dreamer has in his dream; then I believe that all those that are living, have the same view of the world as those that are dying. (*i.e.* A mere faint idea of it and not a substantial one).

गुरुरुवाच

एवमेतन्महाप्राज्ञ स्वरूपं तु न तज्जगत्।
चिति भाति स्वरूपं तत्तद्वदेव न भाति च।।२७।।

The preceptor replied: So it is, O my intelligent lad, the world then does not appear in its real form (of a solid body to the dreamer and the dying), as it appears as a reality to the intellects of others (that are waking and living). Idealism presents the true picture of the world.

न भाति न च तत्किंचिन्न च तत्किंचिदेव सत्।
तच्चिदाकाशकचनं के तत्र सदसद्दृशौ।।२८।।

The world does not appear and is not anything, and nothing that is real or has any reality in it; it is a mere reflexions of the intellect, and there can be no reality in our false sight of it.

विद्यते तद्धि सर्वत्र सर्वं सर्वेण सर्वदा।
न विद्यते च तत्किंचित्सर्वं सर्वत्र सर्वदा।।२९।।

It is apparent everywhere, and seems to be in every way at all times; but it does not exist [in reality] in anyway, anywhere or at anytime.

तत्सत्तत्सर्वदा सर्वमसच्चासद्धि वाखिलम्।
तन्मयं तच्चिदाकाशं न नाशि न च नाशि तत्।।३०।।

And because it is both the real and unreal form of Brahma, it is both a reality as well as unreality likewise; and being of the intellectual void, is never destructible nor ever destroyed.

यन्नाम सच्चिदाकाशं सर्गप्रलयरूपि तत्।
तद्दुःखायापरिज्ञातं परः शमः।।३१।।

The vacuous entity of the supreme intellect, which exhibits the phenomena of creation and its destruction (in repeated rotation), abounds with our misery only, if we attend to its occurrences with any degree of concern; but it does not affect us at all, if we can but remain altogether unconcerned with its casualties.

विद्यते सर्वथैवेदं सर्वं सर्वत्र सर्वदा।
न विद्यते सर्वथा च सर्वं सर्वत्र सर्वदा।।३२।।

All these appearances exist everywhere at all times, in the same manner as they appear to the ignorant; but in truth, they appear in no where, in any manner or at any time to the wise and learned, (who know the nature of worldly delusions).

एष देवो घटः शैलः पटः स्फोटस्तटो वटः।
तृणमग्निः स्थावरं च जङ्गमं सर्वमेव च।।३३।।

It is the one self-same Being that appears as a god in one place, and as a pot or clod in another. Here he is seen as a hill and there as a rill or dale; He is an arbour here, of furze or bush there, and the spreading grass in another. He is the

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moving and movable some where and the unmoving and unmovable elsewhere; and He is the fire and all other elements also everywhere.

अस्ति नास्ति च शून्यं च क्रिया कालो नभो मही।
भावाभावौ भवो भूतिर्नाशाः पाशाः शुभाशुभाः।।३४।।

He is entity and non-entity, and both vacuity and solidity also; He is action and duration, and the earth and sky likewise. He is the being and not being, and their growth and their destruction likewise, and He is good as well as the evil, that attends on one and forehead another.

तन्नास्त्येव न यन्नाम नित्यमेकस्तथा बहिः।
आदिमध्यमथान्तं तु कालत्रितयमेव च।।३५।।

There is nothing that is not He, who though one is always all things in all places; He is in and out of everything, and extends along the beginning, middle and end of all things. He is eternity and duration and the three divisions of time also; (*i.e.* the present, past and future, called the triple time).

सर्वं सर्वेण सर्वत्र सर्वदैवात्र विद्यते।
सर्वं सर्वेण सर्वत्र सर्वदात्र न विद्यते।।३६।।

He is all, and existent in all things, in all places and times; and yet He is not the All, and neither existing with anything at any time or place; (but is but dimly seen in these His lowest works. Milton).

यदैवं राम सर्वात्म सर्वमेवास्ति सर्वदा।
ब्रह्मात्मत्वात्स्वप्नसंवित्पुरन्यायेन वै तदा।।३७।।

Know now, Rāma, that Brahma being the universal soul, He is all in all places and times; and because Brahma is the conscious soul, He exhibits all things to our consciousness, as if they were images in our dreams or the creatures of our imagination. (*i.e.* A corporeal God only can form a formal and plastic world; but the intellectual soul of God, can make only a formless and immaterial creation, as we see in our dream and phantasies).

तृणं कर्तृ तृणं भोक्तृ ब्रह्मात्मत्वात्तृणं विभुः।
घटः कर्ता घटो भोक्ता घटः सर्वेश्वरश्वरः।।३८।।

The maker of the terrene world, must have an earthly body; and the framer of the woody arbours must have a wooden frame, but the Lord God of all, has neither a corporeal body nor a material shape. (Thus they frame a fire, air and water God, but the true God is none of these elements).

पटः कर्ता पटो भोक्ता पटः सर्वेश्वरेश्वरः।
दृशिः कर्ता दृशिर्भोक्ता दृशिः सर्वेश्वरेश्वरः।।३९।।

Others make a mountain God as the Lord of all; and some even make and worship a human figure as the supreme God: (and so are all the heathen Gods represented in human figures).

गिरिः कर्ता गिरिर्भोक्ता गिरिः सर्वेश्वरेश्वरः।
नरः कर्ता नरो भोक्ता नरः सर्वेश्वरेश्वरः।।४०।।

Some make a picture the Lord and maker of all; and others make some image as such, and worship it as the great God of all.

प्रत्येकं सर्ववस्तूनां कर्ता भोक्ता परात्परः।
अनादिनिधनो धाता सर्वं ब्रह्मात्मकं यतः।।४१।।

But there is only one Supreme Being, who is the maker, supporter and the Lord God of all others; He is without beginning and end, and the Lord Brahma, whose spirit upholds and supports all others.

तृणकुम्भादयस्त्वेते स्वया विभुतया विभुः।
एवंरूपा स्थिता रूपं यद्विभातः क्षयोदयौ।।४२।।

A straw made image or an earthen not, is attributed with divine powers, and represented as the Most high; and so the formless God is shown in frail images, which are made and destroyed by human hands.

बाह्योऽर्थोस्ति स एवेह कर्ता भोक्ता तथाविधः।
विज्ञानमात्रमेवास्ति कर्तृ भोक्तृ तथाविदाम्।।४३।।

An outward object is made the actor and enjoyer of acts; but the wise know intelligence only, as the active and passive agent of all actions.

न कश्चिच्चैव कर्तेह न च भोक्ता तथाविदाम्।
कश्चिदीश्वर एवेह कर्ता भोक्ता तथाविदाम्।।४४।।

But the truly wise (*i.e.* the vacuist) acknowledges no active nor passive agent of creation; although many among the wise (*i.e.* the Pāśupatas) recognize one God alone, as the only actor, and enjoyer of all.

सर्वमेव पदे तस्मिन्संभवत्युत्तमोत्तमे।
विधयः प्रतिषेधाश्च के ते सन्ति न सन्ति के।।४५।।

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All these views may be probable, and well apply to the most high, who is the sole object of all these theories; and as there is nothing, which can be positively affirmed or denied of Him. (Here the vacuist Vasiṣṭha is a tolerator of all faiths, as suited to the capacities of the different understanding of men).

शुद्धे द्रष्टेव चिह्योम दृश्यतामिव भावयत्।
स्वमात्मानं जगदिति पश्येत्तिष्ठेदनामयम्।।४६।।

All these believers look to their desired objects, as manifest to their view in the vacuous space of their intellects, and by viewing the whole world in themselves, they remain undecayed at all times.

सर्वा दृशो विधिनिषेधशश्च सर्वाः
संकल्पवेदनविशेषसशेषपूर्वाः।
सत्यात्मिकाः सततमेव न चैव सत्या
रूपं यथानुभवमत्र यतः स्वरूपम्।।४७।।

All visibles and all laws and prohibitions, together with all desires and designs of men; are confined with their knowledge of them in themselves. Hence those that are true to their faiths, and firm in the observance of their duties and performance of their acts, are verily of the nature of the divine soul, by their viewing all nature in themselves.

इति त्वया शिष्यतया मदन्तिका—
च्छ्रुतं पुरा तेन न चासि बुद्धवान्।
ततोऽनुभूयान्यजगद्भवाद्भवा—
निहाद्य जातोऽसि तदेव पृच्छसि।।४८।।

This very doctrine was inculcated to before, when you had been a pupil under my preceptorship; but as you could not fully comprehend it then, you are doomed to another birth, to learn it again from me. (Vasiṣṭha means to say that he is immortal, though Rāma may have his transmigration in many incarnations).

ज्ञानं सदेतदखिलं श्रुतमुत्तमं चि—
त्संसारदीर्घरजनीसितरश्मिबिम्बम्।
जातस्त्वमभ्युदयवानमलैकबोध
उत्सार्य मोहमनुतिष्ठ यथागतं त्वम्।।४९।।

The world representing the long some dark and dreary winter night, presents the pure light of knowledge, shining with the serene and cooling beams of the autumnal lunar disk; now O Rāma! as you edified by your pure intelligence, shake off the dross of dull ignorance from you, and continue in the discharge of your duties, as they have lineally descended to you and to your royal race.

तिष्ठंस्तदात्मनि परे विमलस्वभावे
सर्वात्मके तपति सर्वपदार्थमुक्तः।
निर्वाणशान्तमतिरम्बरकोशकान्तो
धर्मेण राज्यमनुपालय तीर्णतृष्णः।।५०।।

Do you remain released from your attachment, to all things of this temporal world; and relying solely in the One supreme and universal soul, whose pure nature is perceptible throughout all nature; then be as lucid as the pellucid sky, with the peace of your mind and transform of your soul, and learn to rule your realm with justice and equity.

इत्यार्षे श्रीवासिष्ठमहारामायणे वा० मो० नि० उ० पाक्तन-रामशिष्यत्वोपाख्यानं नाम त्रयोदशाधिकद्विशततमः सर्गः।।२१३।।

CHAPTER 214

DESCRIPTION OF THE GREAT JUBILEE OF THE ASSEMBLY

Argument. Demonstration of the exceeding exultation of the audience at the close of the long winded lengthy lecture.

वाल्मीकिरुवाच

इत्युक्तवत्यथ मुनौ नभसो ननाद
वर्षामृताभ्रमिव दुन्दुभिरामरो द्राक्।
शुल्कीकृताखिलककुब्वदनातुषार-
वर्षोपमा भुवि पापत च पुष्पवृष्टिः।।१।।

Vālmīki related: As the sage had finished saying these things, or so far, the celestial sounded their trumpets from heaven, as the clouds resounded in the rainy skies, with slowers of nectarious rain drops (on the earth below). The face of the sky was whitened on all sides, as by drifts of snow-falls in hoary winter, and the surface of the earth was covered by rain drops, dropping like showers of flowers. (The sound of celestial trumpets, is ever accompanied with or followed by a shower refreshing rain).

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किंजल्कजालदिवसान्तघनाङ्गरागा
वातावधूतसितकेसरगौरहारा।
पुष्पोदरोत्थमृदुसीकरशीतलाङ्गा
प्राप्ता स्वयं सुरपुरादिव पुण्यलक्ष्मीः।।२।।

The earth appeared to be blessed with prosperity in the beauty of the flowers, stretching their pistils and peduncles like beauties in their evening decorations, and sending afar the fragrance of their farinacious dust, like the perfumery on the persons of fairies, their outer garniture and inner cool sweetness are verily the gifts of the Gods.

कल्पान्तकालकपिकम्पितशुष्कशाखा-
तस्वर्गद्रुमात्पतितमाशु विडम्बयन्ती।
तारागणं प्रथितभासमनल्पहास-
माशामुखप्रसृतभैरवमम्बरस्था।।३।।

The falling flowers of heavenly arbors, dropped down from their dried boughs, by the rampant and apish hurricane of heaven, are now vying with the glittering stars, scattered all over the face of the firmament, and deriding at their grin laughter with their bashful and blushing smiles.

सा पुष्पवृष्टिरथ दुन्दुभिनादगर्ज-
त्किंजल्कपुञ्जलदा शममाजगाम।
आपूरिताखिलसभा हिमहारिपुष्प-
पूरेण कौतुकविकासकरी क्षणेन।।४।।

The lowering clouds accompanied with sounds of trumpets, and drizzling rain drops and falling of flowers, (which bore resemblance to one another); next lighted upon the court hall, like the shadowy snow fall on Himālaya's head, and filled the assembly with wonder, and gaping mouths and staring eyes.

तानि दिव्यानि पुष्पाणि यथास्थानमधःस्थिताः।
वसिष्ठाय नमस्कृत्वा सभ्याः संशोकितां जहुः।।५।।

The assembly seated in their order, took hold of handfuls of these heavenly flowers; and poured them upon Vasiṣṭha with their obeisance, and cast away all their earthly cares and woes with those celestial offerings to the sage. (Every offering confers and recurs, with an equivalent blessing to the offerer).

दशरथ उवाच

अहो ऽनुसुविशात्मानः संसारविततताकृतेः।
विश्रान्तास्मश्चिरं श्रान्ताः शुद्धा मेघा इवाचले।।६।।

The King Daśaratha said: O wander! that we are so lightly released of our cares and woes, in this wide extended vale of miseries of the world; and that our souls are now lightened of their throws by your grace, like the heavy clouds lightened of their weight and floating lightly at last on Himālayas.

कर्मणामविधिः पूर्णो दृष्टः सीमान्त आपदाम्।
ज्ञातं ज्ञेयमशेषेण विश्रान्ताः स्मः परे पदे।।७।।

We have reached to the goal of our acts, and seen the end of our miseries of this life; we have fully known the knowable One (that is only to be known), and have found our entire rest in that supreme state (by your good grace alone).

ध्यानलब्धपरव्योमचिरानुभवनभ्रमैः।
धारणाधारविश्रान्त्या देहसन्त्यजनक्रमैः।।८।।

We have known to rest in the ultimate void in our meditation, and to get rid of our erroneous thoughts of bodies, by means of our intense application to the abstract (or Platonic abstraction).

संकल्पनवनिर्माणैः स्वप्नदृष्टिजगज्वरैः।
शुक्तिरूप्यानुभवनैः स्वप्नात्ममृतिदर्शनैः।।९।।

It is by our riddance from the coinage and vagaries of our imagination, and by our escape from the feverish fervour for the sights of the dreaming world; as also by our ceasing to mistake the shells and cockles for silver, and by our deliverance from misdeeming ourselves as dead either in our sleep or dream, (that we may be enabled to the true knowledge of ourselves etc.).

अनन्यैः पवनस्पन्दैरनन्यैः सलिलद्रवैः
इन्द्रजालपुरापूरैर्गन्धर्वनगरोत्करैः।।१०।।

It is by our knowledge of the identity of the wind and its oscillation, and of the sameness of the water with its fluidity; as also by our distrust in this talismanic world, and in this fairy land of our fancy, (that we can attain to the knowledge of truth etc.).

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मायापूर्णपुराभोगैर्मृगतृष्णानदीरथैः।
आयतौ पवनस्पर्शैर्द्विचन्द्रानुभवोदयैः।।११।।

It must be by our discredit in the magical scenes of this world, and in the aerial castles of fairies; as also by our mistrust in the limpid currents of the mirage; and in the aerial groves and double moons of heaven, (that we can come to know the truth).

मदभ्रंशपुरस्पन्दैर्मुधा त्ववनिकम्पनैः।
बालयक्षाद्यनुभवैः खकेशोण्ड्रकदर्शनैः।।१२।।

It is no earthquake, if our tottering foot steps should shake and slip in our drunkenness; nor can we view a ghost in a shadow as boys do, nor see the braids of hair hanging down from the clouds in heaven.

एवमादिभिरन्यैश्च दृष्टान्तैः स्वानुभूतिदैः।
अहो नु मार्जिता दृश्यदृष्टिर्भगवता मम्।।१३।।

From these and other instances, which you have given for our instruction; you have sir, at once effaced our credit in the visible sights of this world.

श्रीराम उवाच

नष्टो मोहः पदं प्राप्तं त्वत्प्रसादान्मुनीश्वर।
संपन्नोऽहमहं सत्यमत्यन्तमवदातधीः।।१४।।

Rāma added: My ignorance is dispelled, and I have come to the knowledge of truth by your good grace; and O you chief of sages, I acknowledge you to have brought me to light from my impervious darkness.

स्थितोऽस्मि गतसंदेहः स्वभावे ब्रह्मरूपिणि।
निरावरणविज्ञानः करिष्ये वचनं तव।।१५।।

I am freed from my doubts, and set to the light of the true nature of God; and I will now act as you sayst, in acknowledging the transpicuous truth (or viewing God as manifest in nature, and not as hidden under her veil).

स्मृत्वा स्मृत्वाऽऽमृतासेकसौख्यदं वचनं तव।
अर्हितोऽपि च शान्तोपि दृष्यामीव मुहुर्मुहुः।।१६।।

Remembering and reconsidering your words, that are so fraught with ambrosial sweetness and full of delight-some taste; I am filled with fresh delight, you already satisfied and refreshed by their sense (*i.e.* the more I think of them, the happiest I seem to feel myself).

नैव मेऽद्य कृतेनार्थो नाकृतेनेह कश्चन।
यथास्थितोऽस्मि तिष्ठामि तथैव विगतज्वरः।।१७।।

I have nothing to do for myself at present, nor is there any left undone or remaining to be done by me. I am as I am and have ever been, and always without any craving for me. (This state of self-satisfaction and self-sufficiency, is the highest bliss for man).

उपायस्तु तथा तेन दृष्टिर्वास्तीह कीदृशी।
अहो नु विततां भूमिः कष्टमेतादृशी दशा।।१८।।

What other way to our true felicity can there be, than this that has been shown by you? or else I find this wide-extended field of the earth, to be so full of our woe and misery.

न शत्रुर्न च मित्रं मे न क्षेत्रं दुर्जनो जनः।
दुर्बोधैषा जगत्क्षुब्धा शान्ता सर्वार्थसुन्दरी।।१९।।

I have no foe to annoy me nor a friend to give any joy to me; I have no field to work in, nor an enemy to fear nor a good soul to rely in. It is our misunderstanding that makes this world appear so troublesome to ourselves, while our good sense makes it all agreeable to us. (If the world will not suit you, suit yourself to it).

कथमेतां जनो वेत्ति विना भवदनुग्रहम्।
विनैव सेतुं पोतं वा बालोऽब्धिं लङ्घयेत्कथम्।।२०

How could we know all this (for our happiness) without your good grace unto us; as it is never possible for a boy, to ford and cross over a river, without the assistance of a boat or bridge.

लक्ष्मण उवाच

जन्मान्तरोपचितसंशयनाशनेन
जन्मान्तरोपचितपुण्यशतोदितेन।
जातोऽद्य मे मुनिवचः परिबोधनेन
जातोऽद्य मे मनसि चन्द्र इव प्रकाशः।।२१।।

Lakṣmaṇa said: It is by reason of your removing the doubts, that had been inherent in and inherited by me in my repeated births; and it is by virtue of the merit, that I had acquired in my former births; that I have come to know the truth this day, by the divine sermon of the holy sage; and to feel the radiance of a holy light in me, shining as brightly as the cooling beams of moonlight.

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ईदृश्यां दृश्यमानायां दृशि दोषदशाशतैः।
काष्ठवद्वह्यते लोकः स्वदुर्भगतया तया।।२२।।

It is strange that in disregard of his heavenly bright and vivid light, that men should be entangled in a thousand errors, and be burnt at last as dried wood or fuel, by their foul mistake and great misfortune.

विश्वामित्र उवाच

अहो बत महत्पुण्यं श्रुतं ज्ञानं मनेर्मुखात्।
येन गङ्गासहस्रेण स्नाता इव वयं स्थिताः।।२३।।

Viśvāmitra said: O! it is by our great merit, that we have come this day, to hear this holy lecture from the mouth of the sage; and which has at once expurgated our inner souls, as a thousand lavations in the clear stream of Ganges.

श्रीराम उवाच

संपदामथ दृष्टीनां शास्त्राणामापदां गिराम्।
देशानामथ दृष्टानां दृष्टः सीमान्त उत्तमः।।२४।।

Rāma rejoined: We have seen the highest pitch of all prosperity, and the best of all that is to be seen; we have known the end of all learning, and the last extremity of adversity; we have seen many countries and heard many speeches; but never have we heard, nor seen nor known anything better than the discourse on the beauty of the soul, which the sage has shown to us today.

नारद उवाच

यन्न श्रुतं ब्रह्मलोके स्वर्गे भूमितले तथा।
कर्णौ तज्ज्ञानमाकर्ण्य यातौ मेऽद्य पवित्रताम्।।२५।।

Nārada added: Our ears are purified today, by the hearing of what we have never heard heretofore; to be preached by Brahma or the Gods above or men below.

लक्ष्मण उवाच

हार्दं बाह्यं च तिमिरमपमृष्टवता त्वया।
मुने परमभानुत्वं नूनं नः संप्रदर्शितम्।।२६।।

Lakṣmaṇa rejoined: Sir, you have entirely dissipated all our inner and outer darkness also; and have shown us the transcendent light, of the bright sun of the Divine soul.

शत्रुघ्न उवाच

निर्वृतोऽस्मि प्रशान्तोऽस्मि प्राप्तोस्मि परमं पदम्।
चिराय परिपूर्णोऽस्मि सुखमासे च केवलम्।।२७।।

Śatrughna said: I am satisfied and tranquilized, and uncomposed in the supreme soul; I am forever full and perfect in myself, and sit quite content with my soleity.

दशरथ उवाच

बहुजन्मोपलब्धेन पुण्येनायं मुनीश्वरः।
धीरः कथितवान्नस्तद्येन पावनतां गताः।।२८।।

Daśaratha repeated: It is by the merit of our deeds, done and acquired in our repeated lives, that we have been, O you chief of sages, sanctified this day by your sacred and sanctifying speech.

वाल्मीकिरुवाच

इति तेषु वदत्स्वत्र सभ्येषु सह भूभृता
वसिष्ठः स उवाचेदं ज्ञानपावनया गिरा।।२९।।

Vālmīki said: As the king and his courtiers, were speaking in this manner, the sage oped his mouth again, and thus bespoke his words fraught with pure and purifying knowledge.

राजन्रघुकुलैकेन्दो यदहं वच्मि तत्कुरु।
इतिहासकथान्ते हि पूजनीया द्विजातयः।।३०।।

Vasiṣṭha said: Hear me, O you moon like king of Raghu's race, and do as I bid you to do; Rise now and honour the assembled Brāhmaṇas, who deserve their due honour at the close of a discourse.

तदद्य ब्राह्मणौघांस्त्वं सर्वकामैः प्रपूरय।
वेदार्थसमनुष्ठाफलं प्राप्स्यसि शाश्वतम्।।३१।।

Rise therefore, and satisfying their desires with your ample gifts; and you will obtain thereby, the merit that attends on the learning of the Vedas, and doing your duties according to their dictates.

मोक्षोपायकथावस्तुसमाप्तौ द्विजपूजनम्।
शक्तितः कीटकेनापि कार्यं किमु महीभृता।।३२।।

It is incumbent on even a mean worm like man, to honour the Brāhmaṇas to their utmost at the termination of a sermon on salvation; how much more important must it then be on the part of a monarch to acquit himself of this necessary duty.

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इति मौनं वचः श्रुत्वा सहस्राणि नृपो दश।
दूतैराकारयामास द्विजानां वेदवादिनाम्।।३३।।

Hearing this behest of the sage, the king held his reverential silence; and beckoned to his heralds to proceed to all the ten sides of his dominions, and invite thousands of Brāhmaṇas, that are acquainted with the Vedas forthwith (to the royal court).

मथुरायां सुराष्ट्रेषु गौडेषु च वसन्ति ये।
तेभ्यः कुलेभ्यः सोऽभ्यर्च्य समानीय द्विजन्मनाम्।।३४।।

He bade them to go to Mathura, Surāṣṭra and Gauḍa, and to bring with them with due respect all the Brāhmaṇas, that are born of Vedic families, and are abiding in those districts and lands.

अधिकात्यधिकज्ञानप्रकृतद्विजभोजनः।
तदा दशसहस्राणि भोजयामास भूपतिः।।३५।।

There then assembled more than ten thousands of Brāhmaṇess to the royal palace, and the king fed them all alike and paying particular regard to the more learned among them.

यथाभिमतभोज्यान्नदानदक्षिणया तया।
एवं संपूज्य तान्विप्रान्पितृन्देवान्नृपांस्तथा।।३६।।

He treated them with the best sorts of food and rice, honoured them with their honorariums, and gave them a good many gifts; and after honouring them in this manner; he offered his oblations to the manes of his ancestors, and gave his offerings to the tutelar gods of his house.

(A Brāhmaṇa has his precedence in a feast to the Gods and *Pitaras*; but the merit of giving a feast is lost unless it is followed by other gifts.

पौरामात्यांस्तथा भृत्यान्नदीनान्धकृपणांश्च तान्।
तस्मिन्दशरथो राजा दिने सह सुहृज्जनैः।।३७।।

The king Daśaratha next treated his friends and relatives with proper repast, and then fed his companions and servants and the citizens all on the same day. His attention was at last directed to the feeding of the poor and needy, and of the lame and blind and lunatics.

लब्धसंसृतिसीमान्तश्चकारोत्सवमुत्तमम्।
तथा नृपगृहे तस्मिन्कौशेयमणिकाञ्चने।।३८।।

Having discharged to his utmost the duties of the festival, he commanded a great festivity to be held in his hall, all over decorated with silk and embroidery, and with gold, gems and pearls.

भूषिते नगरे चैव गीर्वाणनगसुन्दरे।
ननृतुर्मत्तकामिन्यो विलासिन्यो गृहेगृहे।।३९।।

The city then being adorned and lighted, like the ever bright mount of Meru, there went on a merry dance and ball of giddy girls and players in every house: (as a sign of general joy).

लसद्वंशलताकांस्यवीणामुरजमर्दलम्।
ताण्डवेनोद्धतारावमन्योनयेतरशेखराः।।४०।।

There was a ringing of bells and sounding of symbols all about, with the beating of drums and trimbrels at every door; flutes and wind instrument were blowing on every side, and guitars and wired instrument were playing with loud jingling, and vying with each other.

क्षुब्धीकृतापणकरभ्रान्तिपल्लविताम्बराः।
मुग्धाट्टहासविक्षिप्तदन्तेन्दुकिरणच्छटाः।।४१।।

The markets were closed, and the marketers stopped in their course; the air appeared as an arbour of plants, shaking with the uplifted and quavering and waving arms of the merry dancers in the streets; and it seemed as the starry heaven, by the glittering light of the teeth of strolling players, displayed in their comic dance and loud laughter.

मदाकुलितहुंकारा लीलासु तरलस्वराः।
एकपादतलाघातहेलाहतधरातलाः।।४२।।

There was the heroic dance attended by the loud shouts of the players, and melodramas accompanied with the soft and sweet strains of the performers, there was also a staggering and strutting dance on one foot and leg, and thumping the ground with the other.

स्रग्दामतारविगलत्कुसुमासारपाण्डुराः।
धारापातितविच्छिन्नहारमुक्तास्खलत्पदाः।।४३।।

Here they flung wreaths of flowers glittering like stars and falling down in showers; and there the scattered flowers, which were strewn over the ground as rain drops, were indiscriminately trodding down under the feet of passers.

लोलाभरणसाकारं कामं ननृतुरङ्गनाः।
पेठुः स्फुटपदं विप्रा बन्दिनोऽप्यङ्गनाश्च ताः।।४४।।

Here the actresses dance about with their loose ornaments and gestures of love; and there

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the bards chanted their hymns with clearness, as the Brāhmaṇas recited them and the song-stresses sang.

पपुरुत्ताण्डवं पानं पानपा मदशालिनः।
भोज्यं बुभुजिरे चित्रं भूषिता भोजनार्थिनः।।४५।।

Here the sots and toppers drank their fill of wine; and the food mongers fed upon their eatables of various kinds (*i.e.* some were seen to be indulging their drink and others in their eating).

सुधादिपरिलेपेन रञ्जिता गृहभित्तयः।
रेजू रामेन्दुभानेन पुष्पधूपविलेपनैः।।४६।।

The insides of houses were daubed with wine, as the outer bodies of the princes with ointment of moon light hue.

वासांसि वसिताश्चित्राण्युत्तमस्रग्विभूषणाः।
चेरुः परिचराश्चेतट्यश्चारुगन्धा नृपाध्वरे।।४७।।

The attendant servants and waiting maids on the king, sauntered about trimmed in gaudy attires of various colours; and graced the royal festival with their decorations of necklaces and sweet perfumes on their persons.

देहयष्टिषु संयोज्य वनिता यक्षकर्दमम्।
जग्मुस्ताण्डवनर्तकयः श्रृङ्गरात्माङ्गणान्तरम्।।४८।।

The sprightly ballet girls, being besmeared with a paste of all perfumeries (called the yaksha dust), and decorated with glittering ornaments, repaired to the ball at the royal hall with all alacrity.

भवबहुलनिशावसानहर्षा-
दिति घनमुत्सवमेव सप्तरात्रम्।
दशरथनृपतिः सदानभोग-
श्रियमकरोत्पदमक्षयं समेतः।।४९।।

Thus the king Daśaratha held his entertainment for a whole week, and passed full seven nights in festive mirth and rejoicing; while he distributed his gifts and food for as many days, which redounded to exhaustless prosperity on earth.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० नि० उत्तरार्धे महोत्सवर्णनं नाम चतुर्दशाधिकद्विशततमः सर्गः।।२१४।।

CHAPTER 215

EULOGY ON THIS WORK AND THE MODE OF ITS RECITAL

Argument. Vālmīki speaks in praise of this work to this pupil Bharadvāja, and blest him to be a blessed as the divine Rāma with the hearing of it.

वाल्मीकिरुवाच

भरद्वाज महाबुद्धे मम शिष्याधिनायक।
इति रामादयो ज्ञातज्ञेया निःशोकतां गताः।।१।।

Vālmīki said: O most intelligent Bharadvāja, and the chief of my pupils, you have now heard how the great Rāma and others, came to the knowledge of the knowable One, (that is only to be known), and passed across this vale of misery and sorrow, by their attention to these lectures.

एतामेव दृशं कान्तामवष्टभ्य यथासुखम्।
नीरागस्तिष्ठ निःशङ्को जीवन्मुक्तः प्रशान्तधीः।।२।।

Do you thus fix your sight to the light of Brahma, and conduct yourself gladly, by abandoning all your affections and cares of this world, and by remaining dauntless with your living liberation and tranquility of mind.

धीरनभ्यस्तसङ्गा हि रामादीनामिवानघ।
घनमोहनिमग्नापि विमूढापि न मुह्यति।।३।।

Know, O you sinless one, that the learned and the meek, that do not mix with the society of worldly men, but remain steady as Rāma and others in their right principles, are never liable to be deluded although they are beset by temptations on all sides.

एवमेते महासत्त्वा जीवन्मुक्तपदं गताः।
राजपुत्रा राघवाद्या राजा दशरथादयः।।४।।

Thus these men of great natures, as the king Daśaratha and the prince Rāma and his brothers, together with companions, have attended to the state of the living liberated (even in their life time).

त्वं च पुत्र भरद्वाज स्वयमेवासि मुक्तधीः।
सत्यं मुक्ततरोऽस्यद्य श्रुत्वेमां मोक्षसंहिताम्।।५।।

You my son Bharadvāja! that art naturally of a liberal mind, have now become more liberated at present, by your hearing of these sermons on the salvation of our souls.

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मोक्षोपायानिमान्पुण्यान्प्रत्यक्षानुभवार्थदान्।
बालोप्याकर्ण्य तज्ज्ञत्वं याति का त्वादृशे कथा।।६।।

It is possible even for boys to obtain their liberation, by their attention to those holy lectures, as the most evident and surest means to salvation; and cannot therefore fail to convince you of the truth thereof.

यथा पदं पुण्यमनुप्रयाता
महानुभावा रघवो विशोकाः।
वसिष्ठवाक्यप्रसरेण साधो
गन्तव्यमाद्यं पदमेवमेव।।७।।

As the high minded and sinless and sorrowless sons of Raghu's race, have attained to their holy state of perfection and self-liberation; so do you also obtain that best and highest state, by your attending to the lectures of the divine sage Vasiṣṭha.

सतां नयेनोत्तमसेवया च
प्रश्नेन चोदारकथागतेन।
विन्दन्ति वेद्यं सुधियोऽप्रमत्ता
वसिष्ठसङ्गादिव राघवाद्याः।।८।।

It is by advice of the good and service under the great, as also by means of humble inquiries to and explications of the learned; that week men of good understandings, can know the knowable, as the Rāghavas and others did under Vasiṣṭha.

तृष्णावरत्रादृढबन्धबद्धा
ये ग्रन्थयोऽज्ञस्य हृदि प्ररूढाः।
सर्वे हि ते मोक्षकथाविचारा-
द्बाला ह्यबाला इव यान्त्यमेदम्।।९।।

The ties of avarice and affection that have fast bound the hearts of the ignorant (to this world); do all tend to debar them like playful boys from inquiring into the means of their liberation, until they become too old to benefit by their knowledge.

मोक्षाभ्युपायान्सुमहानुभावान्
ज्ञास्यन्ति ये तत्त्वविदां वरिष्ठाः।
पुनः समेष्यन्ति न संसृतिं ते
कोऽर्थः सुताऽन्येन बहूदितेन।।१०।।

Those that can discern the minds of high minded men, can only come to their knowledge of truth; and such men only have no more to return to this world of woe; and this is the substance of all that I can speak to you. (*i.e.* know and have the minds of the great, in order to become as great yourself. So says Gay in his Fables. (Have you fathomed Tully's mind, and the vast sense of plato's head).

बहुश्रुता ये प्रविचार्य सम्य-
क्प्रबोधितार्थे कथया जनाय।
सन्तो वदिष्यन्ति पुनः शिशुत्वं
न ते प्रयास्यन्ति किमन्यवाक्यैः।।११।।

Having first received your instruction from the preceptor, you must weigh well and digest its meaning in yourself; and then communicate its sense, to the most sensible and intelligent student. This is said by sages and saints, as the trivium of science; know this and you need no more, to become wise when your boyhood is over.

ये वाचयिष्यन्त्यनपेक्षितार्था
ये लेखयिष्यन्ति च पुस्तकं वा।
ये कारयिष्यन्त्यपि वाचकं वा
व्याख्यातृयुक्तं शुभमार्यदेशे।।१२।।

Who so ever will read this book, not without understanding its sense and whoever will manuscript it without the expectation of getting its fee; as also anybody who will recite or cause it to be recited (to a public audience), either with or without any desire of reward, shall have his ample recompense in the land of Āryas, (both in his present and future lives). (So it is with the public preaching of its doctrine).

ते राजसूयस्य फलेन युक्ता
मुहुर्मुहुः स्वर्गमुदारसत्त्वाः।
मोक्षं प्रयास्यन्ति तृतीयजन्म-
लाभेन लक्ष्मीमिव पुण्यवन्तः।।१३।।

These men receive the reward, awaiting on the performance of the Rājasūya sacrifice, and are entitled to their heavenly seats in their pure essence; as often as they ascend to it after their demise on earth, and until they attain their final liberation, which attains on them as prosperity does on the meritorious, (after the third transmigration of their expurged souls).

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इमां पुरा मोक्षमयीं विचार्य
सुसंहितां सद्वचनाद्विरिञ्चः।
प्रयुक्तवानेतदचिन्त्यरूपो
भवन्त्यसत्याश्च न तस्य वाचः।।१४।।

It was at first that the God Brahma of unknowable form, had composed this work in his excellent diction; and then considering it as the only means to the liberation of mankind, had revealed it to the assemblage of saints, (of which Vasiṣṭha or Vālmīki has made this version). Let nobody therefore take the truthfulness of this saying for an untruth.

मोक्षाभ्युपायाख्यकथाप्रबन्धे
याते समाप्तिं सुधिया प्रयत्नात्।
सुवेश्म दत्त्वाभिमतान्नपान-
दानेन विप्राः परिपूजनीयाः।।१५।।

At the close of the recital of these lectures, on the means of human salvation, it becomes every sensible-man of good sense, to honour the Brāhmaṇas with diligence; and to serve them with their desirable gifts of food and drink, and furnish them with goodly houses for their lodging.

देयं च तेभ्यः खलु दक्षिणादि
चित्तेप्सितं स्वस्य धनस्य शक्त्या।
मत्वानुरूपं कृतमेव सङ्ग-
पुण्यं यथाशास्त्रमुपैत्यसौ तत्।।१६।।

They should also be rewarded with their honorariums, and surprised with monies to their hearts desire, and to the utmost capacity of the donor; and then to giver or master of the ceremony should rest himself assured, of having acquitted his duty to and reaped its merit to the intent of the śāstras.

एतत्ते कथितं कथाक्रमशतैर्बोधाय बुद्धैर्बृह-
च्छास्त्रं बृंहितब्रह्मतत्त्वममलं दृष्टान्तयुक्त्याञ्चितम्।
श्रुत्वैतच्चिरनिर्वृतिं भज भृशं जीवद्विमुक्ताशयो
लक्ष्मीं ज्ञानतपः क्रियाक्रमयुतां भुक्त्वाऽ क्षयामक्षयः।।

I have thus rehearsed to you the great śāstra, in elucidation of divine knowledge and its pure truth; with addition of a great many tales and stories, serving as example and illustration of the abstruce doctrines for your clear understanding of them. May your hearing of these, serve to lead you to your utter indifference of this world, and to the desire of your liberation in it, while you are alive herein. May this tend also to your continued prosperity, in order to engage your attention towards the perfection of your knowledge and devotion, and to the discharge of the duties of your station without failing.

इत्यार्षे वासिष्ठमहारामायणे वा० मो० निर्वा० उ० ग्रन्थप्रंशसातद्वाचनादिविधिर्नाम पञ्चदशाधिकद्विशततमः सर्गः।।२१५।।

CHAPTER 216

CONCLUSION OF THE CELESTIAL MESSENGER'S MESSAGE OF LIBERATION

Argument. Acknowledgement of the obligation of *Ariṣṭanemi* and others, to their preceptors and preachers.

वाल्मीकिरुवाच

एतत्ते कथितं राजन्कुम्भयोनेः सुभाषितम्।
अमुना तत्त्वमार्गेण तत्पदं प्राप्स्यसि ध्रुवम्।।१।।

Vālmīki continued to say: I have thus related to you, O prince, whatever the pot born Vasiṣṭha had taught and preached to the princes; and it is certain that you will attain the same elevated state, as they did by the hearing of these lectures on sacred knowledge.

राजोवाच

भगवन्भवतो दृष्टिर्भवबन्धविनाशनी।
आलोकितो यया चाहमुत्तीर्णोऽस्मि भवाम्बुधेः।।२।।

The Prince Ariṣṭanemi replied: O Venerable sir, your kind look is enough to extricate us from bondage in this world; and it is hence that I am not only brought to light, but saved from the ocean of this world by your favour.

देवदूत उवाच

इत्युक्त्वासौ ततो राजा विस्मयोत्फुल्ललोचनः।
उवाच वचनं मां तु मधुरं श्लक्ष्णया गिरा।।३।।

The Heavenly Messenger said:— After saying so, the said prince seemed to look amazed in his look; and then he began to speak these words to me with a graceful voice.

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राजोवाच

देवदूत नमस्तुभ्यं कुशलं चास्तु ते विभो।
सतां साप्तपदं मैत्रमित्युक्तं तत्त्वया कृतम्।।४।।

The Prince said: I bow down to you, O Messenger divine, and wish all safety to attend on you; it is said that the friendship of the good is attended with seven benefits, all which have you conferred upon me.

इदानीं गच्छ भद्रं ते देवराजनिवेशनम्।
अनेन श्रवणेनाहं निर्वृतो मुदितोऽपि च।।५।।

Now return in safety to your seat in the heaven of Indra, and well know that, I am both gladdened as well as grown *insouciant* of worldly concerns, by hearing this discourse of yours.

श्रुतार्थं चिन्तयन्नत्र स्थास्यामि विगतज्वरः।
इत्युक्तोऽहं ततो भद्रे परं विस्मयमागतः।।६।।

I shall continue to remain here forever more, and without feeling any anxiety, to think well and ponder deeply into the sense of all that I have heard from you. Now I tell you, O Lady! that I was quite surprised (to see so much civility on the part of a prince).

न श्रुतं पूर्वमेवैतज्ज्ञानसारं श्रुतं मया।
तेनैव मुदितश्चान्तः पीतामृत इवाधुना।।७।।

He said: I have never heard before, such words and fraught with so much knowledge, as I have come now to hear from you; It has filled my inward spirit with as much joy, as if I have drunk my fill of an ambrosial draught just now.

ततो वाल्मीकिमापृच्छ्य आगतोऽस्मि त्वदन्तिके।
एतत्ते सर्वमाख्यातं त्वया पृष्टं ममानघे।
इतः परं गमिष्यामि शक्रस्य सदनं प्रति।।८।।

I then repaired to you, O you sinless fairy, at the bidding of Vālmīki; in order to relate unto you all that you have asked of me. And now I shall bend my course, towards the celestial city of Śukra.

अप्सरा उवाच

नमोऽस्तु ते महाभाग देवदूत त्वया मम।
श्राविताद्यर्थविज्ञानात्परां निर्वृतिमागता।।९।।

The fairy said: I must thank you now, O you very fortunate emissary of the Gods! for all that you have related to me; and my knowledge whereof, has entirely composed my spirit, by its benign influence.

कृतार्था वीतशोकास्मि स्थास्यामि विगतज्वरा।
इदानीं गच्छ भद्रं ते यथेच्छं शक्रसंनिधौ।।१०।।

I am now quite satisfied in myself, and will ever remain from sorrow and all the sickening cares of life; and you may now to your destination at Indras, with all speed attending on your journey thither.

अग्निवेश्य उवाच

ततः सा सुरुचिः श्रेष्ठा तमेवार्थमचिन्तयत्।
स्थिता सा हिमवत्पृष्ठे समीपे गन्धमादने।।११।।

So saying Suruci-the best of fairies, continued to keep her seat on the slope of the Himālayas, and contiguous to the Gandhamādana mount of fragrance, and reflect on the sense of what she had heard (of divine knowledge).

कच्चिदेतच्छ्रुतं पुत्र वसिष्ठस्योपदेशनम्।
तत्सर्वमवधार्याथ यथेच्छसि तथा कुरु।।१२।।

Now as you have fully heard my son, all the precepts of Vasiṣṭha, you are at liberty to do as you like, by your weighing well their purport. (For the effecting of your liberation which is the main object of man, both in this life as well as in the next).

कारुण्य उवाच

स्मृतिर्वाग्दृष्टिसत्ता च स्वप्ने वन्ध्यासुतेऽजले।
मरीचिकायथातद्वज्ज्ञानात्सांसारिकी स्थितिः।।१३।।

Kāruṇya said: The remembrance of the past the sight of the present, and the talk of future events, together with the existence of the world; are all as false as the sights in our dreams or of water in mirage, or as the birth of a boy of a barren woman.

मम नास्ति कृतेनार्थो नाकृतेनेह कश्चन।
यथाप्राप्तेन तिष्ठामि ह्यकर्मणि क आग्रहः।।१४।।

I gain nothing from my deeds, nor lose aught by what is left undone; I live to do as it happens, or at the impulse of the occasion and without any assiduity on my part.

अगस्तिरुवाच

इत्युक्त्वा नाम कारुण्य अग्निवेश्यसुतः कृती।
प्राप्तकर्मा यथान्यायं काले काले ह्युपाहरत्।।१५।।

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Agasti said: Kāruṇya— The worthy son of Agnibesya, said in the aforesaid manner, and continued to pass his time on the discharge of his duties, as they occurred to him from time to time.

संदेहोऽत्र न कर्तव्यः सुतीक्ष्ण ज्ञानकर्मणि।
संशयाद्भ्रश्यते स्वार्थात्संशयात्मा विनश्यति।।१६।।

And you O Sutīkṣaṇa! should never entertain any doubts regarding the acts, that you shall have to perform after your attainment of divine knowledge, (Lest they entail their retribution on you afterwards). Because dubitation destroys the virtue of the deed, as selfishness takes away its merit.

एतच्छ्रुत्वा मुनेर्वाक्यमनेकार्थैक्यबोधनम्।
नमस्कृत्य गुरुं प्राह अन्तिके विनयान्वितः।।१७।।

Upon hearing this speech of the sage, which reconciles the duplicity of action and reflection, into the unity of their combination; he bowed to his preceptor and uttered as follows with due submission to him.

सुतीक्ष्ण उवाच

नष्टमज्ञानतत्कार्यं प्राप्तं ज्ञानमनुत्तमम्।
साक्षिणि स्फुरिताभासे ध्रुवे दीप इव क्रियाः।।१८।।

Sutīkṣaṇa said: Any action done in ignorance of the actor, is reckoned as no act of his, unless it is done in his full knowledge to be taken into account. (So the brute activities of the giddy mob, bear no value or blame in them before the wise). But action done with reason and reasonable men, are invaluable in their nature. All our acts are best seen by the light of the intellect as the actions of stage-players are seen only in the candle light. (So are all our mental and corporeal acts, actuated by the essence of the great soul in us).

सति यस्मिन्प्रवर्तन्ते चित्तेहाः स्पन्दपूर्विकाः।
कटकाङ्गदकेयूरनूपुरैरिव काञ्चनम्।।१९।।

It is the presence of the supreme soul in us, that the action of our hearts, directs the motions of our bodies; as it is the malleability of gold, that moulds it to the many forms of jewelleries. (Hence we should never reject the one for the other).

पयसीव तरङ्गाली यस्मात्स्फुरति दृश्यभूः।
तदेवेदं जगत्सर्वं पूर्णे पुर्णं व्यवस्थितम्।।२०।।

As it is the great body of waters, that gives rise to the boisterous waves, as well as the little playful billows, that heave and move in our sight; so it is the in being of the great soul, that fills all the great and small alike.

यथाप्राप्तोऽनुवर्तामि को लङ्घयति सद्वचः।
भगवंस्त्वत्प्रसादेन ज्ञातज्ञेयोऽस्मि संस्थितः।।२१।।

I submit to and bear with all that befalls to me, because there is no escape from destiny, nor slighting of the sound sayings of sages; and I acknowledge O Venerable sir, to owe my knowledge of the knowable One to your good grace only.

कृतार्थोऽहं नमस्तेऽस्तु दण्डवत्पतितो भुवि।
गुरोरुत्तीर्णता केन शिष्याणामस्ति कर्मणा।।२२।।

I own myself to be quite felicitous by your favour, and bow down prostrate to you on the ground, for your lifting me up from the doleful pit of the world; because there is no other way to repay my gratitude to my venerable preceptor.

कायवाङ्मनसा तस्माच्छिष्यैरात्मनिवेदनम्।
गुरोरुत्तीर्णता सैव नान्या केनापि कर्मणा।।२३।।

Nay there is no other act, whereby one may give expression to his obligation to his tutor, for his salvation in this world, save by means of offering himself to his services; with his whole body and mind and the words of his mouth.

स्वामिंस्तव प्रसादेन उत्तीर्णोऽहं भवाम्बुधेः।
आपूरितजगज्जालं स्थितोस्मि गतसंशयः।।२४।।

It is by your good grace, O my good sir, that I have passed over the Rubican of this world; I am filled with infinite joy amidst all these worlds, and am set free from all my doubts.

यत्सर्वं खल्विदं ब्रह्म तज्जलानिति च स्फुटम्।
श्रुत्वा ह्युदीर्यते साम्नि तस्मै ब्रह्मात्मने नमः।।२५।।

I bow down to that Brahma, who is sung in the Sāmaveda, as filling all this universe, as the waters of the ocean fill the boundless deep; and whose remembrance fills our soul with ecstasy.

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वंद्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम्।

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एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं श्रीवसिष्ठं नताः स्मः।।२६।।

I bow down also to the sage Vasiṣṭha, who is of the form of incarnate knowledge alone, and who is immerged in the joyous bliss of divine felicity; who is beyond all duality and sees the only One in the unity of infinite vacuity. Who is ever alike the pure and immaculate One, and witnesses the inmost of all minds; who is beyond all states and conditions (of so and so or of such and such); and who is quite devoid of the three qualities (which belong to all bodies) *i.e.* There is no known quality or property that can be predicated to the Deity. The qualities of the unknown One, as unknown, peculiar and unique as own nature.

Here ends the Mahārāmāyaṇa of the sage Vasiṣṭha, with its continuation by his recorder Vālmīki, and the speech of the celestial messenger at the latter end of the Book on Nirvāṇa or the ultimate Extinction of the living soul.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपायेषु निर्वाणप्रकरणे उत्तरार्धे बालकाण्डे द्वात्रिंशच्छतसाहस्र्यांसंहितायांषोडशाधिकद्विशततमः सर्गः।।२१६।।

।।निर्वाणप्रकरणे उत्तरार्धं संपूर्णम्।।

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